





Class BS417

Book .W7

Copyright N<sup>o</sup>                     

**COPYRIGHT DEPOSIT.**







THE  
BIBLE READERS' AIDS.

324  
3112

BEING

BRIEF TREATISES UPON AND OUTLINES OF TOPICS RELATED TO  
THE STUDY AND UNDERSTANDING OF  
THE HOLY SCRIPTURES.

ORIGINAL EDITION, "THE BIBLE READERS' MANUAL," EDITED BY

THE REV. CHARLES H. H. WRIGHT, D.D.,

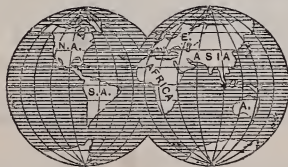
TRINITY COLLEGE, DUBLIN; M.A. OF THE EXETER COLLEGE, OXFORD; PH.D. OF UNIVERSITY OF  
LEIPZIG; EXAMINER IN HEBREW AND NEW TESTAMENT GREEK, UNIVERSITY  
OF LONDON; AND GRINFIELD LECTURER ON THE SEPTUAGINT  
IN THE UNIVERSITY OF OXFORD.

AMERICAN EDITION,  
REARRANGED, WITH AN EXTENDED

WORD BOOK,

INCLUDING INDEX, CONCORDANCE, ETC., ETC.,

BY THE AMERICAN EDITOR.



NEW YORK:  
INTERNATIONAL BIBLE AGENCY,  
150 FIFTH AVENUE.

B5417  
w7

COPYRIGHT, 1895.

*All rights reserved.*

BIBLE READERS' AIDS.

E. L. Shuey, Jr.

## PREFACE.

THE BIBLE READERS' AIDS is designed to present in brief, concise form, yet full enough for use, the information needed by Bible readers regarding questions of importance connected with the Holy Scripture. Especially is it the desire to present facts and topics not always conveniently accessible, and thus to make this a handbook of Bible knowledge for the general reader who wishes the information in a condensed form, as well as a ready compendium for the student who may have access to good libraries.

The design has been to give the latest information in matters of biblical research, presenting fully the facts and briefly the best theories, being always conservative, and never in any way suggesting any doubts in matters of the inspiration or authority of the Bible, but seeking to strengthen the readers' faith through an intelligent knowledge of the truth regarding the Scripture. The present AIDS has necessarily been confined within defined limits, but it is hoped that it will be found to meet all proper requirements.

Most of the articles in these AIDS are based upon contributions originally prepared for and used in the *Manual* issued with other editions of this series of Bibles; but they have been rearranged by the editor of the AIDS to meet the special plan of this edition. Some of the most useful papers, however, have been prepared for this series.

The articles included in both editions were written by able writers representing the chief Protestant churches of Great Britain and America, especially qualified to treat biblical questions at once scholarly and popular. Care was taken to secure contributors who are believers in the Divine inspiration and the historical truth of the Holy Scriptures, and in the divinity of our Lord and Saviour Jesus Christ. The Table of Contents will show the wide range of writers and the high scholarship of those enlisted in this undertaking.

In this arrangement special care has been taken to avoid repetition, and thus not only to have all matters regarding one subject in one place, but also to save valuable space in the AIDS. Preference has always been given, in the choice of material, to ascertained facts, though sometimes the authors' conclusions are stated, or the arguments of others are given, that the subject may be fully treated as it may be seen to-day.

The attention of the reader is especially called to the practical character of the topics chosen for presentation and to their convenient treatment. These include suggestions on the study of the Bible and its use in the church, Sunday-school, and home: articles on questions connected with the choice, arrangement, and history of the various books of the Bible; a complete system of chronology from the earliest to the latest events of Bible history, including a brief and excellent study of the history of the Jews, and of the early Christian church; clear explanations of questions connected with the tabernacle, prophecies, sects, etc.; admirable illustrated articles on the Bible as it is related to ancient contemporary peoples and their history, together with studies of Jewish antiquities, poetry, and music, and full discussions of the important and interesting subjects suggested by our knowledge of the land of the Bible.

In the arrangement of these topics, special care has been taken to group them in convenient form for reference, so that any reader, with a few minutes of study, can know exactly where to find whatever subjects may be desired. This is independent of the very complete index to all important subjects treated found in the *Word Book*. Not only are the topics carefully grouped, but each article is presented in the manner which will make it most easily consulted; divisions of the subject, topics of the paragraphs, and important names are all printed prominently so that they may be readily seen.

The publishers are especially gratified with the fact that they first introduced illustrations into Bible Helps, the first edition of this *Manual* containing some of the best illustrations yet published. In preparing these, in this edition as in the former, the aim has been to give simply a few typical illustrations, rather than to encumber the book with a large number of pictures, which increase the thickness without adding material value. These illustrations have been chosen with the greatest care by the editor and his assistants, and cover all necessary subjects. Some of them are given directly in connection with the text, and therefore are convenient for



reference to the student. In other cases it was impossible to introduce them into the text, but where necessary the proper articles are mentioned. The writers have made frequent references to these illustrations in the body of the Aids, and the pictures themselves refer to the articles which they illustrate.

The peculiar features of this edition are the *Books of Reference* and the *Word Book*. After each topic is given a selected list of books bearing upon that subject, for those who desire to continue the study more fully. While these lists are not complete, yet an effort has been made to select books of practical value as well as scholarly attainments.

The *Word Book* is a new feature in Bible Aids. It includes those words which have been usually given in various alphabetical lists, thus often requiring research in several places before the information could be obtained. When necessary to give fuller descriptions than possible in the *Word Book*, the index reference will give at once the clue to its page and column in the general articles. This *Word Book* forms the larger portion of the Aids, and includes Concordance, Index, Proper Names, Gazetteer, etc. It will commend itself to all desiring something for ready reference.

It is confidently believed that this new edition will prove valuable, and that its unique features will commend themselves to Bible readers generally.

THE AMERICAN EDITOR.

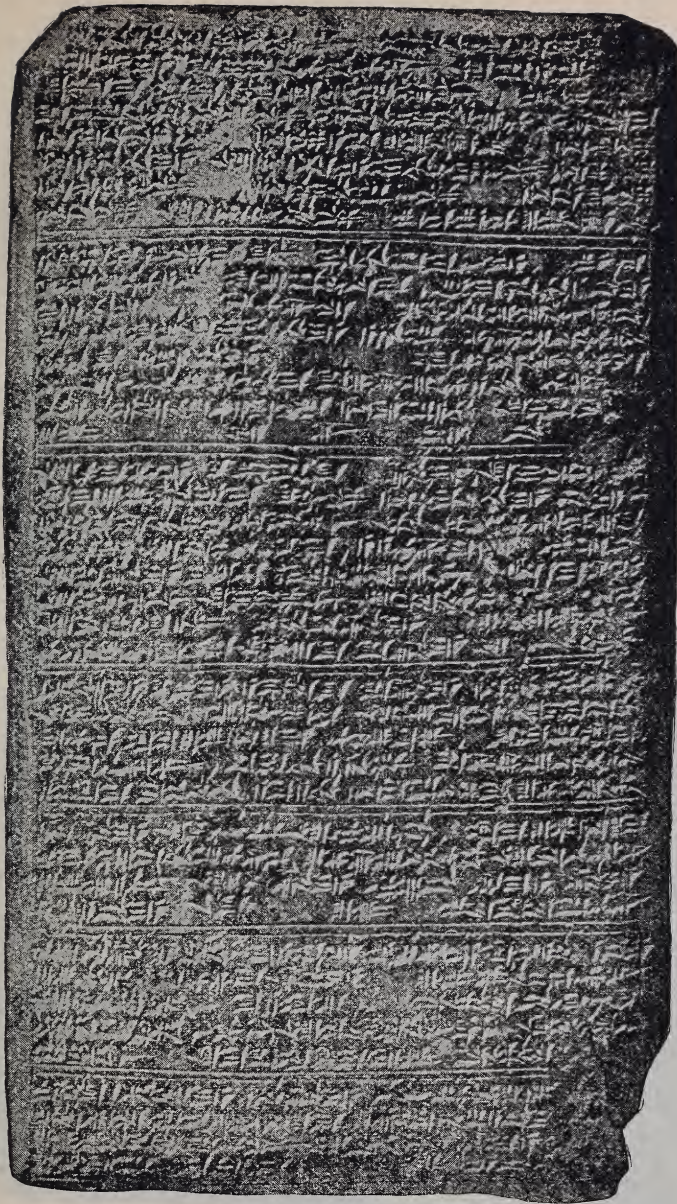


PLATE I.

**TEL-EL-AMARNA TABLET.**

OBVERSE OF ONE OF THE TABLETS FROM TEL-EL-AMARNA, IN UPPER EGYPT.

THESE tablets, of which about 320 were found, are mostly letters from Phenicia, Syria, Palestine, Babylonia, etc., to Amenophis III. and IV. of Egypt, and other persons, concerning affairs in those countries between 1500 and 1450 B.C. The Museum of Berlin possesses three in which the city Urusalim (Jerusalem) is mentioned. The text of the tablet here reproduced, which is one of the best specimens in the British Museum, is a letter sent by Tushratta, king of Mitāni, to Mimmuria (=Neb-mut-Ra, Amenophis III.), king of Egypt, his son-in-law, concerning their friendship, etc., and asking for a gift of gold. A list of the gifts sent on this occasion by Tushratta to the king of Egypt closes the document. Date about 1500 B.C.



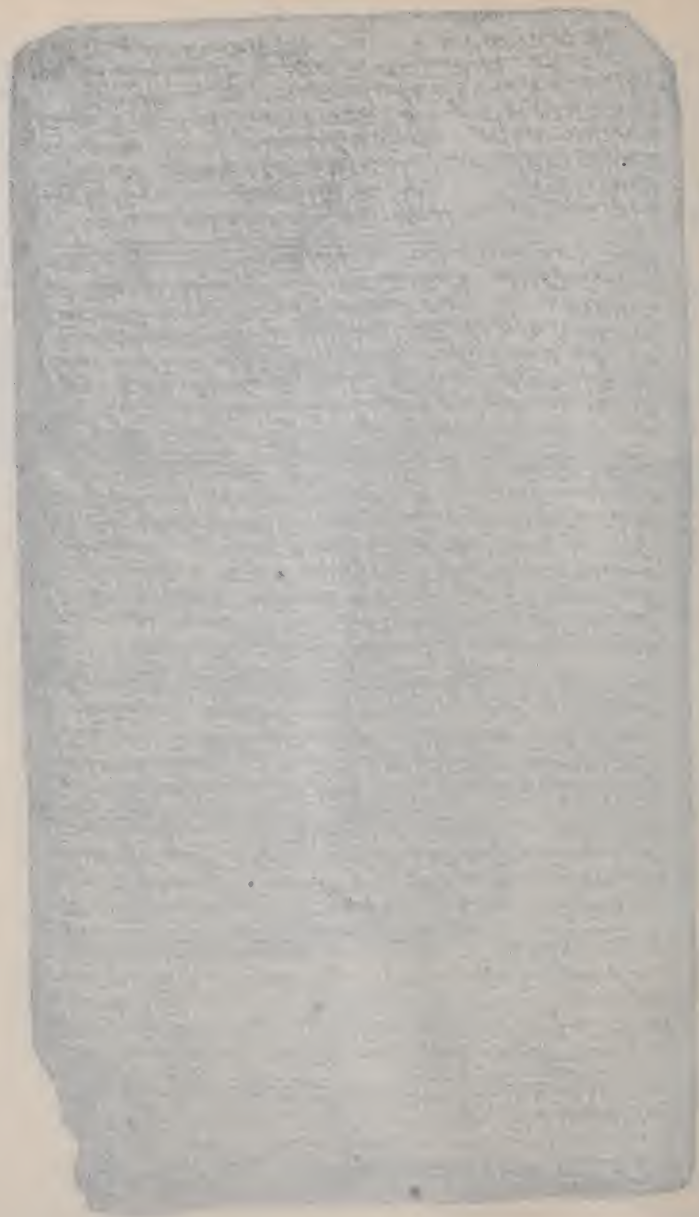


PLATE I

DEVELOPMENTAL TABLE

DEVELOPMENT OF THE HUMAN EMBRYO IN THE FIRST MONTH

The following table is a summary of the development of the human embryo in the first month of pregnancy. It is based on the observations of various authors, and is intended to give a general idea of the progress of development. The table is divided into four columns: the first column gives the date of the month, the second column gives the length of the embryo in millimeters, the third column gives the weight in grams, and the fourth column gives the description of the development. The table is intended to be used as a guide, and is not intended to be a precise record of the development of any individual embryo.



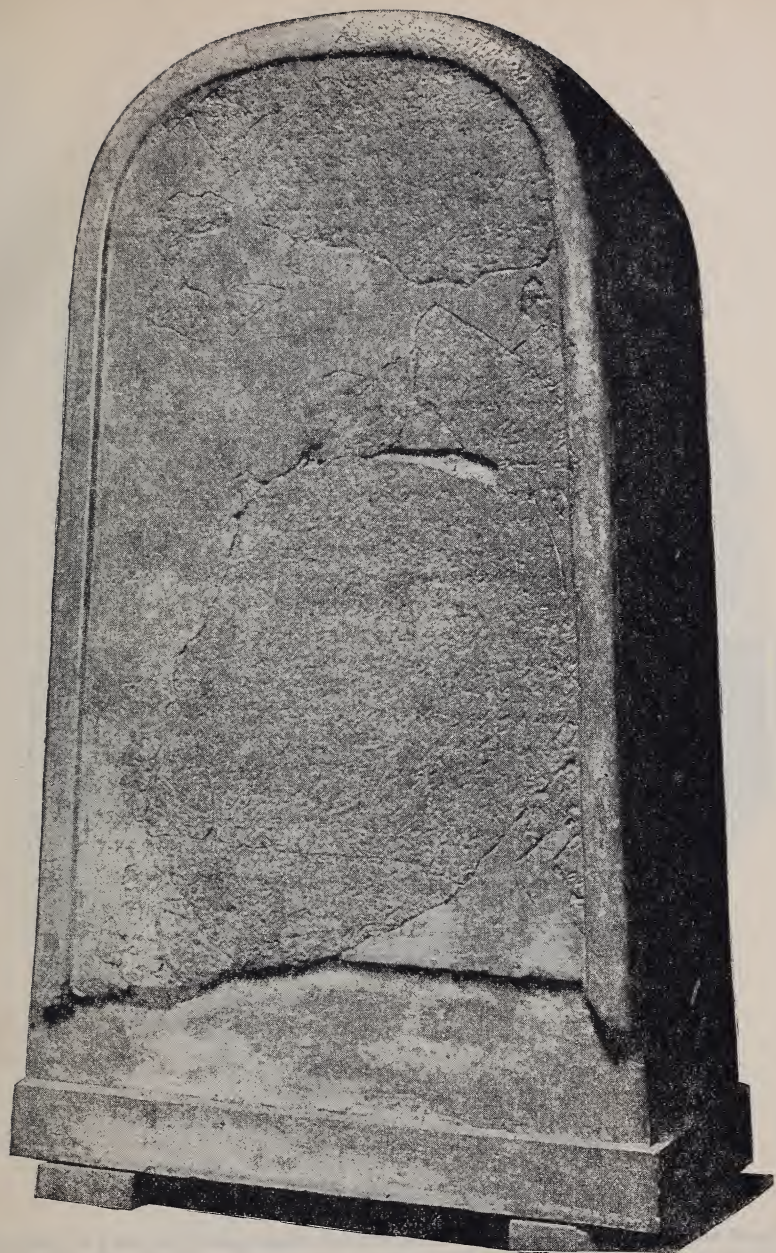


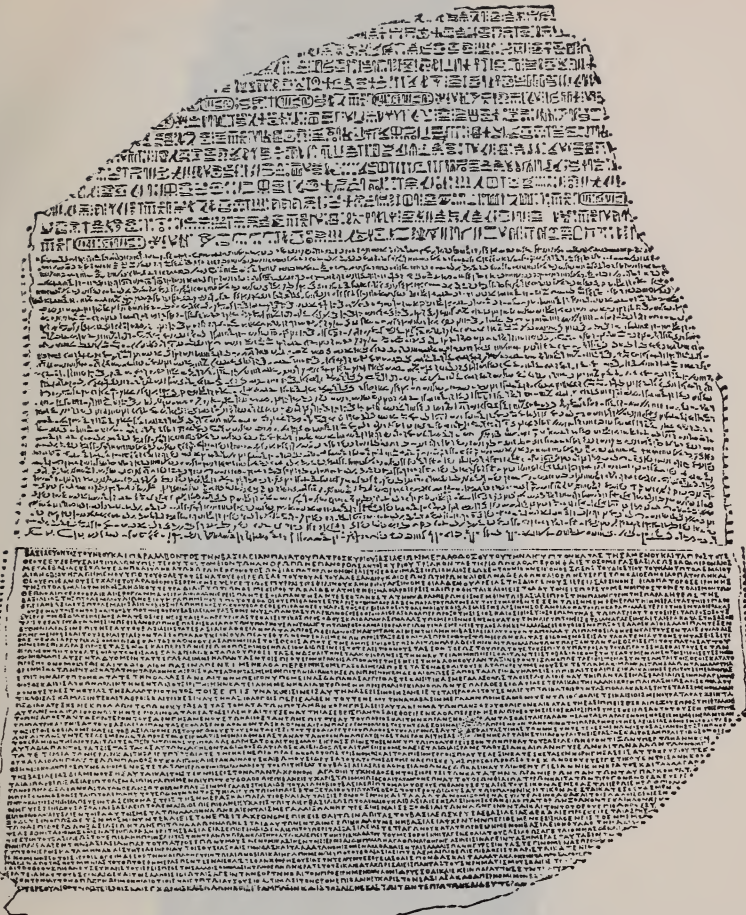
PLATE II.

**THE MOABITE STONE.**

THE Moabite Stone, now in the Museum of the Louvre, Paris. It was found at Dibân, in the land of Moab, in 1868, and is dedicated to Chemosh (the principal god of the land) by Mesha, king of Moab, whose victory over the Israelites in the time of Ahab (about 875 B.C.) it records, together with the capture of Ateroth, Nebo, and Jahaz, and the restoration of several cities. The stone is inscribed with 34 lines of inscription in the Phœnician character, and measures 3 feet 10 inches high, 2 feet wide, and  $14\frac{1}{2}$  inches thick. The text has been completed from the paper "squeezes" taken before the original was broken, the restored places being the smoother portion of the surface.







### PLATE III.

#### THE ROSETTA STONE.

This stone is a slab of black basalt, discovered in 1799 among ruins near the Rosetta mouth of the Nile. The British Museum obtained possession of it a little later. It has inscribed upon it a decree of the priests of Egypt, at Memphis, in honor of Ptolemy V., Epiphanes, in recognition of the benefits conferred by him upon his people. The inscription is first in hieroglyphics, or the writing of the priests; second, in demotic, or the writing of the people; and third, in Greek. The stone furnished the first clue to the decipherment of the Egyptian hieroglyphics of the monuments. The Greek inscription was easily read, and it being evident that this was a translation of the hieroglyphics, the key was obtained. It was also found that the oval rings or "cartouches" contained the royal names, and from these a part of the alphabet was arranged.

## THE ROBERTS BUILDING



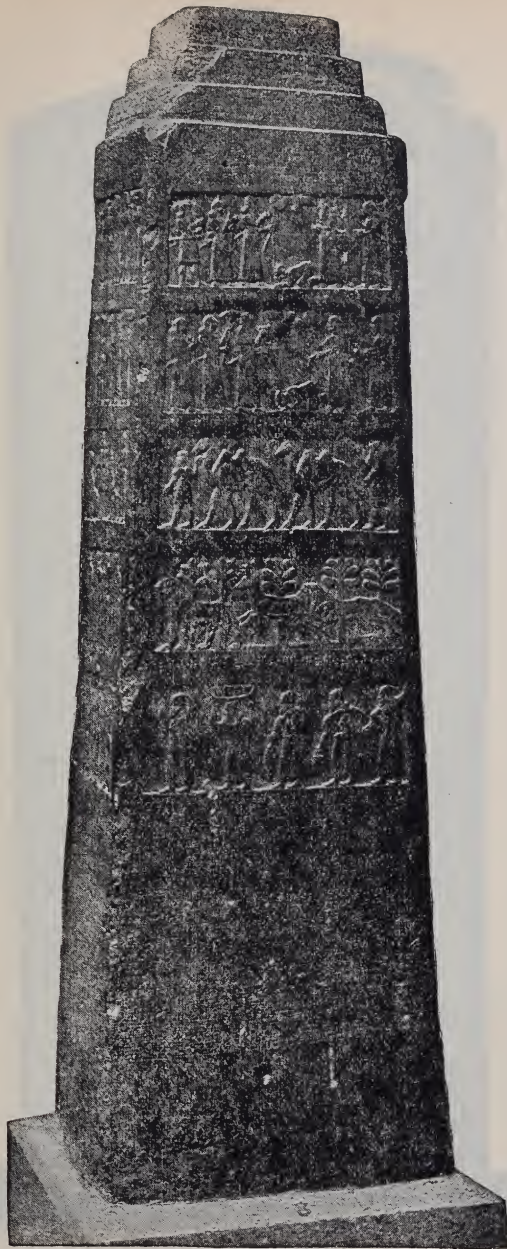


PLATE IV.

THE BLACK MARBLE OBELISK OF SHALMANESER II., KING OF ASSYRIA, B.C. 860-825.

THIS IMPORTANT MONUMENT RECORDS SHALMANESER'S CAMPAIGNS DURING THIRTY-ONE YEARS OF HIS REIGN.

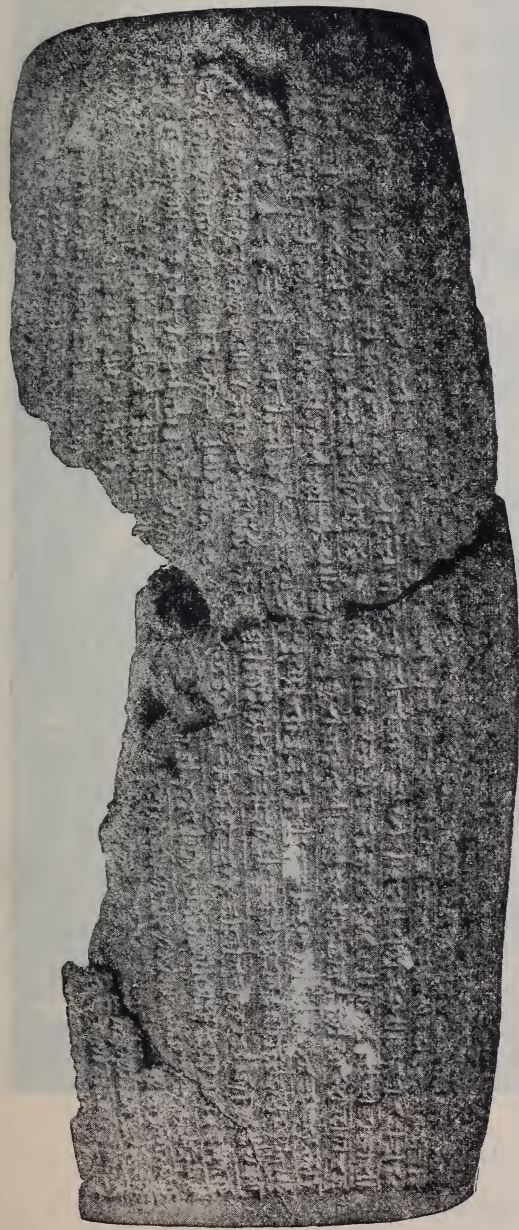
THE first row of bas-reliefs shows the tribute of Sûa, of the land of the Kirzanâa; the second that of "Yaua, mâr Khumri" (Jehu, son of Omri) (see also article *Ethnology of the Bible*, paragraph 6); the third row has the tribute of the Musri; the fourth that of Marduk-abla-usur, of the land of the Sukhâa; and the fifth gives the tribute of Garparunda, of the land of the Patinâa. Found at Nimroud (Calah).



PLATE V

THE TOWER OF BABEL.

This tower of Babel, which is now in the British Museum. The two columns the  
 which stand on the tower are now half way down the tower. The tower does not  
 contain any of the stones which are now in the tower and were of stone.



## PLATE VI.

### CYLINDER OF CYRUS II., MENTIONING THE CAPTURE OF BABYLON BY THAT KING.

AFTER mentioning that the gods were angry and discontented, apparently at Nabonidus' neglect of their temples, the text states that Merodach called Cyrus, king of Ansan, to the dominion of all the world, commanded that he should go to Babylon, and walked, like a friend and companion, by his side. His vast army, "which, like the waters of a river, could not be numbered," he caused to enter Babylon without fighting and battle. Nabonidus was captured, and the whole of Babylon and Sumer, princes and priests, fell down before him and kissed his feet; they rejoiced in his sovereignty. After giving his genealogy, in which he calls himself son of Cambyses, grandson of Cyrus, great-grandson of Teispes, the eternal seed of dominion of Bel and Nebo, the inscription refers to the restoration of the temples, the tribute paid by the kings of Amurri, and the restoration of the gods to their shrines, and ends with a prayer to Bel and Nebo for himself and his son Cambyses. (A baked clay cylinder, now in the British Museum.)









PLATE VII.

**RAMESES II., KING OF EGYPT.**

RAMESES II. was one of the greatest conquerors among the kings of Egypt. He was famous also as a builder of temples and cities, including the treasure-cities of Raamses and Pithom, built by the Israelites. He is regarded as the Pharaoh of the oppression. In the illustration (from a statue in the British Museum) he is kneeling, holding a table of offerings.



PLATE VII

STATUE OF THE GODDESS

The statue is seated on a high, rectangular base. She is wearing a long, flowing robe that covers her body and legs. Her right arm is resting on her lap, holding a large, shallow bowl or plate. Her left arm is also resting on her lap, with her hand placed near the bowl. The figure is shown in profile, facing right. The background is a plain, light-colored wall.



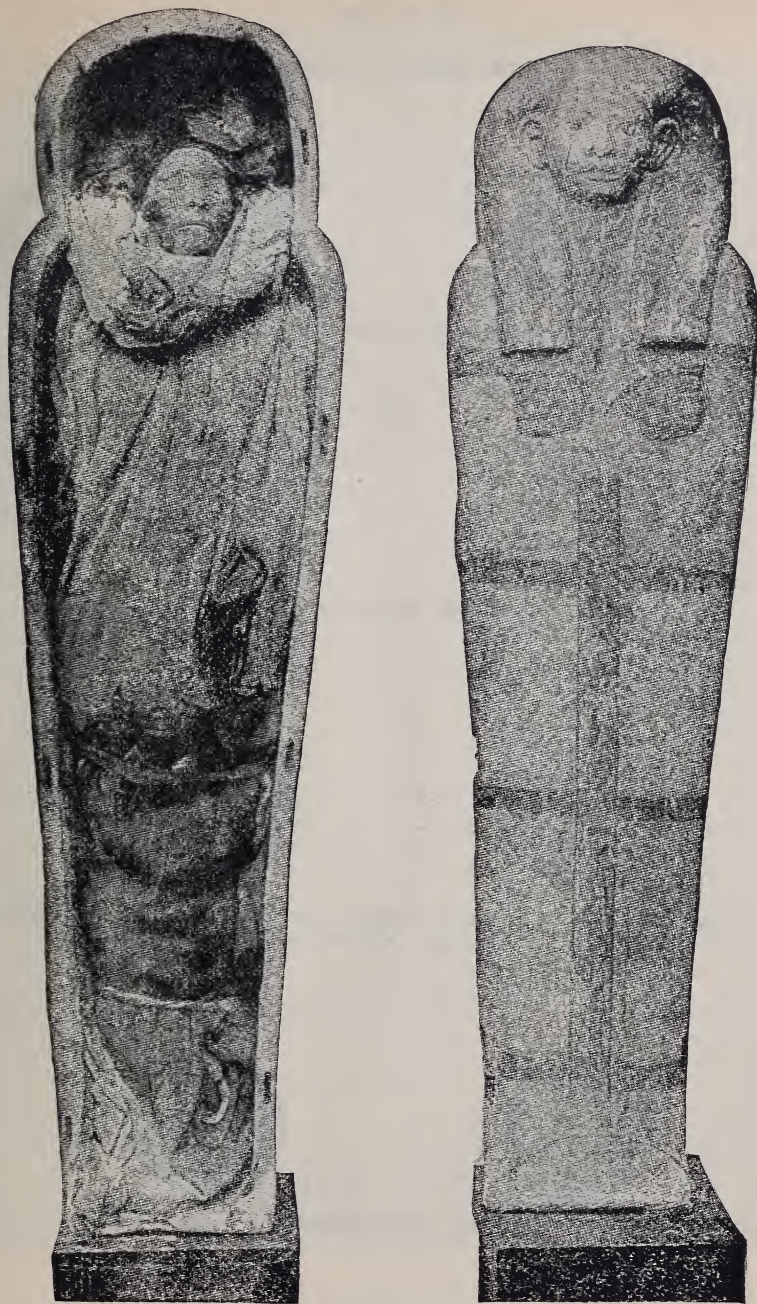


PLATE VIII.

EGYPTIAN MUMMY AND ITS COFFIN.

COFFIN OF SCRIBE NEBSENI. 21st DYNASTY, BETWEEN B.C. 1100 AND 975.

Mummy in coffin and lid of coffin beside it.



PLATE VII.

EGYPTIAN MUMMY AND ITS COFFIN

COFFIN OF HENUT NEFERT, THE DECEASED, FORTY-NINE AND FIFTY TWO  
 MOUNTAIN IN COFFIN AND LOT OF COFFIN (MOUNTAIN)



PLATE IX.

JEWISH AND OTHER COINS.



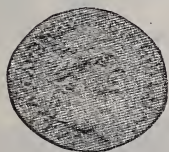
SHEKEL OF SIMON MACCABEUS. SILVER.



HALF-SHEKEL. SILVER.



COIN OF AUGUSTUS, STRUCK AT ANTIOCH; KNOWN IN THE NEW TESTAMENT AS THE ASSARION OR FARTHING. BRONZE.



DENARIUS OF TIBERIUS—THE "PENNY." SILVER.



SMALL JEWISH COIN OF ALEXANDER JANNÆUS, PROBABLY THE "MITE." BRONZE. B.C. 105-78.

COINAGE OF THE ROMAN EMPIRE



Obverse and Reverse of a Roman Denarius



Obverse and Reverse of a Roman Denarius



Obverse and Reverse of a Roman Denarius, showing the inscription "P. SEPTIMIUS GETICVS AVGVSTVS"



Obverse and Reverse of a Roman Denarius, showing the inscription "P. SEPTIMIUS GETICVS AVGVSTVS"



Obverse and Reverse of a Roman Denarius, showing the inscription "P. SEPTIMIUS GETICVS AVGVSTVS"

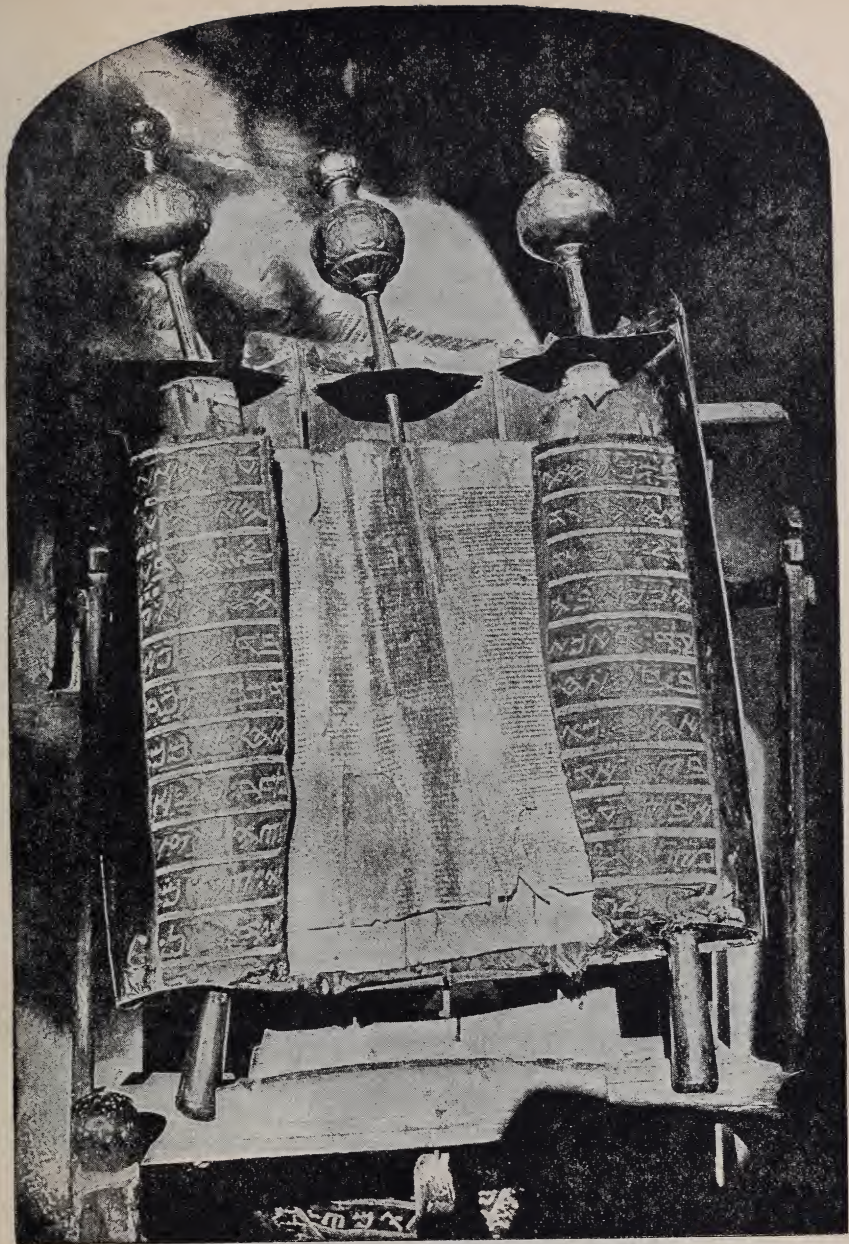


PLATE X.

**THE SAMARITAN PENTATEUCH.**

THIS celebrated scroll is in the synagogue of Nablus (ancient Shechem). It is written on ram-skins about 15 by 25 inches in size, which are much worn and stained. The text is written in gold, which still preserves its luster. It is kept in a cylindrical silvered case, opened on two sets of hinges. The outside of the case is richly embossed to illustrate the tabernacle of the wilderness, the ark of the covenant, altars, and other sacred implements.





PLATE X

THE CARAVAN KEMETATON

This caravan is the property of the Government of the United States. It is a large, ornate, arched structure, possibly a ceremonial canopy or a large lamp. It features three prominent, rounded, bulbous elements at the top, each supported by a thin pole. The structure is covered in a light-colored, possibly fabric or paper, material that hangs down in vertical folds. The base is supported by several thick, vertical pillars. The entire structure is set against a dark, textured background.

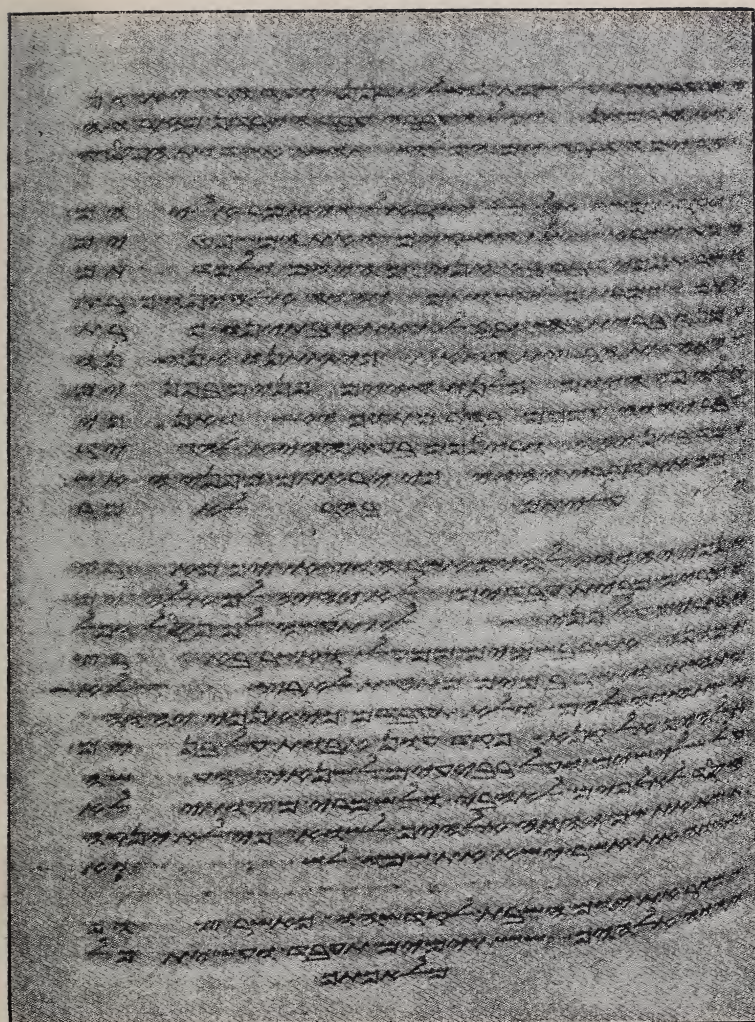


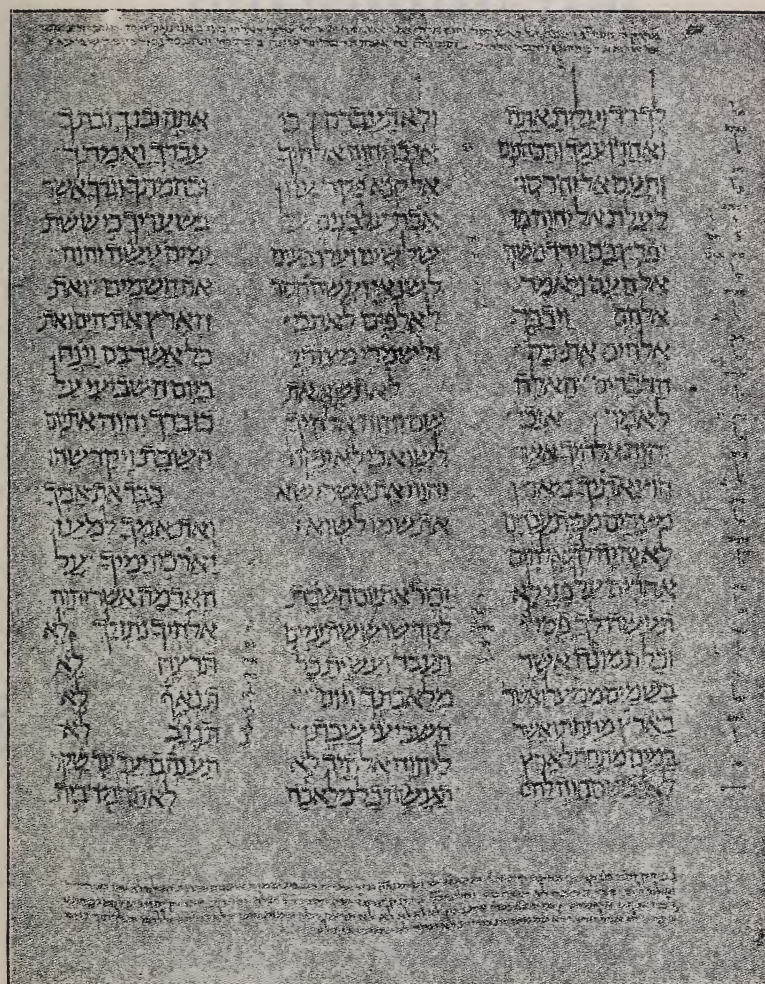
PLATE XI.

THE OLDEST SAMARITAN PENTATEUCH (NABLUS).

THE above page begins at Deut. 4: 48, and closes after the first sentence of chap. 5: 14, which verse commences the last line. The writing is read from right to left. Points are put between the words, but the letters are often separated from the word to which they belong, in order to make the lines complete, for in Semitic writing it is not allowed to carry a syllable over to the following line.







## PLATE XII.

### PAGE OF HEBREW MS.

A PAGE OF HEBREW MS. OF ABOUT THE BEGINNING OF THE 10th CENTURY, A.D.  
(BRITISH MUSEUM, OR. 4445.)

Exodus 19: 24-20: 17, with the Massorah Magna and Parva.



# I. THE SINAITIC CODEX.

ΤΟΔΕΕΤΙ ΑΠΑΣΔΗΧΉ  
 ΤΗΝ ΤΩΝ ΣΑΛΕΥ  
 ΟΜΕΝΩΝ <sup>ΤΗ</sup> ΜΕΤΑΘΕ  
 ΣΙΝΩΣ ΠΕΠΟΙΗ  
 ΜΕΝΩΝ ΙΝΑ ΜΙΝΗ  
 ΤΑΜΗ ΣΑΛΕΥΟΜΕΝΑ  
 ΔΙΟΒΑΣΙΑ ΕΙΔΑΝ ΑΣΑ  
 ΛΕΥΤΟΝ ΠΑΡΑΛΛΗ  
 ΒΑΝΟΝ ΤΕ ΣΕΧΟΜΕ  
 ΧΑΡΙΝ ΔΙΗ ΣΛΑΤΡΕΥ  
 ΟΜΕΝ ΕΥΑΡΕΣΤΩ  
 ΤΩ ΘΩ ΜΕΤΑ ΕΥΛΑ  
 ΒΙΑΣ ΚΑΙ ΔΕ ΟΥΣ ΚΑ  
 ΓΑΡ ΘΕ ΣΗΜΩΝΗ ΠΥ  
 ΚΑΤΑΝΑΛΙΣΚΟΝ.

# II. THE ALEXANDRIAN CODEX.

ΕΝΑΡΧΗ Η ΝΟΛΟΓΟΣ ΚΑΙ ΟΛΟΓΟΣ Η  
 ΤΙΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΘΕΟΝ ΟΛΟΓΟΣ.  
 ΟΥΤΟΣ ΓΗΝ ΕΝΑΡΧΗ ΤΙΡΟΣ ΤΟΝ ΘΕΟΝ  
 ΠΑΝΤΑ ΔΙΔΥΓΟΥ ΕΓΕΝΕΤΟ ΚΑΙ ΧΩ  
 ΡΕΙΣ ΑΥΤΟΥ ΕΓΕΝΕΤΟ ΟΥΔΕΝ  
 Ο ΕΓΕΝΕΝ ΕΝ ΑΥΤΩ ΖΩΗ ΗΝ  
 ΚΑΙ Η ΖΩΗ ΗΝ ΤΟ ΦΩΣ ΤΩΝ ΑΝΩΝ  
 ΚΑΙ ΤΟ ΦΩΣ ΕΝ ΤΗΣ ΚΟΤΙΑ ΦΑΙ  
 ΝΕΙ ΚΑΙ ΗΣ ΚΟΤΙΑ ΑΥΤΟΥ ΟΥΚ ΑΤΕ  
 ΛΑΒΕΝ.

## PLATE XIII.

I. The Sinaitic Codex was discovered by Tischendorf at Mt. Sinai in 1859, and is now in the Imperial Library at St. Petersburg. There are 346½ leaves, 13¼ inches wide and 15 inches long. The text is in beautiful uncial letters, and is of the fourth century.

II. The Alexandrian Codex, now in the British Museum, belongs to the fifth century. It was brought from Egypt in 1628. The letters of the text are large and elegant uncials. Each page has two columns, each of fifty lines, with about twenty letters to the line. (See p. 25.)





¶ Then ept sond daye after the vii. daye The  
Epistle.

**I** will praye the O lordes/that though  
thou were angrie with me/ yet thyne an swere  
ger is turned/ and thou hast comforte  
me. Besolde God is my saluacion: I will be  
bolde therfore and not feare. for the lord  
God is my strength and my prayse wherof  
I synge: and is become my saypoure. And ye  
shal drawe water in gladnes oute of the wel  
lea of saluacion. And ye shall saye in that da-  
ye: geue thanks vnto the lordes/ as thou his na-  
me: make his dedes knowne amonge the he-  
then: remember that his name is hie. Lyste  
up. Synge vnto the lordes/ for he hath done  
excellente/ and that is knowne thowow ou-  
te all the worlde. Lye and shoute thou in-  
habiter of Zion/ for great amonge you is the  
holye of Israel.

ISAIAH, CHAP. XII.: TYNDALE (1534).



FAC-SIMILE OF EARLY ENGLISH MANUSCRIPT BIBLES.





# The xiiij. Chapter.

**And the same daye went Jesus** mar. iiii.  
Luc. viij.



out of the housse/and satt by the see syde/and mo= che people resorted vnto him/so grettly that he wēt and sat in a shyppe/and all the people stode on the shore. And he spake many thyngs to them in similitudis / for yinge: beholde / the sower went forth to sowe / — — —

**And** hys disciples cam / and sayde to him: Why speakest thou to them in parables: he answered and saide vnto them: It is geuen vnto you to knowe the secretis of the kyngdome of heven / but to them it is not geuen. For whosoever hath / to him shall hit be geuen: and he shall have aboundance: But whosoever hath not: from him shalbe takyn awaye eue that same that he hath. Therefore speake I to them in similitudis: For though they se / they se not: and heaunge they heare not: neither vnderstonde. And in them ys falsylled esa. vi. the prophecy of esay / which prophesi sayth: with youre eares yeshall heare / and shall not vnderstode / and with youre eyes yeshall se / and shall not perceave. For this peoples heart ys

The mar hath. whe  
re the worde of god  
is vnderstode / the  
re hit multiplieth  
maketh the people  
better. where hit is  
not vnderstode / the  
eare hit decreaseth  
maketh the people  
worse.

FAC-SIMILE OF ST. MATT. XIII. 1—15 IN TYNDALE'S FIRST TESTAMENT (OCTAVO EDITION).

## PLATE XV.

WILLIAM TYNDALE'S first New Testament was printed at Cologne in 1525 and sent to England in 1534. It was the first edition of the New Testament printed in English. In 1534 Tyndale published at Antwerp a revised edition. (Consult page 28 of these Aids.)

С. 100





PLATE XVI.

GENERAL VIEW OF NAZARETH.

THIS was the residence of Jesus during his youth and young manhood, and is to-day a Christian and Moslem town of about six thousand inhabitants, on a mountain plateau. The site of the attempted precipitation of Christ (Luke 4:29) is probably the low cliff above the town.





# CONTENTS.

|                                                                                                                                                                                                                                                                                                                                                                | PAGE. |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| <b>PLATES AND ILLUSTRATIONS,</b> - - - - -                                                                                                                                                                                                                                                                                                                     | V     |
| <br><b>PART I.—ON THE STUDY OF THE BIBLE:</b>                                                                                                                                                                                                                                                                                                                  |       |
| 1. <b>How to Study the Bible.</b> By REV. JAMES STALKER, D.D., Author of "Imago Christi," etc., Glasgow, - - - - -                                                                                                                                                                                                                                             | 5     |
| 2. <b>The Sunday-School Teacher's Use of the Bible.</b> By REV. JOHN H. VINCENT, LL.D., Bishop of the Methodist Episcopal Church, - - - - -                                                                                                                                                                                                                    | 7     |
| 3. <b>The Christian Worker and His Bible.</b> By MAJOR D. W. WHITTLE, Philadelphia, - - - - -                                                                                                                                                                                                                                                                  | 9     |
| (1) <b>For General Use as Showing the Plan of Salvation,</b> - - - - -                                                                                                                                                                                                                                                                                         | 9     |
| (2) <b>Texts for Special Cases,</b> - - - - -                                                                                                                                                                                                                                                                                                                  | 10    |
| (3) <b>Forty Questions Answered from the Word of God,</b> - - - - -                                                                                                                                                                                                                                                                                            | 11    |
| 4. <b>Calendar for the Daily Reading of the Bible.</b> By MAJOR D. W. WHITTLE, - - - - -                                                                                                                                                                                                                                                                       | 12    |
| 5. <b>The Bible and the Christian Church.</b> By REV. A. E. DUNNING, D.D., Boston, Secretary of the Congregational Sunday-School Union, - - - - -                                                                                                                                                                                                              | 14    |
| 6. <b>The Inspiration of the Bible.</b> By the Late REV. PHILIP SCHAFF, D.D., LL.D., Professor in the Union Theological Seminary, New York; with Notes by REV. C. H. H. WRIGHT, D.D., PH.D., - - - - -                                                                                                                                                         | 16    |
| 7. <b>On the Interpretation of Scripture.</b> By PROF. WILBERT W. WHITE, PH.D., Associate Director, Biblical Department of the Bible Institute, Chicago, - - - - -                                                                                                                                                                                             | 18    |
| <br><b>PART II.—THE CONSTRUCTION AND HISTORY OF THE TEXT OF THE BIBLE:</b>                                                                                                                                                                                                                                                                                     |       |
| 1. <b>The Canon of the Old Testament.</b> By REV. CHAS. H. H. WRIGHT, D.D., PH.D., Grinfield Lecturer on the LXX., Oxford, - - - - -                                                                                                                                                                                                                           | 21    |
| 2. <b>The Canon of the New Testament.</b> By REV. ALFRED PLUMMER, M.A., D.D., Master of University College, Durham, - - - - -                                                                                                                                                                                                                                  | 23    |
| 3. <b>The Languages and Manuscripts of the Bible.</b> By REV. J. P. LANDIS, D.D., PH.D., Professor of Old Testament Theology and Exegesis, Union Biblical Seminary, Dayton, - - - - -                                                                                                                                                                          | 24    |
| 4. <b>Ancient Versions of the Bible:</b>                                                                                                                                                                                                                                                                                                                       |       |
| (1) <b>The Old Testament.</b> By WILLIAM RAINY HARPER, PH.D., President of the University of Chicago, - - - - -                                                                                                                                                                                                                                                | 26    |
| (2) <b>The Old and New Testaments.</b> By WILLIAM RAINY HARPER, PH.D., - - - - -                                                                                                                                                                                                                                                                               | 26    |
| (3) <b>The New Testament.</b> By REV. ALFRED PLUMMER, M.A., D.D., - - - - -                                                                                                                                                                                                                                                                                    | 27    |
| 5. <b>The English Versions of the Bible.</b> By REV. HENRY EVANS, D.D., H. M. Commissioner of National Education, Ireland, - - - - -                                                                                                                                                                                                                           | 28    |
| <br><b>PART III.—THE BOOKS OF THE BIBLE AND THE APOCRYPHA:</b>                                                                                                                                                                                                                                                                                                 |       |
| 1. <b>The Old Testament—Summary of the Books.</b> By GEORGE J. SPURRELL, M.A., Balliol College, Oxford, Late Examiner in Hebrew and New Testament Greek, University of London; and REV. CHAS. H. H. WRIGHT, D.D., PH.D., Grinfield Lecturer on the LXX., University of Oxford, and Examiner in Hebrew and New Testament Greek, University of London, - - - - - | 30    |
| 2. <b>The Apocryphal Books of the Old Testament.</b> By GEORGE J. SPURRELL, M.A., - - - - -                                                                                                                                                                                                                                                                    | 42    |
| 3. <b>The New Testament—Summary of the Books.</b> By REV. ALFRED PLUMMER, M.A., D.D., - - - - -                                                                                                                                                                                                                                                                | 43    |
| 4. <b>The New Testament Apocrypha.</b> By REV. WILLIAM HEBER WRIGHT, M.A., Trinity College, Dublin, Rector of St. George's, Worthing, - - - - -                                                                                                                                                                                                                | 55    |

# **PART IV.—THE CHRONOLOGY AND HISTORY OF THE BIBLE AND ITS RELATED PERIODS:**

PAGE.

1. **Old Testament Chronology.** By REV. OWEN C. WHITEHOUSE, M.A., Professor of Hebrew, Chestnut College, near London, - - - - - 57
2. **Table of the Prophetical Books.** By JESSE L. HURLBUT, D.D., Corresponding Secretary of the Sunday-School Union of the Methodist Episcopal Church, New York, - - - - - 64
3. **Chronology of Period Intervening Between the Age of Malachi and the Birth of Christ.** By REV. OWEN C. WHITEHOUSE, M.A., - - - - - 65
4. **Jewish History Between the Evening of the Old Testament Dispensation and the Morning of the New.** By REV. J. B. HEARD, M.A., Caius College, Cambridge; Vicar of Queen-Charlton, Bath; Late Hulsean Lecturer in the University of Cambridge, - - - - - 68
5. **The Herodian Family Table in Connection with the New Testament.** By REV. A. R. FAUSSET, D.D., Canon and Prebendary of York; Sometime University Scholar and Senior Classical Moderator of the Trinity College, Dublin, - - - 69
6. **Brief Chronological Conspectus of New Testament History, Including Roman Emperors and Governors of Palestine.** By REV. PROF. OWEN C. WHITEHOUSE, M.A., - - - - - 70
7. **Summary of the Gospel Incidents and Harmony of the Four Gospels.** By REV. A. R. FAUSSET, D.D., - - - - - 73
8. **Sketch of Apostolic History, Including Paul's Missionary Journeys and the Voyage to Rome.** By REV. A. R. FAUSSET, D.D., - - - - - 80
9. **The Sub-Apostolic Age.** By REV. HENRY COWAN, D.D., Professor of Church History, University of Aberdeen, - - - - - 81
10. **Hebrew Festivals.** By REV. PROF. OWEN C. WHITEHOUSE, M.A., - - - - - 82
11. **Hebrew Calendar.** By REV. PROF. OWEN C. WHITEHOUSE, M.A., - - - - - 85

## **PART V.—SPECIAL TOPICS:**

1. **Politico-Religious Parties Among the Jews in the Time of Christ.** By REV. C. R. BLACKALL, D.D., Editor of Periodicals, American Baptist Publication Society, - - - - - 86
2. **The Tabernacle and the Temple, Including the Temple of Solomon, of Zerubbabel, and of Herod.** By REV. CHAS. H. H. WRIGHT, D.D., Ph.D., - - - - - 90
3. **The Messianic Prophecies, Inclusive of the Names, Offices, and Titles of Jesus Christ.** By REV. GEORGE ADAM SMITH, D.D., Professor of Hebrew and Old Testament Exegesis, Free Church College, Glasgow, - - - - - 93
4. **New Testament Quotations from the Old.** By REV. WILLIAM HEBER WRIGHT, M.A., with THE EDITOR, - - - - - 97
5. **References to the Old Testament Histories in the New Testament.** By REV. WILLIAM HEBER WRIGHT, M.A., with THE EDITOR, - - - - - 107
6. **Parables and Miracles of the Bible.** By REV. C. H. H. WRIGHT, D.D., Ph.D., - - - 108
7. **The Lord's Prayer.** By REV. HUGH MACMILLAN, D.D., LL.D., F.R.S.E., Greenock, - 111
8. **The Sermon on the Mount.** By REV. ALEXANDER STEWART, D.D., Principal of St. Mary's College, University of St. Andrews, - - - - - 112
9. **Hebrew Poetry.** By REV. A. B. DAVIDSON, D.D., LL.D., Professor of Hebrew, etc., New College, Edinburgh, - - - - - 113
10. **The Music of the Bible.** By REV. T. K. ABBOTT, D.LITT., F.T.C.D., Professor of Hebrew in the University of Dublin, - - - - - 115
11. **Weights, Money, and Measures.** By REV. PROF. OWEN C. WHITEHOUSE, M.A., - 117



## PART VI.—THE BIBLE AND THE ANCIENT MONUMENTS:

PAGE.

1. **Babylonia and Assyria.** By THEOPHILUS G. PINCHES, M.R.A.S., Department of Egyptian and Assyrian Antiquities, British Museum, London.
  - (1) **Babylonia and Assyria: History,** - - - - - 119
  - (2) **Babylonia and Assyria: Influence of Their Religion on Israel,** - - - - - 121
  - (3) **The Babylonian Story of the Flood,** - - - - - 121
  - (4) **The Bible and the Literature of Babylonia and Assyria,** - - - - - 122
  - (5) **Customs of the Israelites Which may be Traced to Babylonia,** - - - - - 122
2. **Egypt.** By THEOPHILUS G. PINCHES, M.R.A.S.
  - (1) **Egyptian History,** - - - - - 123
  - (2) **Religion of Egypt,** - - - - - 124
3. **Persia.** By THEOPHILUS G. PINCHES, M.R.A.S.
  - (1) **Persia and the Jews,** - - - - - 124
  - (2) **The Jews and the Religion of Persia,** - - - - - 125
4. **Phœnicia and Surrounding States.** By THEOPHILUS G. PINCHES, M.R.A.S.
  - (1) **Phœnicia,** - - - - - 125
  - (2) **The Religion of the Phœnicians and the Nations to the North of the Israelites,** - - - - - 126
  - (3) **The Aramean States,** - - - - - 127
  - (4) **The Hittites and Hamath,** - - - - - 127
  - (5) **Commercial Relations of the Israelites,** - - - - - 128
  - (6) **Influence of the Art of the Nations Around on that of Israel,** - - - - - 128

## PART VII.—THE LAND AND THE BIBLE:

1. **Geography of the Bible.** By MAJOR CLAUDE R. CONDER, D.C.L., LL.D., M.R.A.S., R.E., Southampton, - - - - - 130
2. **The Ethnology of the Bible.** By THEOPHILUS G. PINCHES, M.R.A.S., Department of Assyrian and Egyptian Antiquities, British Museum, London, - - - - - 137
3. **Geology and Mineralogy of the Land of the Bible.** By V. BALL, C.B., LL.D., F.R.S., Director, Science and Art Museum, Dublin, - - - - - 142
4. **The Animals and Plants of the Bible,** - - - - - 143

## PART VIII.—WORD BOOK, - - - - - 145

The explanations, use of terms, etc., of the WORD BOOK are based principally upon articles written by those whose names are given below.

1. **Biblical Antiquities, Customs, Etc.** By REV. HENRY EVANS, D.D., H. M. Commissioner of National Education, Ireland.
2. **Glossary of Archaic, Obsolete, and Obscure Words in the English Bible.** By REV. HENRY EVANS, D.D.
3. **Alphabetical List of the Proper Names in the Bible; with Their Meanings in the Original Languages, and Their Pronunciation in English.** By REV. C. H. H. WRIGHT, D.D., Ph.D.
4. **All Important Words in Other Departments—Hebrew Months, Festivals, Money, Musical Terms, Etc.**
5. **Animals.** By E. PERCEVAL WRIGHT, M.A., M.D., Dublin; M.A., Oxon., etc.; Professor of Botany in the University of Dublin.
6. **Plants.** By E. PERCEVAL WRIGHT, M.A., M.D.
7. **Minerals.** By V. BALL, C.B., LL.D., F.R.S., Director, Science and Art Museum, Dublin.
8. **Names of Places and Biblical Gazetteer, with References to Maps.**
9. **Index to Persons, Places, and Subjects of the Bible.**
10. **Concordance.**
11. **General Index to the Contents of these AIDS.**

## PART IX.—MAPS AND PLAN OF HEROD'S TEMPLE—From Recent Surveys.

## LIST OF PLATES.

- I. TEL-EL-AMARNA TABLET.
- II. THE MOABITE STONE.
- III. THE ROSETTA STONE.
- IV. THE BLACK MARBLE OBELISK OF SHALMANESER II.
- V. THE PRISM OF SENNACHERIB.
- VI. CYLINDER OF CYRUS II.
- VII. RAMESES II.
- VIII. EGYPTIAN MUMMY AND ITS COFFIN.
- IX. JEWISH AND OTHER COINS.
- X. THE SAMARITAN PENTATEUCH (NABLUS).
- XI. PAGE OF THE TEXT OF THE SAMARITAN PENTATEUCH.
- XII. PAGE OF HEBREW MANUSCRIPT.
- XIII. FACSIMILES OF GREEK NEW TESTAMENT MANUSCRIPTS.  
(By permission of American Tract Society, from Barrows' *Companion to the Bible*.)
- XIV. EARLY ENGLISH MANUSCRIPT BIBLE, ETC.  
(By permission of American S. S. Union, from *Our Sixty-Six Sacred Books*.)
- XV. TYNDALE'S NEW TESTAMENT.  
(From same as above.)
- XVI. VIEW OF NAZARETH.

## LIST OF ILLUSTRATIONS IN THE TEXT.

|                                                                     |     |
|---------------------------------------------------------------------|-----|
| THE ROSETTA STONE AS IT APPEARS IN THE BRITISH MUSEUM, - - - - -    | 20  |
| SPECIMEN OF ANGLO-SAXON VERSION, - - - - -                          | 29  |
| MEN AND HORSES OF KING ASSUR-NASIR-APLI CROSSING A RIVER, - - - - - | 59  |
| BABYLONIAN BRICK INSCRIPTION, - - - - -                             | 64  |
| EGYPTIAN MUMMY AND ITS SEPULCHER, - - - - -                         | 72  |
| THE MOSAIC TABERNACLE, - - - - -                                    | 90  |
| PLAN OF THE TABERNACLE AND ITS ENCLOSURE, - - - - -                 | 91  |
| ELAMITE MUSICIANS COMING TO WELCOME THE NEW RULER, - - - - -        | 116 |
| ASSUR-BANI-APLI HUNTING LIONS, - - - - -                            | 119 |
| THE BABYLONIAN ACCOUNT OF THE FLOOD. A FRAGMENT, - - - - -          | 122 |
| TIBERIAS AND THE SEA OF GALILEE, - - - - -                          | 129 |
| JEWISH TRIBUTE-BEARERS (BLACK OBELISK), - - - - -                   | 139 |
| HEAD FROM A STATUE FROM TEL-LOH (AKKADIAN), - - - - -               | 140 |
| ELAMITE SOLDIERS AND AN OFFICIAL, - - - - -                         | 140 |

# BIBLE READERS' AIDS.

## PART I.—ON THE STUDY OF THE BIBLE.

### HOW TO STUDY THE BIBLE.

By REV. JAMES STALKER, D.D.

THE best preparation for the successful study of the Bible is deep devotion to Him who is its Author, and to the Saviour of whom it speaks. But only second to this is a good method of study, which will conduct the mind naturally into the subject, and lead it on from attainment to attainment. Love quickens study; and study, pursued in the right way, increases love.

#### I.—THE STUDY OF TEXTS.

The way in which, as children, we are taught to read the Bible is to take a chapter, or perhaps a smaller portion, daily, or perhaps twice a day—in the morning and at night; and, when those who may have dropped the habit of Bible-reading take it up again, during some season of religious impression, this is usually the way they begin. Perhaps they go through a book, reading a chapter every day; or they may take a chapter of the Old Testament in the morning and one of the New in the evening.

When this mode of reading is followed, that which the reader generally gets is a verse here and there which warms his heart at the moment and remains for a shorter or longer period in the memory. Now and then, indeed, the chapter may be such a connected whole—like the fifty-third of Isaiah or the thirteenth of I. Corinthians—that it goes into the mind entire; and sometimes a few verses are so connected that they can scarcely help making a united impression; but in general the profit of this kind of reading lies in the impression made by isolated and striking verses.

The division of the Bible into chapters and verses facilitates this kind of study, and, indeed, was invented for the purpose. But these divisions do not belong to the original book. On the contrary, they are a comparatively modern device.

Of all modes of Bible reading, the most unprofitable and deadening is to read a daily chapter and then lay the book aside without attempting to retain any definite impression. Means, therefore, require to be taken to overcome this tendency. It is a good plan, as we read, to pick out the choicest verse in the chapter—the one most attractive in itself or most adapted to our circumstances—and, before closing the book, commit it to memory. Then let it be kept in the mind till the next reading. In this way the memory is gradually stored with a collection of choice texts, and, almost unawares, the reader becomes the possessor of spiritual wealth.

The selected text may be imprinted still more deeply on the mind by writing out a few lines of reflection on it. Something thus to awaken the mind and concentrate the attention should be devised by every one; because it is not mere reading, but meditation, which extracts the sweetness and power out of Scripture.

#### II.—THE STUDY OF BOOKS.

There are many who never all their days advance beyond the method of reading the Scriptures which I have called the study of texts. But it is a more masculine and advanced method to study the books of the Bible as connected wholes.

The advantages of this method are here indicated. In the first place, it makes you feel the impression of the book as a whole. Nearly every book of the Bible may be said to be a discussion of some particular theme. For example, Job is on the Problem of Evil, Ecclesiastes is on the Highest Good, Romans is on Righteousness, Timothy and Titus on the Pastoral Office, and so on. It has pleased God thus to give in his Word full statements on a number of the greatest subjects; and to master the contents of these books is to fill the mind with the great thoughts of God.

The other advantage is, that the different parts of a book are much more intelligible when read in the light of the whole. It is surprising how clear the meaning of obscure verses sometimes becomes when they are seen in their place in the entire structure to which they belong; and verses which have been impressive by themselves sometimes receive an entirely new importance when they are seen to be the keystones of an argument whose strength depends upon their truth.

Some may think this method of studying whole books to be above them, because demanding too much time. But few know how limited the Bible literature is. Even a long book, like Job, can be read without haste in a couple of hours; and many books scarcely take longer than ordinary letters. In fact, they are just letters.

Of course, the Bible is not to be always read as quickly as this. But to read rapidly is a great advantage when what you wish is to catch the drift of a book as a whole. When this has been done, it is a good thing to note somewhere, say at the top of the book in your Bible, what the theme is and where the chief hinges of the story or argument come in; because, in the subsequent reading of chapters of the same book, you can refer to this scheme and see in what portion of the whole you are.

A more serious impediment will sometimes be encountered in the difficulty of making out what the drift of a book is. The articles on the different books in any Bible dictionary, or in Dr. Wright's *Introduction to the Old Testament*, or Dr. Dods' *Introduction to the New Testament*, will help (see also list of books below); and the use of the Revised Version along with the Authorized will clear away many obstacles.

The best help to the understanding of any book of the Bible is knowledge of the time and circumstances in which it was composed. If



you know in what circumstances the author was when he was writing, and what was the condition of those he was writing to, there is generally little difficulty in understanding what he says. In this way some of the Bible books throw light on one another. The histories of the kings, for example, in the Old Testament, explain the prophets who wrote in the reigns of those kings; and the life of St. Paul in the Acts of the Apostles throws light on his epistles. Some modern books make excellent use of the same method, among which there is no better example than Conybeare and Howson's *Life of St. Paul*, which thus casts a flood of light on the apostle's writings.

Yet let it always be remembered that, whatever assistance may be derived from these and similar sources, the most serviceable division for every one will be that which he has made for himself.

### III.—THE STUDY OF GROUPS OF BOOKS.

This is a method of study more advanced than that of which we have just spoken, but following naturally upon it; and it is one which at the present time is proving to many so fascinating as almost to make the Bible a new book.

When the books of the Bible are carefully examined, it is found that not only is each book a connected whole, but sometimes several books, either on account of their chronological proximity, or from being penned by the same hand, or for other reasons, all bear the impress of the same type of thought. It is advantageous to study them together; because they cast light on one another and produce on the mind a united impression or effect. In the Old Testament there are three outstanding groups—the historical, the poetical, and the prophetic books; and in the New Testament we may distinguish four great groups—first, the synoptic Gospels and the Acts; secondly, the writings of St. Peter, and along with them, Hebrews, St. James, and St. Jude; thirdly, the epistles of St. Paul; and, fourthly, the writings of St. John. Within these large groups smaller ones may be formed.

The principal charm of this mode of study is the perception of the growth of revelation. When the books of the Bible are thus arranged, and the groups placed in chronological succession, it becomes manifest at once that there is in them a gradual unfolding of the truth. Even in the career of a single writer, like St. Paul, this is perfectly manifest. The ideas of his earlier epistles are much simpler than those of the later ones.

The scientific name given to the results of this method of study is Biblical Theology. The following books are helpful: *Oehler's Old Testament Theology*, and *The Theology of the New Testament* by Reuss, Weiss, or Van Oosterzee.

### IV.—THE STUDY OF DOCTRINE.

The three methods of study already spoken of inevitably lead on to a fourth, which is more advanced than any of them. This is the study of the doctrine of Scripture.

The study of verses and chapters yields us the truth contained in separate morsels of Holy Writ; and the study of whole books or groups of books gives the mastery of larger portions of the divine revelation. But it is inevitable to those who go so far to ask, What is the message conveyed by God to man in the Bible as a whole? Though the Bible is a large collection of separate books, each of which contains its own leading thought, it is, in another aspect, one book, conveying to the sinful children of men the mind of the loving and redeeming God. What, then, is this message? As we ascertain the meaning of the verses and the messages of the books, we are collecting fragments of it;

but what is it as a whole? The catechisms, the creeds, and the doctrinal systems of the churches are attempts to answer this question.

If we, grasping the message conveyed by all the books taken together, express it in our own words, we are doing what the other methods of study, which every one applauds, have made inevitable.

In like manner, to avail ourselves, in this study, of the help and guidance of the great and good who in the past have devoted themselves to the same task, is only to do what is done in every other department of knowledge. A good catechism or manual of Christian doctrine serves to the student of Scripture the same purpose as is served to the tourist in Switzerland or Norway by his Murray or Baedeker. He will be ill-advised indeed if he does not use and trust his own eyes and allow the Scriptures to make on him their own natural impression, just as the traveler, if he has any wisdom, will not wait to see what the guide-book says before enjoying a lake or a mountain or a sunset, if it happen to be beautiful. But the catechism will direct him to the most important statements of Scripture, and acquaint him with the relation of the different parts of truth to one another, in the very same way as the guide-book conducts the tourist to the best points of view and shows him, in the map, the relation to each other of the different parts of the country. Nor is it wiser to scorn such assistance from the thinkers of the past, and act as if the study of the Bible had begun with us, than it would be to go to a foreign country without a guide-book on the ground that every one should see the world with his own eyes.

Here, however, as before, the principle holds good that the truth most valuable to us will be that which, whether with assistance from others or not, we have appropriated by our own thinking and confirmed by our own experience.

A simple plan is to take a single doctrine at a time, such as the love of God, the person of Christ, or the destiny of man, and collect from the different books or groups of books in chronological order the most important passages bearing on the subject. This will frequently be found to yield surprising results, disclosing unexpected points of view, and producing on the mind an overwhelming total impression; and, applied to truth after truth round the circle of doctrine, it will supply to any diligent student a comprehensive and scriptural theology.

It has pleased God to give us the whole Bible; and it ought to be the ambition of the Christian mind to take complete possession of it. The volume of our joy throughout eternity may depend on the faithfulness and diligence with which we now make use of this precious heritage.

It will be observed that these different modes of study do not exclude, but supplement, one another. The simpler lead on to the more elaborate; but it is not less true that the attempt to cultivate the more difficult kinds of study will lend new interest to the daily reading of brief portions of the Word, which must always for the great majority of Christians be the common way of using this means of grace.

BOOKS OF REFERENCE: In addition to the books mentioned above are, Bishop Ellicott's *Plain Introductions to the Books of the Bible*; Dr. W. G. Moorehead's *Outline Studies in the Books of the Old Testament*; Farrar's *Messages of the Books*; Fraser's *Synoptical Lectures on the Books of the Bible*; *The Cambridge Bible for Schools*; the article on the Bible in *Chambers's Encyclopedia*; Angus' *Bible Handbook*; D. L. Moody's *How to Study the Bible*; Boyce's *Abstract of Systematic Theology*; Pope's *Higher Catechism of Theology*; Bernard's *Progress of Doctrine in the New Testament*; Nicholls' *Help to the Reading of the Bible*; Moody's *Pleasure and Profit in Bible Study*; Hodge's *Outlines of Theology*; Mulford's *Republic of God*; also books under various special subjects.

## THE SUNDAY-SCHOOL TEACHER'S USE OF THE BIBLE.

By REV. JOHN H. VINCENT, LL.D., BISHOP OF THE METHODIST EPISCOPAL CHURCH.

## THE OUTLINE.

1. THE Bible is the one text-book of the Sunday-school teacher.

2. The Bible becomes exceedingly important when we find its relation to the work of the Holy Spirit in the salvation of men. It enlightens, quickens, converts, sanctifies, edifies, etc. No wonder it is in itself compared to "seed," "word," "fire," "manna," "silver," "gold," etc.

3. The Bible is to be used by the whole church—the ministry and the laity.

4. The teacher's use of the Bible, to be effective, requires the aid of the Holy Spirit.

5. The teacher's use of the Bible must, however, be in harmony with the true, natural, and human laws of teaching.

6. The teacher's use of the Bible is twofold—personal and professional.

7. The teacher must use the Bible to find Christ, since Christ the Word is in his Word.

8. The teacher must also seek the indwelling of Christ, that he may say, "I live; yet not I, but Christ liveth in me."

9. The teacher thus finding Christ in the Word, and having Christ in his own soul, will be earnest, will love his pupils, and will be patient with them and in his work.

10. Certain important facts are to be recognized by the teacher in his use of the Bible: (1) The Bible is a human as well as a divine book. (2) The Bible presents many difficulties to the student of it. (3) The Bible difficulties may be obviated by the observance of certain suggestions.

11. Certain rules will aid the teacher in the use of the Bible: (1) He should make much of the spiritual and ethical aim in his work. (2) He should study the examples of teaching-work which abound in the Bible. (3) He should study the Bible independently. (4) He should study it systematically. (Guide-questions to exhaustive analysis.) (5) He should study every lesson from a pupil's point of view. (6) He should illustrate fully and wisely. (7) He should use the art of conversation and questioning. (8) He should secure home work by his scholars.

12. The teacher's real work and his true preparation.

## THE DISCUSSION.

1. The Sunday school is a school with one text-book—the Holy Scriptures; therefore, the Sunday-school teacher must use the Bible. Whatever other works he consults, his final authority is the Bible. Whatever helps he employs, they must be, in every case, helps to the better understanding and use of the Word of God.

2. This is the more evident when one considers the relation of the truth as revealed in the Holy Scriptures to the work of the Holy Spirit in the hearts and lives of men. No man can say in what way or how far the Spirit of God acts immediately upon the human spirit without the intervention of revealed truth, nor to what extent other truth not found in the Bible, but set forth in nature and in the constitution of man, has its influence in promoting the gracious work of God in the human soul; but this much is plainly set forth in the book of divine revelation: The processes of divine grace in the life of man are performed through the truth of God as contained in the written Word of God.

It is the word of God that "quickens" the soul (Ps. 119: 50). It is the "entrance" of the

word of God that giveth "light" (Ps. 119: 130). The word is the "sword of the Spirit" (Eph. 6: 17) which Christ used with the adversary in the wilderness (Matt. 4: 4, 7, 10). It is the "law of the Lord" that is "perfect, converting the soul" (Ps. 119: 7). It is the "word of God which effectually worketh also in you that believe" (I. Thes. 2: 13). It is the word of God which is able to build up believers, and to give them "an inheritance among all them which are sanctified" (Acts 20: 32). Through the "exceeding great and precious promises" of the Word, believers are made "partakers of the divine nature" (II. Pet. 1: 4). Spiritual enlargement comes from running in the way of God's commandments (Ps. 119: 32).

If God's Word be so goodly and mighty a thing as these scriptures declare, no wonder that they who knew best its source and mission should account the truth it contains like "seed" (Luke 8: 11), like a "sword" (Heb. 4: 12), like a "fire" and a "hammer" (Jer. 23: 29), like "rain" and "dew" (Deut. 32: 2), like "honey" and the "honey-comb" (Ps. 119: 10), like "silver" (Ps. 12: 6), like "gold" (Ps. 119: 10), like "thousands of gold and silver" (Ps. 119: 72), and, finally, like "all riches" (Ps. 119: 14). No wonder that the Psalmist made it his song in the house of his pilgrimage (Ps. 119: 54), and that his delight was in the law of the Lord, in which he meditated day and night (Ps. 1: 2). No wonder that we are exhorted to take earnest heed *what* we hear (Mark 4: 24), and *how* we hear (Luke 8: 18). No wonder that earnest Jews searched the Scriptures (John 5: 39), and that the Bereans were commended as being "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily" (Acts 17: 11).

3. It is this wonderful Word which the Sunday-school teacher, as one of the servants and officers of the church, must use in all his work. Parents at home, like the mother of Timothy (II. Tim. 1: 5; 3: 15); men like Aquila; women like Priscilla, in their own places of abode (Acts 18: 26),—all church members, from apostles and prophets to deacons and unofficial disciples, are to set forth the word of life. Here among divinely called and appointed teaching-disciples stand the Sunday-school teachers.

4. But since it is the "church of the living God" (I. Tim. 3: 15) in which the teacher serves, he may trust in divine aid. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4: 6). And the best use to which the Sunday-school teacher can put his Bible is to find in it doctrine and promise on which he can rest.

5. In the use of his Bible the Sunday-school teacher must remember that while his work is spiritual, and dependent upon divine coöperation, he is to observe all natural laws of teaching which are based upon a wise human psychology. By the best processes of instruction, which represent the most advanced thought of modern educators, the Sunday-school teacher must use his text-book in gaining access to his pupils, winning and holding their attention, exciting curiosity, eliciting questions and statements of their own, training memory, encouraging rigid analysis, developing self-activity and self-application. In the use of his Bible the Sunday-school teacher should seek to be at his human best in his personal qualifications and in his method of work.

6. It will, therefore, easily appear that there



is a twofold use to be made of the Bible by the Sunday-school teacher, the one personal and the other professional. He must know, and be possessed by, the truth; and he must be able rightly to divide and wisely to apply it. The first is necessary to the second.

7. As a means to this the teacher must understand the relation of the personal Christ to the Scriptures. Are they not the "word of Christ"? (Col. 3: 16.) Old Trapp says: "The Babe of Bethlehem is wrapped up in the swathing bands of both Testaments." The whole book is full of him. He is the keystone of the arch; the heart of the Holy Scriptures; the Sun of righteousness among the planets that shine in Psalms, Prophets, Gospels, and Epistles. The teacher begins the proper use of Scriptures when he begins with Christ. Since the teacher rightly handling the Word is bringing Christ to his pupils, with what loving tenderness, what scrupulous care, what holy reverence, should he use it!

8. There is another feature of the divine revelation to man which the Sunday-school teacher must remember. Not only does Christ dwell in the Word which the teacher is to use, but Christ may dwell in the heart of the teacher himself. He may sit before his class with the Word of Christ in his hand, and with the very life and personal force of Christ in his heart. Here is the Sunday-school teacher's best preparation for using his Bible. He not only *knows*, he *is*.

9. Among the effects of such use of the Bible as one makes who finds Christ in it and draws Christ from it into his own life, will be a peculiar earnestness; an ardent love for the pupil, a love for the very soul life, regardless of social position, personal attraction, or intellectual gifts; so that no stone will be left unturned, no page or text will be left unexamined, no device unemployed, for the bringing of Christ and the redeemed soul together.

10. Certain important facts are to be remembered by the teacher, lest he be too easily disheartened in his great work.

(1) The Bible is in one sense a human book, and there are many human marks about it. The divine treasure has been given to us in earthen vessels. God has revealed himself through human eyes and ears, intellect and hearts, tongues and pens. The book is God's book, but he has used men in the making and completing of it, and by this process man is immensely helped, and is still further to be helped, as the original gift of God in the most ancient tongues is gradually unveiled and set forth through human investigation and scholarship.

(2) The Bible is full of difficulties—the ancient languages, the references to almost obsolete usages, the idiosyncrasies of the Bible writers, the Oriental imagery employed, the divine interpositions in miraculous deeds, the mysteries of divine providence, the severities and apparent cruelties of the divine administration, the gross inconsistencies of certain Scripture characters, whose lives are recorded, and who, in spite of their sins, receive proof in words and in official promotion of the divine commendation. Again, the Bible is, in fact, a book so different from the ideal revelation. It is not at all a systematic and carefully classified series of plain and applied principles. It is a book of ancient history, full of hard names, indefinite chronologies, unattractive genealogies, bloody battles and transactions, some of which it is painful and almost impossible to read to little children. The Sunday-school teacher, in his casual and professional reading, in his conversation in parlor and class, must meet these embarrassments. He cannot refuse to consider them as unworthy of his notice. What shall he do?

(3) The old commentator Trapp says, concerning the difficulties of Scripture, "Plain

places therein are for our nourishment, hard places for our exercise." The Bible as a true history of rugged times must reflect the features of the ages it represents. It was not meant to be "an easy book." To the man who really desires to know, love, and obey the truth, there are no insurmountable obstacles in the Holy Scriptures. Difficulties that there appear speedily vanish before his spirit of surrender to the will of God. "If any man will do his will," saith the Christ, "he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7: 17).

11. Let us therefore present certain rules to govern the teacher in his use of the Bible:

(1) It will at once appear that the most important work of the teacher is to present to his pupils, with much urgency, the spiritual and ethical claims of the book. They must accept Christ as their righteousness, but they themselves for this reason must be righteous.

(2) The teacher may find in the Bible abundant illustrations of the true principles and methods of teaching; processes adopted by patriarchs, prophets, and apostles, in the proclaiming, upholding, applying, and enforcing of truth; plans for arresting and riveting attention; for illuminating doctrine and ethics; for answering objections; for enlightening and quickening the conscience; for exciting fear, kindling desire, and bringing to decision. Every fundamental teaching process finds clear and attractive illustration somewhere in this great text-book, so "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II. Tim. 3: 16). In Jesus we have the perfection of teaching. To understand him, to master his methods, to possess his spirit, is to become a teacher of the highest order. Therefore let the Sunday-school teacher use his Bible to gather from it lessons in teaching, and especially from the great Model. Study carefully every word he used, every conversation he conducted, every figure of speech, every method of arresting attention, every argument, every reference to his own times, and every quotation which he made from the Old Testament.

(3) The teacher must study his Bible independently, going to it alone before consulting commentaries or other human helps. The appetite for the truth will be whetted, intellectual freshness and vigor increased, and with enlarged capacity he will turn to the library for the help which other men have provided.

(4) The teacher must study his Bible systematically. He must, first of all, collate every passage from the entire book bearing upon the subject in hand, all parallel accounts of the same events, miracles, conversations, sermons, with all incidental references. This will form his body of biblical authority. He should then critically analyze the text material thus provided, by some such series of questions as the following:

*First.* Some person here writes, and he writes to or for some other person or persons. Who writes? To whom? He writes concerning some person or persons, meaning or referring to them. Who are they? What do we know about them?

*Second.* These persons speaking, acting, writing, or written to, named, or simply referred to, must have lived in some country, city, or other locality named or implied. Where are the places of this lesson—the topographical elements of it? Can we find them on the map? What can we find out about them—their connection with other biblical events, and the accounts given of them by travelers?

*Third.* All persons who here sustain a relation to place, also sustain a relation to time. Therefore we ask: When did these people in these places do or say the things here recorded? Or when were they recorded? What references do we find here to days, hours, seasons, festivals, months, years?



*Fourth.* And now we come to the historical questions. What things are here written concerning these persons, in these places, at these times? What did they do? What did they say? Who had the most to say or do? How far did the words or acts of one person or class of persons influence the words or acts of other persons introduced in this scripture?

*Fifth.* Through this passage, biographical, historical, didactic, runs a divine thought. There are some direct teachings or truths to be inferred, concerning God, man, sin, personal character, the past, the present, the future. What are these teachings or doctrines?

*Sixth.* All this history, biography, doctrine, has an ethical significance and design. It is intended in some way to lay down laws of practical life. There are here some duties specifically stated or easily inferred, which every student of Scripture should be able to know and obey. What are these duties? For the teacher? For the pupil?

*Seventh.* All ancient history, especially that which records an extinct civilization, is sure to contain many things which are obscure and which perplex the student—references to obsolete customs, to eccentricities of conduct and government, to relations of individuals, and to administration of divine government. There occur verbal and grammatical difficulties in the text, apparent discrepancies of various kinds, affecting the very foundations of faith. What are these difficulties? What added difficulties are likely to present themselves to the youthful student, who, hearing of them from irreverent skeptics, may come to his teacher at any time with his hard questions?

(5) The teacher having then analyzed his lesson, and having transferred the whole subject to his own mind, that he may have it well in hand for further study, should again and again look at it from the point of view occupied by his pupils. A vivid conception of their condition and necessities will present the subject to his own mind in a new light. He should therefore form the habit of thinking intently and sympathetically upon each scholar in his class, his home life, hindrances, faults, perils, most immediate need, and then review the already carefully prepared lesson with this thought burning in his heart: "How shall I make this lesson most profitable to this pupil?"

(6) The teacher must employ the illustrative element in his class work. The open eyes of wide-awake youth must be arrested, the imagination stimulated. Objects, incidents, comparisons, similes, metaphors, parables, facts of this

busy everyday world, historical anecdotes, mental pictures, must be employed to place the truth vividly and attractively before the learner.

(7) The Sunday-school teacher, like all successful teachers, must master the art of questioning. This is necessary to find out what the scholar knows; to stimulate his desire to know more; to give him knowledge by making him seek it; and finally, to test the teacher's own work. Attention is necessary to success in teaching and in learning, and attention which is simply the stretching of the pupil's mind with desire and purpose, will break out into numberless questions. When this end is attained, the success of the teacher is assured.

(8) The teachers should awaken within the pupil, first, an interest in the subject matter of the lesson for the ensuing Sabbath, an interest sufficient to secure some advance preparation; and second, an interest in his own spiritual and eternal welfare, that he may apply to his heart and life the truths which he finds.

12. To save his scholars from all evil, by leading them to know Christ, in whom abides all good; to develop within them, through the divine grace and truth, the love of God and the love of men; to make conscience tender and intelligent, faith simple and strong, the will prompt and firm, and the outward life consistent and useful,—this is the varied and divine mission of the Sunday-school teacher. That he may do his work well the teacher must be a Christian in experience as well as in profession; a consistent Christian in life and deportment; a Christian teacher in life and tact, and a Christian friend in sympathy and helpfulness. What he is and does will be a living proof of the truth he teaches, and he may then say in all sincerity and humility to those who are under his care, "Follow me as I follow Christ."

"Blessed Lord, who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life which thou hast given us in our Lord Jesus Christ. Amen."

BOOKS OF REFERENCE: H. C. Trumbull's *Teaching and Teachers*, Yale Lectures on the Sunday School, and *Principles and Practice*; Boynton's *The Model Sunday School*; Bishop J. H. Vincent's *The Modern Sunday School* and *A Study in Pedagogy*; Lyon's *The Sunday School*; Gregory's *Seven Laws of Teaching*; Holborn's *The Bible: The Sunday-School Text-Book*; Hurlbut's *Revised Normal Outlines and Studies in Old Testament History*.

## THE CHRISTIAN WORKER AND HIS BIBLE.

### SCRIPTURE TEXTS FOR STUDENTS AND WORKERS.

ARRANGED BY D. W. WHITTLE, PHILADELPHIA.

"He that winneth souls is wise."—Prov. 11: 30.

"The entrance of thy words giveth light."—Ps. 119: 130.

#### I. FOR GENERAL USE AS SHOWING PLAN OF SALVATION.

##### GROUP 1.

Ruin by sin, Isa. 53: 6; Ps. 53: 2, 3.  
Redemption by Christ, John 3: 16.  
Regeneration by the Spirit, John 1: 12, 13.

##### GROUP 2.

Under the curse, Gal. 3: 10.  
A Saviour provided, Gal. 4: 4, 5.  
What he has done, Gal. 3: 13.

How he is received, Gal. 3: 1, 2.

##### GROUP 3.

Man guilty, Rom. 3: 19.  
Cannot be justified by law, Rom. 3: 20.  
Justification provided by grace, Rom. 3: 24.  
The death of Christ the procuring cause, Rom. 3: 24, 25.  
Justified by faith, Rom. 5: 1.

**GROUP 4.**

What you are, Rom. 3: 23.  
Where you are, John 3: 18.  
Whose you are, Eph. 2: 2.  
Jesus a Saviour, Matt. 1: 21.  
God laid our sins upon him, Isa. 53: 6.  
He bore them, I. Pet. 2: 24.  
Our sins removed, Ps. 103: 12.

**GROUP 5.**

Confession of sin, Luke 18: 13.  
Confession of helplessness, Rom. 7: 18.  
Invited to call on the Lord, Rom. 10: 13.  
Invited to come to the Lord, Matt. 11: 28.

**GROUP 6.**

No power but of God, Rom. 13: 1.  
God's power in the gospel, Rom. 1: 16.  
Self must die to know this power, Gal. 2: 20.  
Power to live as a child of God, Col. 1: 10, 11.  
Power to preach Christ, Rom. 15: 19.

**GROUP 7.**

Under power and penalty of sin, Eph. 2: 1-3, 12.  
Grace in God the source of redemption, Eph. 2: 8, 9.  
The death of Christ the fact of redemption, Eph. 1: 7.  
When Christ is trusted we have redemption, Eph. 1: 12, 13.  
Fruit of faith, Eph. 5: 1, 18-20.

**GROUP 8.**

Peace—  
False: Based on ignorance, Luke 12: 16-20.  
Based on self-righteousness, Luke 18: 9.  
Based on a seared conscience, I. Tim. 4: 2.  
True: Based on sin judged and forgiven, Eph. 2: 14, 17; Col. 1: 20; John 20: 19-22.  
Maintained by confession to God, confidence, and communion, I. John 1: 9; Isa. 26: 3, 4; Phil. 4: 4-9.

**GROUP 9.**

A sinner under law, Jas. 2: 10; Rom. 2: 3.  
A disobedient child, Mal. 1: 6.  
A rebellious subject, Luke 19: 14.  
A despiser of grace, John 5: 40.  
Christ exalted to give repentance, Acts 5: 31.

**GROUP 10.**

Salvation needed, Rom. 3: 9, 10.  
Salvation provided, Rom. 5: 8.  
Salvation proffered, Acts 13: 38, 39.  
Salvation rejected, Acts 13: 45, 46.  
Salvation accepted, Acts 13: 48.

**GROUP 11.**

Heart wrong, Matt. 22: 37-39.  
Life wrong, Rom. 2: 1-3.  
Consequences, Rom. 2: 8, 9.  
Present need, Ps. 51: 10.  
Present duty, Isa. 1: 16-18.  
God's present offer, Isa. 43: 24-26.

**GROUP 12.**

Christ's invitation, Matt. 11: 28.  
Who are invited? Rev. 22: 17.  
Who will come? John 6: 44, 65.  
What is it to come? Rom. 10: 9, 10.  
What will Christ do? John 6: 37.

**GROUP 13.**

Salvation a gift, Rom. 5: 15.  
Through Jesus Christ, Rom. 6: 23.  
Ask him for it, John 4: 10; Luke 11: 13; 18: 13.  
Receive by faith, Mark 2: 5; 11: 24.

**GROUP 14.**

Christ exalted to give repentance, Acts 5: 31.  
Christ preached in order to lead to repentance, Luke 24: 47.  
Repentance secured by Christ's being accepted, Acts 9: 6.

**GROUP 15.**

Where Christ finds us, Gal. 3: 22, 23.  
Personal contact through the word, John 17: 20; Rom. 10: 17.  
The Spirit of God from Christ, John 7: 39; 10: 10.  
Where Christ takes us, Eph. 2: 6-8.  
How Christ keeps us, John 10: 27-29.

**GROUP 16.**

*The Natural Man*, Gen. 5: 1-3; 6: 5, 13; Ps. 43: 1-3; Matt. 15: 18, 19; Gal. 5: 19-21; Rom. 8: 7, 8; I. Cor. 2: 14.  
*The Spiritual Man*, I. Cor. 15: 47-50; John 3: 3, 5; I. 14, 16, 12, 13; Jas. 1: 18; I. Pet. 1: 3, 23, 25; Gal. 4: 4-7; I. John 5: 1, 4, 5.  
*The Two Natures in One Man*, John 3: 6; Rom. 7: 21-23; Gal. 5: 16, 17; I. John 1: 8-10; 3: 9, 1. Cor. 9: 27; 10: 11-13; II. Cor. 12: 7-9; Acts 15: 37-39; II. Cor. 4: 10, 11; Phil. 3: 20, 21; I. Cor. 15: 51-54; Rom. 8: 21-23; Rom. 13: 14.

**II. TEXTS FOR SPECIAL CASES.****Where the Deity of Christ is Doubted.**

John 1: 1-3, 14, 18, 34, 49; I. John 1: 1-3; 5: 10-13, 20; Acts 4: 10-12; Rom. 1: 1-4; Matt. 22: 42-45; John 12: 38-41, with Isa. 6; John 9: 35-38; 14: 9; 19: 7; Mark 14: 61-64.

**Where Christ's Substitutionary Work as the Sacrifice for Sin is Rejected.**

Isa. 53: 12, with Luke 22: 37; Matt. 26: 27, 28; Mark 10: 45; Luke 24: 44-48; John 1: 29; 6: 51; 10: 15-18; Acts 8: 30-35; Rom. 4: 25; 7: 4; 8: 3; 10: 4; I. Pet. 1: 18, 19; 2: 24; 3: 18; Rev. 1: 5, 6.

**Where the Divine Authority of the Word of God in Holy Scripture is Questioned.**

John 5: 39; 15: 26, 27; 20: 30, 31; I. John 1: 1-4; John 17: 20; II. Tim. 3: 13-17; II. Pet. 1: 21; 3: 15, 16.

**How to Believe.**

Rom. 10: 17; I. John 5: 9-13; II. Tim. 1: 12; Heb. 11: 1-6; Eph. 1: 12, 13; Luke 24: 27; John 4: 50; 9: 11; 7: 17; Acts 8: 35-37; 10: 43; 16: 14, 31; Rom. 10: 8-11; I. Cor. 15: 1-4; John 20: 25-31.

**Commands to Forsake Sin.**

Isa. 55: 7; 59: 1-3; Luke 3: 8; John 5: 14; Acts 19: 18, 19; 20: 21; 26: 20; I. Tim. 1: 5; Matt. 5: 23, 24; 6: 15; Ezek. 33: 11-15; Mic. 6: 8.

**Encouragement for Great Sinners.**

Isa. 43: 22, 26; I. Tim. 1: 11-16; Luke 7: 44-50; I. Cor. 6: 9-11; Eph. 2: 3-10; Isa. 44: 22; John 10: 9-11; II. Chr. 33: 9, 12, 13; Ps. 116: 1-6; Luke 19: 10; 18: 13, 14; 15: 18-20; Mark 16: 15; Matt. 9: 12, 13.



**How to be Kept.**

I. Pet. 1: 5; Isa. 41: 10; 40: 27-31; 45: 22, 24; I. Pet. 2: 2; Col. 3: 16; John 15: 4, 7; I. John 2: 24-29.

**For Dark Days.**

Isa. 50: 10; Job 13: 15-18; Mic. 7: 7, 8; Ps. 37: 1-11; Nah. 1: 7; Heb. 10: 35-37; 13: 5, 6; I. Pet. 4: 12-14; 5: 4, 7-11; II. Cor. 4: 16-18; Rom. 8: 22, 23; I. Thes. 4: 13-18; Hab. 3: 17-19.

**For Backsliders.**

(Let such go carefully through with the texts of Group 2, and see if they have ever truly trusted Christ, and understood redemption.) Mal. 3: 10; Mic. 2: 7; Hos. 14: 1-4;

Jer. 31: 18-20; Ps. 32, 51; Luke 22: 61, 62; Mark 16: 7; I. John 1: 7-9; 2: 1, 2.

**For Those Who Look to Feeling for Faith.**

1. Feeling not to be trusted, Jer. 17: 9; Luke 18: 11, 12.
2. God speaks to us through his *word*, not through our feelings, Jer. 23: 25-30; Ps. 119: 113-117; John 5: 24; Rom. 10: 12-17.
3. The witness of the Holy Spirit is received by our receiving his testimony to Christ in the written word, I. John 5: 9-13; Eph. 1: 12-14; Rom. 16: 25, 26, with Rom. 8: 1-4, 15, 16.
4. Feelings fluctuate, but God's word is unchangeable, Rom. 3: 3, 4; 4: 20, 21; II. Tim. 1: 12; Rom. 8: 23, with 34-39; I. Pet. 1: 7, 23-25; John 3: 34-36.

**III. FORTY QUESTIONS ANSWERED FROM THE WORD OF GOD.**

1. *How may I know that there is a God?* John 1: 14, 18; I. John 1: 14; 20: 29-31; Rom. 1: 20; Ps. 19: 1; Isa. 43: 9, 10; Hos. 3: 4, 5; John 8: 47.
2. *How can I know that the Bible is true?* John 5: 39, 40; John 7: 17; Acts 17: 11, 12.
3. *How can I understand the Bible?* I. Cor. 2: 9-14; John 16: 13; Luke 11: 13.
4. *If a man does the best he can, will he not go to heaven?* John 3: 5, 6, 36; Rom. 3: 19, 20; Gal. 3: 10.
5. *If a man honestly thinks he is on the right road, will he be condemned?* Prov. 14: 12; Rom. 3: 3, 4; Acts 17: 30.
6. *Can't a man be a Christian without believing that Christ was the Son of God?* I. John 5: 9-13, 20; John 20: 28-31; Matt. 16: 13-18.
7. *Why was the death of Christ needed to save men?* Rom. 8: 3; Gal. 3: 10; Rom. 5: 12, 19.
8. *What is the first thing to do in becoming a Christian?* Matt. 11: 28; John 6: 29, 37; Acts 16: 31.
9. *What is the next thing?* Matt. 10: 32; Rom. 10: 9, 10; Heb. 13: 15, 16.
10. *Must I not feel my sins before I can come to Christ? How can I do this?* Rom. 7: 13; John 16: 8, 9; Acts 2: 36, 37; Zech. 12: 10.
11. *Must I not repent? What is repentance? How can I repent?* Luke 24: 46, 47; Acts 5: 30, 31; Acts 20: 21; Luke 15: 17, 18.
12. *How do I come to Christ?* Isa. 55: 7; I. John 1: 1-3; Rom. 10: 8-17; Mark 10: 49, 50.
13. *What is it to accept of Christ?* John 1: 11, 12; Rom. 6: 23; John 4: 10; Eph. 2: 8.
14. *How may I get faith?* Rom. 10: 17; Eph. 1: 12, 13; Luke 16: 29-31; John 5: 39, 46, 47; John 4: 50; Luke 17: 5.
15. *How can I know that my sins are forgiven?* Mark 2: 5; Luke 7: 48-50; Acts 13: 38, 39; I. John 1: 9.
16. *How can I tell that I love God?* I. John 4: 10, 19; Rom. 5: 5-8; Eph. 2: 4-8.
17. *Why will not the Lord show himself to me, and speak to me, as he did to Paul?* I. Tim. 1: 16; John 17: 20; John 20: 29; I. Pet. 1: 8; John 14: 16-18.
18. *How may I know that the Spirit of God has come to me?* John 16: 8; I. Cor. 12: 3; Gal. 5: 22, 23; I. John 3: 14.
19. *Why do church members do wrong?* Phil. 3: 18, 19; I. Tim. 4: 1, 2; II. Tim. 3: 1-5; Gal. 5: 17; 6: 1.
20. *Why are there so many different churches?* I. Cor. 3: 1-5; I. Cor. 12: 12-14; I. Cor. 11: 19; II. Pet. 2: 1, 2; Eph. 1: 17-23.
21. *Must I join the church to be a Christian?* Matt. 28: 18-20; Acts 2: 38-42, 47; Heb. 10: 25.
22. *Are dancing, card-playing, and theater-going wrong for Christians?* I. John 2: 15-17; John 17: 14-19; I. Pet. 4: 2-5.
23. *How shall I overcome the world?* Col. 3: 1-6; I. John 5: 4, 5; Gal. 1: 4.
24. *Why do good Christians have so much trouble in the world?* I. Cor. 11: 32; Ps. 94: 12, 13; Heb. 12: 6-11; I. Pet. 4: 12-19.
25. *How shall I find deliverance from the power of sins that I have practiced?* Rom. 6: 9-14; Eph. 6: 10-18; I. Pet. 5: 6-10.
26. *If I sin after I become a Christian, will God forgive me?* Rom. 13: 14; I. John 2: 1, 2; Heb. 4: 14-16; Jas. 5: 16; Matt. 18: 21, 22.
27. *What is the sin against the Holy Ghost?* Mark 3: 28-30; Heb. 10: 28, 29; Acts 8: 18-23.
28. *How will I know that I am one of the elect?* John 3: 16; John 6: 37; John 10: 9; Rev. 22: 17.
29. *Must I forgive my enemies in becoming a Christian?* Matt. 5: 23, 24; Matt. 6: 12, 14, 15; Eph. 4: 31, 32.
30. *Must I make restitution?* Mark 12: 31; Rom. 12: 17; Luke 19: 8; II. Cor. 8: 21.
31. *Must I not wait until I understand the Bible better before I become a Christian?* Acts 8: 12, 35-37; Acts 16: 30-33; I. Cor. 2: 1-5.
32. *Must I not become a better man before I become a Christian?* Matt. 9: 12, 13; Matt. 17: 15-18; Rom. 7: 23-25; Gal. 2: 16.
33. *When I try to pray it seems unreal to me. How can I overcome this?* Luke 11: 1-4; John 1: 18; John 17: 6, 25, 26.
34. *Are you sure so great a sinner as I am can be saved?* Isa. 55: 6-9; Isa. 43: 24-26; I. Tim. 1: 15, 16.
35. *Should I make any start to confess that I want to be a Christian while I have no feeling?* Matt. 12: 10-13; Ezek. 36: 26, 27; Eph. 2: 4-6.
36. *What is the greatest sin?* I. John 5: 10; John 5: 38; Num. 23: 19.
37. *If I become a Christian, what ought I to seek for most earnestly?* John 14: 16-18; John 20: 22; Acts 1: 8; Acts 2: 39; Eph. 5: 17-21.
38. *What will be my greatest difficulty in the Christian life?* Phil. 2: 3-5; Rom. 12: 3, 16; John 13: 12-17.
39. *How can I be sure of holding out?* Isa. 41: 10; I. Cor. 10: 13; II. Cor. 9: 8; II. Cor. 12: 9; Heb. 7: 25; Jude 24; John 10: 27-29.
40. *I do not feel like becoming a Christian now; can I not put this off until some other time?* II. Cor. 6: 2; Heb. 3: 7, 8; Heb. 4: 7; James 4: 13-17.

BOOKS OF REFERENCE: Drury's Handbook for Workers and At Hand; Whittle's Sword of the Lord and Thus Saith the Lord; Torrey's Vest Pocket Companion; Munhall's Furnishing for Workers; Yatman's Lessons for Christian Workers.



## CALENDAR FOR DAILY READING OF SCRIPTURES,

*By Which the Bible May be Finished in One Year.*

ARRANGED BY D. W. WHITTLE, PHILADELPHIA.

| Date. | January.        |                 | February.       |                 | March.           |                |
|-------|-----------------|-----------------|-----------------|-----------------|------------------|----------------|
|       | Morning.        | Evening.        | Morning.        | Evening.        | Morning.         | Evening.       |
| 1     | Gen. 1, 2, 3    | Matt. 1         | Ex. 27, 28      | Matt. 21: 1-22  | Num. 23, 24, 25  | Mark 7: 14-37  |
| 2     | Gen. 4, 5, 6    | Matt. 2         | Ex. 29, 30      | Matt. 21: 23-46 | Num. 26, 27      | Mark 8: 1-21   |
| 3     | Gen. 7, 8, 9    | Matt. 3         | Ex. 31, 32, 33  | Matt. 22: 1-22  | Num. 28, 29, 30  | Mark 8: 22-38  |
| 4     | Gen. 10, 11, 12 | Matt. 4         | Ex. 34, 35      | Matt. 22: 23-46 | Num. 31, 32, 33  | Mark 9: 1-29   |
| 5     | Gen. 13, 14, 15 | Matt. 5: 1-26   | Ex. 36, 37, 38  | Matt. 23: 1-22  | Num. 34, 35, 36  | Mark 9: 30-50  |
| 6     | Gen. 16, 17     | Matt. 5: 27-48  | Ex. 39, 40      | Matt. 23: 23-39 | Deut. 1, 2       | Mark 10: 1-31  |
| 7     | Gen. 18, 19     | Matt. 6: 1-18   | Lev. 1, 2, 3    | Matt. 24: 1-28  | Deut. 3, 4       | Mark 10: 32-52 |
| 8     | Gen. 20, 21, 22 | Matt. 6: 19-34  | Lev. 4, 5       | Matt. 24: 29-51 | Deut. 5, 6, 7    | Mark 11: 1-18  |
| 9     | Gen. 23, 24     | Matt. 7         | Lev. 6, 7       | Matt. 25: 1-30  | Deut. 8, 9, 10   | Mark 11: 19-33 |
| 10    | Gen. 25, 26     | Matt. 8: 1-17   | Lev. 8, 9, 10   | Matt. 25: 31-46 | Deut. 11, 12, 13 | Mark 12: 1-27  |
| 11    | Gen. 27, 28     | Matt. 8: 18-34  | Lev. 11, 12     | Matt. 26: 1-25  | Deut. 14, 15, 16 | Mark 12: 28-44 |
| 12    | Gen. 29, 30     | Matt. 9: 1-17   | Lev. 13         | Matt. 26: 26-50 | Deut. 17, 18, 19 | Mark 13: 1-20  |
| 13    | Gen. 31, 32     | Matt. 9: 18-38  | Lev. 14         | Matt. 26: 51-75 | Deut. 20, 21, 22 | Mark 13: 21-37 |
| 14    | Gen. 33, 34, 35 | Matt. 10: 1-20  | Lev. 15, 16     | Matt. 27: 1-26  | Deut. 23, 24, 25 | Mark 14: 1-26  |
| 15    | Gen. 36, 37, 38 | Matt. 10: 21-42 | Lev. 17, 18     | Matt. 27: 27-50 | Deut. 26, 27     | Mark 14: 27-53 |
| 16    | Gen. 39, 40     | Matt. 11        | Lev. 19, 20     | Matt. 27: 51-66 | Deut. 28, 29     | Mark 14: 54-72 |
| 17    | Gen. 41, 42     | Matt. 12: 1-23  | Lev. 21, 22     | Matt. 28        | Deut. 30, 31     | Mark 15: 1-25  |
| 18    | Gen. 43, 44, 45 | Matt. 12: 24-50 | Lev. 23, 24     | Mark 1: 1-22    | Deut. 32, 33, 34 | Mark 15: 26-47 |
| 19    | Gen. 46, 47, 48 | Matt. 13: 1-30  | Lev. 25         | Mark 1: 23-45   | Josh. 1, 2, 3    | Mark 16        |
| 20    | Gen. 49, 50     | Matt. 13: 31-58 | Lev. 26, 27     | Mark 2          | Josh. 4, 5, 6    | Luke 1: 1-20   |
| 21    | Ex. 1, 2, 3     | Matt. 14: 1-21  | Num. 1, 2       | Mark 3: 1-19    | Josh. 7, 8, 9    | Luke 1: 21-38  |
| 22    | Ex. 4, 5, 6     | Matt. 14: 22-36 | Num. 3, 4       | Mark 3: 20-35   | Josh. 10, 11, 12 | Luke 1: 39-56  |
| 23    | Ex. 7, 8        | Matt. 15: 1-20  | Num. 5, 6       | Mark 4: 1-20    | Josh. 13, 14, 15 | Luke 1: 57-80  |
| 24    | Ex. 9, 10, 11   | Matt. 15: 21-39 | Num. 7, 8       | Mark 4: 21-41   | Josh. 16, 17, 18 | Luke 2: 1-24   |
| 25    | Ex. 12, 13      | Matt. 16        | Num. 9, 10, 11  | Mark 5: 1-20    | Josh. 19, 20, 21 | Luke 2: 25-52  |
| 26    | Ex. 14, 15      | Matt. 17        | Num. 12, 13, 14 | Mark 5: 21-43   | Josh. 22, 23, 24 | Luke 3         |
| 27    | Ex. 16, 17, 18  | Matt. 18: 1-20  | Num. 15, 16     | Mark 6: 1-29    | Judg. 1, 2, 3    | Luke 4: 1-30   |
| 28    | Ex. 19, 20      | Matt. 18: 21-35 | Num. 17, 18, 19 | Mark 6: 30-56   | Judg. 4, 5, 6    | Luke 4: 31-44  |
| 29    | Ex. 21, 22      | Matt. 19        | Num. 20, 21, 22 | Mark 7: 1-13    | Judg. 7, 8       | Luke 5: 1-16   |
| 30    | Ex. 23, 24      | Matt. 20: 1-16  |                 |                 | Judg. 9, 10      | Luke 5: 17-39  |
| 31    | Ex. 25, 26      | Matt. 20: 17-34 |                 |                 | Judg. 11, 12     | Luke 6: 1-26   |

*Note.*—When February has but twenty-eight days, read the portion for the 29th with that for the 28th.

| Date. | April.             |                | May.               |                | June.              |                |
|-------|--------------------|----------------|--------------------|----------------|--------------------|----------------|
|       | Morning.           | Evening.       | Morning.           | Evening.       | Morning.           | Evening.       |
| 1     | Judg. 13, 14, 15   | Luke 6: 27-49  | I. Ki. 10, 11      | Luke 21: 20-38 | II. Ch. 15, 16     | John 12: 27-50 |
| 2     | Judg. 16, 17, 18   | Luke 7: 1-30   | J. Ki. 12, 13      | Luke 22: 1-20  | II. Ch. 17, 18     | John 13: 1-20  |
| 3     | Judg. 19, 20, 21   | Luke 7: 31-50  | I. Ki. 14, 15      | Luke 22: 21-46 | II. Ch. 19, 20     | John 13: 21-38 |
| 4     | Ruth 1, 2, 3, 4    | Luke 8: 1-25   | I. Ki. 16, 17, 18  | Luke 22: 47-71 | II. Ch. 21, 22     | John 14        |
| 5     | I. Sa. 1, 2, 3     | Luke 8: 26-56  | I. Ki. 19, 20      | Luke 23: 1-25  | II. Ch. 23, 24     | John 15        |
| 6     | I. Sa. 4, 5, 6     | Luke 9: 1-17   | I. Ki. 21, 22      | Luke 23: 26-56 | II. Ch. 25, 26, 27 | John 16        |
| 7     | I. Sa. 7, 8, 9     | Luke 9: 18-36  | II. Ki. 1, 2, 3    | Luke 24: 1-35  | II. Ch. 28, 29     | John 17        |
| 8     | I. Sa. 10, 11, 12  | Luke 9: 37-62  | II. Ki. 4, 5, 6    | Luke 24: 36-53 | II. Ch. 30, 31     | John 18: 1-18  |
| 9     | I. Sa. 13, 14      | Luke 10: 1-24  | II. Ki. 7, 8, 9    | John 1: 1-28   | II. Ch. 32, 33     | John 18: 19-40 |
| 10    | I. Sa. 15, 16      | Luke 10: 25-42 | II. Ki. 10, 11, 12 | John 1: 29-51  | II. Ch. 34, 35, 36 | John 19: 1-22  |
| 11    | I. Sa. 17, 18      | Luke 11: 1-28  | II. Ki. 13, 14     | John 2         | Ezra 1, 2          | John 19: 23-42 |
| 12    | I. Sa. 19, 20, 21  | Luke 11: 29-54 | II. Ki. 15, 16     | John 3: 1-18   | Ezra 3, 4, 5       | John 20        |
| 13    | I. Sa. 22, 23, 24  | Luke 12: 1-31  | II. Ki. 17, 18     | John 3: 19-36  | Ezra 6, 7, 8       | John 21        |
| 14    | I. Sa. 25, 26      | Luke 12: 32-59 | II. Ki. 19, 20, 21 | John 4: 1-30   | Ezra 9, 10         | Acts 1         |
| 15    | I. Sa. 27, 28, 29  | Luke 13: 1-22  | II. Ki. 22, 23     | John 4: 31-54  | Neh. 1, 2, 3       | Acts 2: 1-21   |
| 16    | I. Sa. 30, 31      | Luke 13: 23-35 | II. Ki. 24, 25     | John 5: 1-24   | Neh. 4, 5, 6       | Acts 2: 22-47  |
| 17    | II. Sa. 1, 2       | Luke 14: 1-24  | I. Ch. 1, 2, 3     | John 5: 25-47  | Neh. 7, 8, 9       | Acts 3         |
| 18    | II. Sa. 3, 4, 5    | Luke 14: 25-35 | I. Ch. 4, 5, 6     | John 6: 1-21   | Neh. 10, 11        | Acts 4: 1-22   |
| 19    | II. Sa. 6, 7, 8    | Luke 15: 1-10  | I. Ch. 7, 8, 9     | John 6: 22-44  | Neh. 12, 13        | Acts 4: 23-37  |
| 20    | II. Sa. 9, 10, 11  | Luke 15: 11-32 | I. Ch. 10, 11, 12  | John 6: 45-71  | Esth. 1, 2         | Acts 5: 1-21   |
| 21    | II. Sa. 12, 13     | Luke 16        | I. Ch. 13, 14, 15  | John 7: 1-27   | Esth. 3, 4, 5      | Acts 5: 22-42  |
| 22    | II. Sa. 14, 15     | Luke 17: 1-19  | I. Ch. 16, 17, 18  | John 7: 28-53  | Esth. 6, 7, 8      | Acts 6         |
| 23    | II. Sa. 16, 17, 18 | Luke 17: 20-37 | I. Ch. 19, 20, 21  | John 8: 1-27   | Esth. 9, 10        | Acts 7: 1-21   |
| 24    | II. Sa. 19, 20     | Luke 18: 1-23  | I. Ch. 22, 23, 24  | John 8: 28-59  | Job 1, 2           | Acts 7: 22-43  |
| 25    | II. Sa. 21, 22     | Luke 18: 24-43 | I. Ch. 25, 26, 27  | John 9: 1-23   | Job 3, 4           | Acts 7: 44-60  |
| 26    | II. Sa. 23, 24     | Luke 19: 1-27  | I. Ch. 28, 29      | John 9: 24-41  | Job 5, 6, 7        | Acts 8: 1-25   |
| 27    | I. Ki. 1, 2        | Luke 19: 28-48 | II. Ch. 1, 2, 3    | John 10: 1-23  | Job 8, 9, 10       | Acts 8: 26-40  |
| 28    | I. Ki. 3, 4, 5     | Luke 20: 1-26  | II. Ch. 4, 5, 6    | John 10: 24-42 | Job 11, 12, 13     | Acts 9: 1-21   |
| 29    | I. Ki. 6, 7        | Luke 20: 27-47 | II. Ch. 7, 8, 9    | John 11: 1-29  | Job 14, 15, 16     | Acts 9: 22-43  |
| 30    | I. Ki. 8, 9        | Luke 21: 1-19  | II. Ch. 10, 11, 12 | John 11: 30-57 | Job 17, 18, 19     | Acts 10: 1-23  |
| 31    |                    |                | II. Ch. 13, 14     | John 12: 1-26  |                    |                |

| Date. | July.          |                | August.           |                  | September.        |                   |
|-------|----------------|----------------|-------------------|------------------|-------------------|-------------------|
|       | Morning.       | Evening.       | Morning.          | Evening.         | Morning.          | Evening.          |
| 1     | Job 20, 21     | Acts 10: 24-48 | Ps. 57, 58, 59    | Rom. 4           | Ps. 135, 136      | I. Co. 12         |
| 2     | Job 22, 23, 24 | Acts 11        | Ps. 60, 61, 62    | Rom. 5           | Ps. 137, 138, 139 | I. Co. 13         |
| 3     | Job 25, 26, 27 | Acts 12        | Ps. 63, 64, 65    | Rom. 6           | Ps. 140, 141, 142 | I. Co. 14: 1-20   |
| 4     | Job 28, 29     | Acts 13: 1-25  | Ps. 66, 67        | Rom. 7           | Ps. 143, 144, 145 | I. Co. 14: 21-40  |
| 5     | Job 30, 31     | Acts 13: 26-52 | Ps. 68, 69        | Rom. 8: 1-21     | Ps. 146, 147      | I. Co. 15: 1-23   |
| 6     | Job 32, 33     | Acts 14        | Ps. 70, 71        | Rom. 8: 22-39    | Ps. 148, 149, 150 | I. Co. 15: 29-58  |
| 7     | Job 34, 35     | Acts 15: 1-21  | Ps. 72, 73        | Rom. 9: 1-15     | Prov. 1, 2        | I. Co. 16         |
| 8     | Job 36, 37     | Acts 15: 22-41 | Ps. 74, 75, 76    | Rom. 9: 16-33    | Prov. 3, 4, 5     | II. Co. 1         |
| 9     | Job 38, 39, 40 | Acts 16: 1-21  | Ps. 77, 78        | Rom. 10          | Prov. 6, 7        | II. Co. 2         |
| 10    | Job 41, 42     | Acts 16: 22-40 | Ps. 79, 80        | Rom. 11: 1-18    | Prov. 8, 9        | II. Co. 3         |
| 11    | Ps. 1, 2, 3    | Acts 17: 1-15  | Ps. 81, 82, 83    | Rom. 11: 19-36   | Prov. 10, 11, 12  | II. Co. 4         |
| 12    | Ps. 4, 5, 6    | Acts 17: 16-34 | Ps. 84, 85, 86    | Rom. 12          | Prov. 13, 14, 15  | II. Co. 5         |
| 13    | Ps. 7, 8, 9    | Acts 18        | Ps. 87, 88        | Rom. 13          | Prov. 16, 17, 18  | II. Co. 6         |
| 14    | Ps. 10, 11, 12 | Acts 19: 1-20  | Ps. 89, 90        | Rom. 14          | Prov. 19, 20, 21  | II. Co. 7         |
| 15    | Ps. 13, 14, 15 | Acts 19: 21-41 | Ps. 91, 92, 93    | Rom. 15: 1-13    | Prov. 22, 23, 24  | II. Co. 8         |
| 16    | Ps. 16, 17     | Acts 20: 1-16  | Ps. 94, 95, 96    | Rom. 15: 14-33   | Prov. 25, 26      | II. Co. 9         |
| 17    | Ps. 18, 19     | Acts 20: 17-38 | Ps. 97, 98, 99    | Rom. 16          | Prov. 27, 28, 29  | II. Co. 10        |
| 18    | Ps. 20, 21, 22 | Acts 21: 1-17  | Ps. 100, 101, 102 | I. Co. 1         | Prov. 30, 31      | II. Co. 11: 1-15  |
| 19    | Ps. 23, 24, 25 | Acts 21: 18-40 | Ps. 103, 104      | I. Co. 2         | Eccl. 1, 2, 3     | II. Co. 11: 16-33 |
| 20    | Ps. 26, 27, 28 | Acts 22        | Ps. 105, 106      | I. Co. 3         | Eccl. 4, 5, 6     | II. Co. 12        |
| 21    | Ps. 29, 30     | Acts 23: 1-15  | Ps. 107, 108, 109 | I. Co. 4         | Eccl. 7, 8, 9     | II. Co. 13        |
| 22    | Ps. 31, 32     | Acts 23: 16-35 | Ps. 110, 111, 112 | I. Co. 5         | Eccl. 10, 11, 12  | Gal. 1            |
| 23    | Ps. 33, 34     | Acts 24        | Ps. 113, 114, 115 | I. Co. 6         | Song 1, 2, 3      | Gal. 2            |
| 24    | Ps. 35, 36     | Acts 25        | Ps. 116, 117, 118 | I. Co. 7: 1-19   | Song 4, 5         | Gal. 3            |
| 25    | Ps. 37, 38, 39 | Acts 26        | Ps. 119: 1-88     | I. Co. 7: 20-40  | Song 6, 7, 8      | Gal. 4            |
| 26    | Ps. 40, 41, 42 | Acts 27: 1-26  | Ps. 119: 89-176   | I. Co. 8         | Isa. 1, 2         | Gal. 5            |
| 27    | Ps. 43, 44, 45 | Acts 27: 27-44 | Ps. 120, 121, 122 | I. Co. 9         | Isa. 3, 4         | Gal. 6            |
| 28    | Ps. 46, 47, 48 | Acts 28        | Ps. 123, 124, 125 | I. Co. 10: 1-18  | Isa. 5, 6         | Eph. 1            |
| 29    | Ps. 49, 50, 51 | Rom. 1         | Ps. 126, 127, 128 | I. Co. 10: 19-33 | Isa. 7, 8         | Eph. 2            |
| 30    | Ps. 51, 52, 53 | Rom. 2         | Ps. 129, 130, 131 | I. Co. 11: 1-16  | Isa. 9, 10        | Eph. 3            |
| 31    | Ps. 54, 55, 56 | Rom. 3         | Ps. 132, 133, 134 | I. Co. 11: 17-34 |                   |                   |

| Date. | October.        |               | November.        |                | December.          |            |
|-------|-----------------|---------------|------------------|----------------|--------------------|------------|
|       | Morning.        | Evening.      | Morning.         | Evening.       | Morning.           | Evening.   |
| 1     | Isa. 11, 12, 13 | Eph. 4        | Jer. 24, 25, 26  | Titus 2        | Ezek. 40, 41       | II. Pet. 3 |
| 2     | Isa. 14, 15, 16 | Eph. 5: 1-16  | Jer. 27, 28, 29  | Titus 3        | Ezek. 42, 43, 44   | I. John 1  |
| 3     | Isa. 17, 18, 19 | Eph. 5: 17-33 | Jer. 30, 31      | Philemon       | Ezek. 45, 46       | I. John 2  |
| 4     | Isa. 20, 21, 22 | Eph. 6        | Jer. 32, 33      | Heb. 1         | Ezek. 47, 48       | I. John 3  |
| 5     | Isa. 23, 24, 25 | Phil. 1       | Jer. 34, 35, 36  | Heb. 2         | Dan. 1, 2          | I. John 4  |
| 6     | Isa. 26, 27     | Phil. 2       | Jer. 37, 38, 39  | Heb. 3         | Dan. 3, 4          | I. John 5  |
| 7     | Isa. 28, 29     | Phil. 3       | Jer. 40, 41, 42  | Heb. 4         | Dan. 5, 6, 7       | II. John   |
| 8     | Isa. 30, 31     | Phil. 4       | Jer. 43, 44, 45  | Heb. 5         | Dan. 8, 9, 10      | III. John  |
| 9     | Isa. 32, 33     | Col. 1        | Jer. 46, 47      | Heb. 6         | Dan. 11, 12        | Jude       |
| 10    | Isa. 34, 35, 36 | Col. 2        | Jer. 48, 49      | Heb. 7         | Hos. 1, 2, 3, 4    | Rev. 1     |
| 11    | Isa. 37, 38     | Col. 3        | Jer. 50          | Heb. 8         | Hos. 5, 6, 7, 8    | Rev. 2     |
| 12    | Isa. 39, 40     | Col. 4        | Jer. 51, 52      | Heb. 9         | Hos. 9, 10, 11     | Rev. 3     |
| 13    | Isa. 41, 42     | I. Thes. 1    | Lam. 1, 2        | Heb. 10: 1-18  | Hos. 12, 13, 14    | Rev. 4     |
| 14    | Isa. 43, 44     | I. Thes. 2    | Lam. 3, 4, 5     | Heb. 10: 19-39 | Joel 1, 2, 3       | Rev. 5     |
| 15    | Isa. 45, 46     | I. Thes. 3    | Ezek. 1, 2       | Heb. 11: 1-19  | Amos 1, 2, 3       | Rev. 6     |
| 16    | Isa. 47, 48, 49 | I. Thes. 4    | Ezek. 3, 4       | Heb. 11: 20-40 | Amos 4, 5, 6       | Rev. 7     |
| 17    | Isa. 50, 51, 52 | I. Thes. 5    | Ezek. 5, 6, 7    | Heb. 12        | Amos 7, 8, 9       | Rev. 8     |
| 18    | Isa. 53, 54, 55 | II. Thes. 1   | Ezek. 8, 9, 10   | Heb. 13        | Obadiah            | Rev. 9     |
| 19    | Isa. 56, 57, 58 | II. Thes. 2   | Ezek. 11, 12, 13 | Jas. 1         | Jon. 1, 2, 3, 4    | Rev. 10    |
| 20    | Isa. 59, 60, 61 | II. Thes. 3   | Ezek. 14, 15     | Jas. 2         | Mic. 1, 2, 3       | Rev. 11    |
| 21    | Isa. 62, 63, 64 | I. Tim. 1     | Ezek. 16, 17     | Jas. 3         | Mic. 4, 5          | Rev. 12    |
| 22    | Isa. 65, 66     | I. Tim. 2     | Ezek. 18, 19     | Jas. 4         | Mic. 6, 7          | Rev. 13    |
| 23    | Jer. 1, 2       | I. Tim. 3     | Ezek. 20, 21     | Jas. 5         | Nah. 1, 2, 3       | Rev. 14    |
| 24    | Jer. 3, 4, 5    | I. Tim. 4     | Ezek. 22, 23     | I. Pet. 1      | Hab. 1, 2, 3       | Rev. 15    |
| 25    | Jer. 6, 7, 8    | I. Tim. 5     | Ezek. 24, 25, 26 | I. Pet. 2      | Zeph. 1, 2, 3      | Rev. 16    |
| 26    | Jer. 9, 10, 11  | I. Tim. 6     | Ezek. 27, 28, 29 | I. Pet. 3      | Hag. 1, 2          | Rev. 17    |
| 27    | Jer. 12, 13, 14 | II. Tim. 1    | Ezek. 30, 31, 32 | I. Pet. 4      | Zec. 1, 2, 3, 4    | Rev. 18    |
| 28    | Jer. 15, 16, 17 | II. Tim. 2    | Ezek. 33, 34     | I. Pet. 5      | Zec. 5, 6, 7, 8    | Rev. 19    |
| 29    | Jer. 18, 19     | II. Tim. 3    | Ezek. 35, 36     | II. Pet. 1     | Zec. 9, 10, 11, 12 | Rev. 20    |
| 30    | Jer. 20, 21     | II. Tim. 4    | Ezek. 37, 38, 39 | II. Pet. 2     | Zec. 13, 14        | Rev. 21    |
| 31    | Jer. 22, 23     | Titus 1       |                  |                | Mal. 1, 2, 3, 4    | Rev. 22    |

BOOKS FOR DEVOTIONAL READING: Thomas à Kempis' *Imitation of Christ*; Bogatsky's *Golden Treasury*; Cuyler's *Heart Life*; Havergal's *Kept for the Master's Use*, and others; Macduff's *Mind and Words of Jesus and Brighter Than the Sun*; Phelps' *The Still Hour*; Taylor's *Holy Living and Holy Dying*; Tholuck's *Hours of Christian Devotion*; Smith's *Christian's Secret of a Happy Life*; Farrar's *Truths to Live By*; Matheson's *Moments on the Mount*; Murray's *With Christ in the School of Prayer, Abide in Christ, Like Christ*, and others; Meyer's *Present Tenses, Future Tenses, Key Words*, and others; *Daily Strength for Daily Needs*; Bates' *Between the Lights*; Mrs. Bottoms' *Crumbs from the King's Table*; Mead's *The Wonderful Counselor*; Keble's *Christian Year*; Ad Lucem; Larcom's *At the Beautiful Gate*; Palgrave's *Treasury of Sacred Poetry and Song*.



## THE BIBLE AND THE CHRISTIAN CHURCH.

By REV. A. E. DUNNING, D.D., BOSTON, SECRETARY OF THE CONGREGATIONAL  
SUNDAY-SCHOOL UNION.

THE purpose of the Bible was to give to mankind the record of the manifestation of God in Jesus Christ, and through him to create and develop the Christian church for the salvation of the world. That purpose began to manifest itself in the Jewish church, which was coincident with the Jewish kingdom. It was constituted by a king who was Jehovah, a law whose basis was the Ten Commandments, a covenant conditioned on obedience to them and faith in him, a ritual through which worship found expression, and civil institutions, which formed the framework of the church.

The Jewish church disclosed within itself an expectation of a coming Redeemer, which was created and intensified by revealed promises of God growing more positive and definite as the nation passed through its various stages of organization, development, and decline, till, when at last the visible church decayed and crumbled into fragments, the Redeemer appeared in the person of Jesus Christ.

The person of Jesus Christ is the central fact of God's revelation of himself, and the center of all history. The Christian church was created by the love he disclosed for men, the principles he taught, and the rites of baptism and the Lord's Supper which he established. Upon him as the foundation it was built through the labors of the apostles, and of those whom they won to be his disciples, the accounts of which are given in the Acts and the Epistles; and its glorious consummation is foretold in the book of Revelation.

We may trace the growth of the church from the beginning of Bible history, which shows:

**I. The Jewish Church.**—*The first steps* toward it began with the revelation of God to men as Creator and Provider, claiming man's obedience (Gen. 1: 27-29); as Lawgiver, testing man's obedience (Gen. 2: 16, 17); as Judge, rewarding obedience and inflicting punishment for disobedience (Gen. 3: 10-24); and as Father, promising redemption (Gen. 3: 15). The development of this purpose to found the church appears in the creation of Adam in the image of God, to be the father of a race of God's children (Gen. 1: 26, 27); after his fall, in Abel, who was fitted to be the father of a holy nation, but was killed by his brother (Gen. 4: 3-8); in Seth, an appointed seed instead of Abel, who begat a praying people (Gen. 4: 23, 26), which became corrupted by evil alliances (Gen. 6: 1), and were all destroyed by the flood except one family (Gen. 6: 18); in Noah, through whom God entered into a new relation with men by means of a covenant established with sacrifice (Gen. 8: 20-22); and in Abraham, with whom God enlarged his covenant so that it embraced the promise that he should be the father of a chosen nation (Gen. 15: 1-6).

*The principles* on which the Jewish church was founded appear with increasing distinctness from the time of Abraham's leaving his country and emigrating to Palestine by the command of God. These principles were *faith in one God, separation from the world* (Gen. 21: 3, 4), and a *covenant* (Gen. 15: 1-21; 17: 1-14; 22: 3-18), which became a *family covenant*, till God led them forth out of Egypt to be a people by themselves, so beginning

*The organization of the church*, the chief steps of which are described in the book of Exodus. First, Moses was prepared, called, and guided to be the leader of the people (Ex. 2-4); second, they

were led out of Egypt (Ex. 5-12); third, they were conducted to Sinai, and a *covenant was made with them as a nation*, based on the Ten Commandments with accompanying laws (Ex. 24: 1-8).

To this moral law, whose center was the Ten Commandments, was added a law of religious worship, which centered around the tabernacle, and which is found in the book of Leviticus.

The church, as thus organized, was cemented together as a nation by the appointment of subordinate leaders and the development and application of the law as a civil code through the life in the wilderness.

The church thus planted was the nation itself, a *sacred congregation, chosen and set apart from other nations, governed by an unseen yet present and sovereign God*. During the first period of its growth it was a *theocracy*, a direct government of the people by Jehovah himself, through officers whom he appointed.

The book of Joshua gives the account of the introduction of the chosen nation into Canaan and its establishment there. (1) *The enemies of Israel were conquered*. (2) *The promised land was divided among the twelve tribes* (Josh. 13-19). (3) *The throne of Jehovah was established at Shiloh, in the tabernacle* (Josh. 18: 1).

The book of Judges records *the testing of the nation through judgments and deliverances by the Angel of the Covenant*.

The government of the church then became a *monarchy*, the accounts of which are given in the books of Samuel, Kings, and Chronicles. The development of the church during this period centers around persons, institutions, and events, which may be grouped under five heads: (1) *David*, the founder of the monarchy. (2) *The temple*, which became the center of sacrifice and worship, and with which were connected the laws, the authority of rulers, and all great public events. (3) *The order of the prophets*, which became the conscience of the nation. (4) *The union of the state and the church*, which determined the constitution of the kingdom. (5) *The division of the kingdom*, which was the beginning of its downfall.

The further biblical history of the Jewish church is the record of the destruction of both kingdoms, the removal of the people into captivity, and the restoration of the remnant to their own land. During the four centuries preceding the Christian era, the Jews became scattered throughout the world, while the temple service was still maintained at Jerusalem as the center of religious influence. Synagogues related to the temple and its worship sprang up in heathen nations where the Jews lived in exile. Prayer in them became a substitute for the morning and evening sacrifice, and the study of the books of the Law became universal. Heathen religions decayed before the influence of the Jewish worship of one God. The Jewish system itself, both civil and religious, gradually crumbled into fragments, thus preparing the world for the new Christian church.

With this historical development of the divine religion through the Jewish church, the Bible also unfolds its growth in the *devotional life* of the people. This is found in the six poetical books and in those of the prophets.

The prophetic books belong with the historical, as showing the development of the life of the church through obedience to God, and its decline and decay through disobedience to him.



**II. The Coming Messiah.**—While the structure of the Jewish church was growing feeble, and the old covenant on which it was based drew near the time when it should vanish away (Heb. 8:13), the coming One who was to be the foundation and source of life to the Christian church grew more distinct and commanding in prophecy. The purpose of God from the beginning, as Paul expressed it, was "that in the dispensation of the fulness of times he might gather together in one all things in Christ" (Eph. 1:10). This purpose appears in the Old Testament with steadily increasing distinctness along four lines:

1. *The Sacrifices.*—These came gradually to mean, in the ancient church, *salvation from death through sacrifice with blood*; and found fulfillment in Christ (I. Cor. 5:7; John 1:29). The new covenant in Christ's blood interpreted the meaning of the old covenant. (Compare Ex. 24:3-8 with Heb. 9:12-28.)

2. *Types.*—Old Testament types exhibit in inferior forms truths, principles, and laws which are to be fulfilled in the dispensation which Christ introduced, and of which he is the life. Prominent examples are the tabernacle and temple, which represent the Christian church—the body of believers (Eph. 2:19-22; I. Peter 2:4, 5).

3. *The Jewish Kingdom*, which is represented in the Old Testament not as a spontaneous development of humanity, but a redeeming power coming down from God, pointing to a kingdom whose essential idea was the *spiritual rulership of the Messiah over redeemed souls*. It was by the proclamation of this kingdom that Christ began his ministry (Matt. 4:17).

4. *Prophecy.*—This includes institutions and ordinances pointing to Christ and the Christian church, as the sacrifices and the priesthood; prophetic types, as the tabernacle and temple; the law of the kingdom, since all education is prophetic of the ends aimed at; history leading to a declared end; persons related to the kingdom, as Abraham, Moses, and David; and distinct utterances, as found in the sayings and books of the prophets.

Thus we see that the Messianic idea of an everlasting kingdom under the reign of a spiritual and supreme King is the fundamental idea of the Old Testament. This Messianic idea grew with the Jewish kingdom till it reached the height of its prosperity; but as the kingdom declined and crumbled away the idea of the coming Messiah grew brighter and clearer till it was realized in Jesus Christ.

**III. The Messiah the Foundation of the Church.**—Jesus Christ became the corner-stone of the Christian church when viewed as a building (compare Isa. 28:16 with I. Peter 2:6; Eph. 2:20). He became its head and its life when viewed as a living organism (Eph. 1:22, 23; 5:23, 30), the source of its power (Eph. 4:16). He originated the Christian church through his *works*, by which he created the gospel; through his *teachings*, by which he proclaimed it; and through his *person*, which is the gospel.

His fundamental doctrine was the *kingdom of God*, created through the allegiance of individual souls to himself as supreme Lord (Mark 1:14, 15; Luke 14:26, 33), maintained by doing the will of God (Matt. 6:10), and certified by the overthrow of the kingdom of Satan in the soul (Luke 11:21, 22). Like the Jewish kingdom, it is based on a covenant in Christ's blood (Ex. 24:8; Luke 22:20). It does not come with display, for it is the enthronement of Christ in the individual life (Luke 17:20, 21; John 14:23). Its consummation will be the perfect love and perfect obedience of all redeemed souls to God.

Jesus taught that the *way of salvation* is the way of entrance into his kingdom, which is entered through confidence in himself and self-surrender to him (Mark 8:34; 10:15), through repentance and renunciation of sin (Matt. 4:17),

and appropriation of himself as the sacrifice for sin (John 3:14, 15; 12:32). He taught that the new birth through the Holy Spirit is the condition of entrance into his kingdom (John 3:3); for the unrenewed heart is the source from which all evils spring (Matt. 12:35). But whoever renounces his sin and chooses God as the supreme object of worship, obedience, and love is renewed by the Holy Spirit (John 6:37; 3:16).

He taught that the *law of love* is the law of his kingdom (Mark 12:29-31), and that such love centers in him (John 14:23; Luke 14:26). He presented himself as the King of the kingdom (Matt. 16:28), to whose sway all nations must finally yield (Matt. 25:31-46), who demanded the same devotion to himself (Luke 14:33) as is demanded by the Father (Luke 10:27), and the same honor (John 5:23).

He taught that his kingdom grows through *God's providential care* over all his children (Matt. 5:45), who ought therefore to trust him without anxiety (Matt. 6:31-34); that *prayer* is direct address to God as our Father (Matt. 6:9), who will answer (Matt. 6:32; 7:7, 8). He encouraged united petitions (Matt. 18:19); declared that prayer should be offered in faith (Matt. 21:22), in submission to the divine will (Matt. 6:10), in sincerity (John 6:23-26), with right feeling toward men (Mark 11:25, 26), and in the name of Christ (John 14:13, 14).

He was begotten by the *Holy Spirit* (Luke 1:35), baptized in the Holy Spirit (Luke 3:21, 22), taught (Luke 4:14, 15) and wrought miracles (Matt. 12:28) by the power of the Spirit. He declared that the Holy Spirit would guide his disciples into all the truth concerning himself (John 16:13, 14), would convict sinners (John 16:8-11), would be given to believers in answer to prayer (John 14:16), and would abide in them forever (John 14:16, 17).

He taught the *resurrection* from death (Luke 20:37, 38) for all men (John 5:28, 29), that he had power to raise himself (John 10:18), and was himself the power that would raise others to life (John 11:25). He taught that there is to be a *final judgment*, to occur at a definite time (John 12:48), and that he would be the Judge (Matt. 25:31); that he would come in the majesty of the Son of God (John 5:25), but that he holds the position of Judge because he is the Son of man (John 5:27). This final judgment includes (1) the future punishment of the wicked (Matt. 7:19, 23; John 5:29). The basis of judgment will be the deeds they have done (Matt. 16:27; 13:40-42). (2) The future blessedness of the saints (Matt. 25:34), which includes the constant presence with them of Christ in glory (John 14:3; 17:24). The separation between the righteous and the wicked is to be formally declared (Matt. 25:32, 33), and final (Matt. 25:46).

**IV. The Christian Church**, the issue of the divine life in the world, as recorded in the Bible. Having taught these truths as the laws of his kingdom, the processes of its development and its final consummation, he left as his permanent instruction to his disciples that they should go into all the world and teach all nations what he had commanded as the law of their life, baptizing them into the one name of the Father, Son, and Holy Spirit (Matt. 28:18-20). In this way the Christian church began, as a *union of believers in Christ, who, through faith and love, are members of the kingdom of God*. It is supernatural in its origin, and sustained by life imparted to it from God (Eph. 2:22).

It is contrasted with, yet is, the *outgrowth of the Jewish church*.

The essential elements of the Christian church are (1) *repentance for sin*, (2) *supreme allegiance to Christ*, (3) *the gift of the Holy Spirit* (Acts 2:33), (4) *the covenant of believers*, established by baptism and the Lord's Supper (I. Cor. 11:23-26). The history of the Christian church is given in the Acts and the Epistles.

Its birthday was at Pentecost (Acts 2: 1-4), and all its first members were Jews. The first act in founding it was the gift of the *Holy Spirit to believers*, which Christ had promised to them before his ascension (Acts 1: 4, 5). Next followed the offer of salvation through Jesus Christ to those who would repent of sin and believe in him as the Messiah (Acts 2: 38-40). Believers were baptized and formed into a *distinct community* (Acts 2: 41), which took the character of a family (Acts 2: 44-47).

The new church soon began to antagonize Judaism. Next it spread through the nations. A church was organized at Samaria, and Peter preached to the heathen Cornelius. The gospel was preached to Gentiles at Antioch in Syria, where Paul began his career as an apostle, and here Gentiles were first admitted to equal privileges with Jews in the Christian church. Henceforth the keynote of Paul's preaching was, "Christ for the world and the world for Christ."

The leaders in the churches in conference at Jerusalem formally decided, under the declared guidance of the Holy Spirit, that Gentiles could become Christians without observing Jewish ceremonial laws (Acts 15: 1-20). With the refusal of the Jews of Jerusalem to acknowledge Paul's commission to the Gentiles, the gospel was finally rejected by the Jews (Acts 22).

So, through the long ages of the history of the chosen people, the Jewish church was formed on the ancient covenant, and nourished within itself the idea and promise of the coming Messiah, till the covenant and the organization it sustained waxed old and disclosed within itself the shining glory of the only begotten Son. He manifested God, preached his truth, gave himself in the new covenant by which his church was organized. It grew in Judaism till it burst its bonds, and its members, in obedience to his command, went into all the world and preached the gospel to all the nations, baptizing them into the name of the Father, the Son, and the Holy Spirit. Thus the Christian church is spreading to-day through all lands, preparing for that perfect society, "the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband" (Rev. 21: 2, R.V.).

BOOKS OF REFERENCE: Frey's *Scripture Types*; Fairbairn's *The Typology of Scripture*; H. C. Trumbull's *The Blood Covenant*; W. H. Thomson's *The Great Argument*; or, *Christ in the Old Testament*; Breed's *History of the Preparation of the World for Christ*; Westcott's *The Bible in the Church*; Oehler's or Weidner's *Biblical Theology of the Old Testament*. See article on MESSIANIC PROPHECIES, and all of PART IV.

## THE INSPIRATION OF THE BIBLE.

BY THE LATE REV. PHILIP SCHAFF, D.D., LL.D., PROFESSOR IN THE UNION THEOLOGICAL SEMINARY, NEW YORK, WITH NOTES BY REV. C. H. H. WRIGHT.

**The Bible a Divine-human Book.**—The Bible, which contains the written word of God, is a divine-human book; as Jesus Christ, who is the living Word or revealer of God, is a divine-human person. The Word became flesh; the divine truth was embodied in human thought and speech. This is the keynote of the doctrine of inspiration.

**The Bible Like and Unlike Other Books.**—In one respect the Bible is like any other book or literary production, and must be interpreted according to the laws of human thought and human speech. In another aspect it is different from all other books, and must be handled with peculiar care and reverence. It has a double origin and double character melted into one. It has a truly human soul and body, but the animating spirit is the eternal truth of God.

**Mistakes of the Mechanical and Rationalistic Theories.**—The mechanical theory of a literal inspiration (verbal inspiration) ignores or minimizes the human element; it confounds inspiration with dictation, and reduces the sacred writers to passive organs, or clerks of the Holy Spirit, contrary to the dealings of God with men as free and responsible agents. The rationalistic theory ignores or minimizes the divine element, and obliterates the specific distinction between biblical inspiration and extra-biblical illumination. The former ruled in the seventeenth century, the latter in the eighteenth, and was a natural reaction against hyper-orthodoxy.

The Reformers (Luther, Zwingli, Calvin) had a more free and rational view of the form of the Bible than their scholastic followers, and yet had all the more reverence for, and sympathy with, its contents. "The letter killeth, but the spirit giveth life." "The words that I speak unto you, they are spirit, and they are life."

**The Relationship of the Two Elements.**—As to the relationship of the two elements, we must avoid a confusion on the one hand, and a mechanical separation on the other. The Bible is both divine and human all through, but without mixture, and without separation.

Hence we may say of the Bible, with Origen,

πάντα θεία καὶ ἀνθρώπινα πάντα ("all are divine and all are human").

We cannot say that the thoughts only are divine, while the words are altogether human. Both thoughts and words, contents and form, are divine, and human as well. They constitute one life, which kindles life in the heart of the believing reader. The Spirit of God dwelt in the prophets and apostles, and directed them in the process of meditation and composition, but in a free way, and through the medium of the ordinary mental faculties. Every biblical writer has not only his own style, but also his own conception of divine truth, his own mode of reasoning, and used his memory and judgment and all available means of information as much as any ordinary writer (compare the preface to Luke 1: 1-4); and yet it is equally true that the prophets "spoke from God, being moved by the Holy Spirit" (II. Pet. 1: 21, R.V. margin). The more we study James, Peter, Paul, and John, and the four Evangelists, the more we find the prevailing variety of human individualities and the pervading unity of divine truth in all of them, and in their thoughts as well as in their style.

**The Fact of Inspiration, and the Mode of Inspiration.**—The fact of inspiration, that is, the action of the divine mind upon the prophets and apostles, is as clear and undeniable as the action of the human soul upon the human body; but the mode of inspiration is as mysterious as the mode of the soul's operation upon the body. The Christian creeds and confessions assert or assume the fact, but wisely refrain from defining the mode, of inspiration, and leave that an open question for theological science.

**The Swiss Consensus Stands Alone in Teaching the Literal Inspiration of the Scriptures.**—The only exception is the *Helvetic Consensus Formula* (1675), which teaches the literal inspiration of the Scriptures, and the integrity of the Masoretic text of the Old Testament, including vowels and consonants; but that document had only local and ephemeral authority in Switzerland.



**Inspiration and Biblical Criticism.**—Biblical criticism investigates the human form of the Bible and does not interfere with its divine contents. It is twofold: (1) *Verbal* or *textual* (also called *lower*) criticism aims to restore the original text of the Scripture from the existing sources (manuscripts, ancient versions, and patristic quotations). (2) *Literary* or *historical* (also called *higher*) criticism investigates the authorship, time and place, historical environments and fortunes, of the several books of the Old and New Testaments.

**The Doctrine of Inspiration Similar to the Doctrine of the Person of Christ.**—The doctrine of inspiration, as we have intimated, runs parallel with the doctrine of the person of Christ, and the false theories correspond to the various Christological errors, which must be carefully avoided. These errors are: (1) Ebionism, which denies the divine nature of Christ; (2) Gnosticism and Docetism, which deny his human nature; (3) Apollinarianism, which admits only a partial incarnation, and denies that Christ had a human spirit (the divine Logos taking the place of reason); (4) Nestorianism, which admits both natures, but separates them abstractly; (5) Eutychianism and Monophysitism, which confound and mix the two natures, or absorb the human in the divine; (6) the modern Kenosis theory, which suspends or paralyzes the divine nature of Christ during the state of humiliation.

#### NOTES.

It is necessary, for the use of general readers, to explain what is meant by the terms used in the last paragraph. We therefore explain them from Dr. Schaff's own works.

1. **Ebionism** was the doctrine of the Ebionites, a sect of heretical Jewish Christians in the first and second centuries of Christianity.

The doctrine of the common Ebionites as to the person of Christ was as follows:

"Jesus is indeed the promised Messiah, the son of David, and the supreme lawgiver, yet a mere man, like Moses and David, sprung by natural generation from Joseph and Mary. The sense of his Messianic calling first arose in him at his baptism by John, when a higher spirit joined itself to him. Hence Origen compared this sect to the blind man in the Gospel, who called to the Lord, without seeing him, 'Thou Son of David, have mercy on me.'"—Schaff's *History of Christianity*, vol. i., p. 433.

The rationalistic theory of the Bible, which empties it of its divine contents, corresponds to the Ebionitic Christology.

2. **Gnosticism** was the rationalism of the ancient church, and was mainly of heathen origin—partly Greek, partly Eastern. It was a combination of "Oriental mysticism, Greek philosophy, Alexandrian, Philonic, and Cabalistic Judaism, and Christian ideas of salvation, not merely mechanically compiled, but, as it were, chemically combined."

Christ, according to the Gnostics, was an emanation from the unfathomable abyss of the Godhead, an emanation for the purpose of liberating "the light-spirit from the chains of dark matter. . . . Reduced to a clear philosophical definition, the Gnostic Christ is really nothing more than the ideal spirit of man himself."—Schaff, as above, p. 455.

"The Docetists taught that the body of Christ was not real flesh and blood, but merely a deceptive transient phantom, and consequently that he did not really suffer and die and rise again. . . . Docetism was a characteristic feature of the first anti-Christian errorists, whom St. John had in view (I. John 4:2; II. John 7)."—Schaff, as before, p. 497.

3. **Apollinaris**, bishop of Laodicea in Syria, died A.D. 390. "In his zeal for the true deity of

Christ, and his fear of a double personality, he fell into the error of denying his integral humanity. . . . He attributed to Christ a human body and a human (animal) soul, but not a human spirit or reason; putting the divine Logos [Word] in the place of the human spirit. . . . He held the union of a full divinity with full humanity in one person, therefore of two wholes in one whole, to be impossible. He supposed the unity of the person of Christ, and at the same time his sinlessness, could be saved only by the excision of the human spirit."—Schaff, *History of Post-Nicene Christianity*, vol. iii., pp. 710-712. Apollinarianism was condemned in the Second General Council, that of Constantinople, in A.D. 381. The First General Council, that of Nicaea, held in A.D. 325, condemned the doctrine of Arius, which denied the divinity of Christ.

4. **Nestorius** was originally a monk, then presbyter in Antioch, and after A.D. 428 patriarch of Constantinople. Whether Nestorius was in reality a heretic is still a matter of some dispute. He objected to "the certainly very bold and equivocal expression, *Mother of God* [*θεοτόκος, theotokos*], which had been already sometimes applied to the Virgin Mary by Origen . . . and others, and which, after the Arian controversy, and with the growth of the worship of Mary, passed into the devotional language of the people.

"It was of course not the sense, or monstrous nonsense, of this term, that the creature bore the Creator, or that the eternal Deity took its beginning from Mary, which would be the most absurd and most wicked of all heresies, and a shocking blasphemy; but the expression was intended only to denote the indissoluble union of the divine and human natures in Christ, and the veritable incarnation of the Logos, who took the human nature from the body of Mary, came forth God-man from her womb, and as God-man suffered on the cross. . . ."

Nestorianism "substituted for the idea of the incarnation the idea of an assumption of human nature, or rather of an entire man, into fellowship with the Logos, and an indwelling of Godhead in Christ. Instead of God-man we have here the idea of a mere God-fearing man; and the personal Jesus of Nazareth is only the instrument, or the temple in which the divine Logos dwells. The two natures form, not a personal unity, only a moral unity, an intimate friendship or conjunction. They hold an outward, mechanical relation to each other, in which each retains its peculiar attributes."—Schaff, *Post-Nicene Christianity*, vol. iii., pp. 716, 717, 719. The heresy was condemned in the Third General Council, that of Ephesus, A.D. 431.

5. **Eutyches**, an aged and respected presbyter, an archimandrite, or head of a cloister, of three hundred monks at Constantinople, was the representative but not the author of the Monophysite heresy, so called from its assertion of one nature only in Christ. "Eutyches, like Cyril [patriarch of Alexandria, who died A.D. 444], laid chief stress on the divine in Christ, and denied that two natures could be spoken of after the incarnation. . . . Hence it may and must be said: God is born, God suffered, God was crucified and died. He asserted, therefore, on the one hand, the capability of suffering and death in the Logos-personality, and on the other hand the deification of the human in Christ."—Schaff, *Post-Nicene Christianity*, vol. iii., pp. 736, 737. This heresy was finally condemned in the Fourth General Council, that of Chalcedon, in A.D. 451.

6. The expression **Kenosis** (Greek *κένωσις, emptying*) is taken from St. Paul's expression in Phil. 2:7 (*ἐαυτὸν ἐκένωσεν*), and the doctrine of the Kenosis, as explained by Hilary of Pictavium, A.D. 350, means that the divine Logos in Christ did not all at once in its fullness enter into his humanity, but, being in the man Christ Jesus,



remained in a state of humiliation until the exaltation of the Redeemer. Hilary, however, distinctly maintained that the Son himself remained the same all throughout, and possessed the latent power to take up and use this full power if he so willed it, so that the exinanition, as it is termed, was all along not merely an act of self-humiliation on the part of the God-man, but also an act of divine power (cf. John 10: 18). See Dörner on *The Person of Christ*, English translation, div. i., vol. ii., pp. 406 ff. The older Protestant divines held that Christ laid aside merely the divine majesty, but not the conscious possession of the divine nature. But the modern theory of the Kenosis supposes Christ to have been subject to the infirmities and shortcomings of human knowledge, such as might at least be exhibited by a

sinless man. In its extreme form, it teaches a complete suspension or paralysis of the divine nature of Christ (and of the trinitarian process) during the whole state of humiliation, that is, from the birth to the resurrection. See Schaff, *Christ and Christianity*, pp. 107-119.

**BOOKS OF REFERENCE:** An interesting essay may be found in a volume of essays entitled *New Wine in Old Bottles*, by Rev. J. B. Heard, M.A.; Schaff's *Creeds of Christendom*; Ellicott's *Treatise on the Inspiration of the Holy Scriptures*; Gausson's *Theopneustia*; Patton's *Inspiration of the Scriptures*; Jamieson's *Inspiration of the Holy Scriptures*; F. B. Robertson's *Sermons, Inspiration*; H. B. Smith's *Sermons, Inspiration of the Holy Scriptures*; W. E. Gladstone's *Impregnable Rock of Holy Scripture*; Wright's *Divine Authority of the Bible*; Schaff's *History of the Christian Church*, vols. i., ii., and iii.; Schaff's *Christ and Christianity*.

## ON THE INTERPRETATION OF SCRIPTURE.

By WILBERT W. WHITE, PH.D., ASSOCIATE DIRECTOR, BIBLICAL DEPARTMENT OF THE BIBLE INSTITUTE, CHICAGO.

**Introductory.**—To interpret is to explain; to make clear the meaning; to give the sense. Back of interpretation lies examination. In the study of the Bible the first question to ask is, *What does it say?* Then only may we ask the second, *What does it mean?* If more attention were given to the first, there would often be less difficulty in answering the second question. Who has not heard persons attempt to explain what the Bible means by what, on closer examination, they have found the Bible does not say. Perhaps no more practical advice can be given on this subject than to be always first sure of what the Bible says. This demands study. Familiarity with the contents of the Bible, secured by hard study, is the prime requisite of the interpreter. While it is doubtless true that the principle that the Bible should be studied like any other book has been abused, there is a truth here which needs emphasis in many minds. Many omit to study the Bible with vigor and by the most approved methods because of supposed reverence for it. They feel that it is so unlike other books that its meaning is to be sought by special means, which are often no means at all. The Bible is not written in cipher, nor will any wonderful revelation come to the one who reads it backwards or upside down. While the Bible is unique and without a peer in literature, one should never forget that it is literature. It is so like other books that it must be read and studied in the same way as other books are studied to be understood. It requires more than other books, and because it requires more it requires as much. There is a helpful analogy between the incarnate Word and the written Scriptures. Both are really human and divine. The glory of the divine is emphasized when we allow for the full and perfect human element. The reality and truth of both are by this means put within the reach of our own testing. It is argued that the Bible is true because it is divine. Its truth may also be argued from the fact that it is human.

The Bible should not, on the other hand, be regarded as a book which only a scholar may understand. It is true that it challenges the most profound study. It is inexhaustible, because it contains the revelation of the only wise God, who is ever revealing himself, yet is never wholly revealed. But the plain, everyday person may, with ease, discover from the Word what God intended he should find. Many trouble themselves much to find in the Bible what God never intended to reveal in it. The Bible was not written for an intellectual aristoc-

racy. The message of love to mankind from a gracious God and Saviour is not hid in enigmatic phrase or profound philosophical statement. In attestation of this, consider the proportion of the Bible which is purely biographical. Truth in the concrete is here found in very large measure. We meet men, women, and children under circumstances well defined, and hear what they said, how they thought and acted.

**Suggestions.**—1. *The Bible should be interpreted in the light of the central fundamental teachings of Jesus Christ.* The Gospels may be denominated the heart of the Bible. The Gospel by John we may call the heart of the heart. We may expect to feel the beat of the heart in the extremities. Changing the figure, we may expect outlying districts to be dominated by the capital city. Jesus, of all interpreters who ever lived, was capable of explaining Scripture. We should be on guard here against assuming that what is recorded of the teaching of Jesus is more trustworthy than that of apostles and prophets. Those in whom the Spirit of Jesus testified are of equal authority with Jesus. Where, however, there is difficulty in determining the meaning of any of these messengers, we are bound to interpret in the light of the unquestioned, luminous teaching of Jesus Christ.

2. *The Bible should be interpreted in the light of its own statement of the object of its existence.* Paul to Timothy writes: "The sacred writings . . . are able to make thee wise unto salvation through faith which is in Christ Jesus. . . . Scripture . . . is also profitable . . . that the man of God may be complete, furnished completely unto every good work" (II. Tim. 3: 15, 16, R. V.). That man may live and know how to live more abundantly is the purpose of God in giving the Bible. *Redemption* is the word of all words which, with propriety, might be written in large letters over the pages of the sacred volume. The Bible is neither unhistorical nor unscientific, but its purpose primarily is to teach neither history nor science. It is sure enough of its facts to trust itself sometimes to a partial statement of details. It is so much occupied with informing man how to go to heaven that it does not stop to explain how the heavens go. The key to the Gospel by John is the key to the Bible. "Many other signs therefore did Jesus . . . which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20: 30, 31, R. V.). We should not omit to note that in accom-

plishing the second part of its purpose the Bible records many things of which it does not approve. "These things were our examples to the intent we should not lust after evil things, as they also lusted." . . . "Now these things happened unto them by way of example, and they were written for our admonition" (I. Cor. 10: 6, 11, R.V.).

3. *In interpreting the Bible, the natural meaning of words should be sought.* In discovering this, one must consider the words in themselves, and as used in the language of the times, and by the writer. One must be on guard against pressing the etymological meaning of a word where such was not intended. The etymological meaning of such words as *lunatic* and *enthusiasm* are not usually thought of by writers and speakers to-day. When such is the case, it is in some way indicated. In studying a translation, such as the Authorized Version, the meaning of words current when the translation was made should be sought; e.g., *thought*, in Matt. 6: 25-34; *careful*, in Phil. 4: 6.

4. *The grammatical construction of sentences should be consulted in interpreting the Bible.* We must believe that it says what it means, and means what it says, according to real and natural modes of thought and expression.

5. *The immediate context of a passage should be consulted in seeking its meaning;* e.g., I. Cor. 2: 9 is frequently interpreted as referring to things to be revealed after this life in heaven. Verse 10 shows conclusively that the apostle refers to what has been already revealed to himself and his fellow Christians by the Spirit.

6. *An over emphasis of the immediate context in interpretation should be guarded against;* e.g., some interpreters allow the figure of the shepherd in Ps. 23: 1-4 to lead them to force the meaning of the verses 5, 6. The natural method is to allow the two figures of the shepherd and the host to stand side by side. Fanciful interpretations of a portion of Eccl. 12 have resulted from forcing the figure of the aged man into all the verses instead of allowing for a mixture of this figure with others.

7. *The remote context of a passage should be consulted in seeking its meaning.* This may be understood to include: (1) The character of the language employed in the paragraph, or section, or book. Such questions as: Is this poetry? Is this allegory? Is this parable? are proper. (2) The object and plan of the book. Such difficulties as the one connected with the use of the words *faith* and *works* by Paul and James would be thus explained. (3) The time and circumstances of the writing. (4) The person or persons addressed in the writing. (5) The place of the book in the scheme of revealed truth.

To interpret correctly the remote context, the historical imagination should be cultivated. By this is meant the ability to reproduce vividly the circumstances and enter largely into the spirit of the situation. The seeker for the true meaning of a passage should ask himself: What thought did the writer evidently intend to convey to the one addressed? What meaning would the one addressed naturally gather from these words? Of one interpreter it is said, "He lives in every person who comes forward, either speaking or acting, in the wicked as well as the good; and explains every discourse from the circumstances, and from the soul of him who speaks."

8. *What has been already written involves the fact that to compare scripture with scripture is a principle of sound biblical interpretation.* The Bible is its own interpreter. When two passages appear to contradict each other, as a rule a third may be found which will indicate that harmony exists.

9. *A true interpretation of a passage will be in harmony with the first principles of morals.* "As the end of all Scripture is that we should love

God and our neighbor, any interpretation of Scripture which does not tend to promote these feelings cannot be true."

10. *A true interpretation of Scripture will not contradict scientific truth.* Truth cannot be more true than itself. My interpretation may be wrong, or the conclusion of the scientist unfounded. If both are correct and understood they will harmonize. One has well said: "To find the truth and the will of God as expressed in it, to stay by it, love it, make it our own, defend it to the death—that is the common goal of religion and of all true science. If one man study the Bible religiously, and another study it scientifically, still they are friends and allies, unless the one's religion or the other's science is somehow at fault. Indeed, why should your religion exclude my science even here, or my science your religion, if both science and religion possess the teachableness and the sweet humility of the little child, to which was made the promise of the kingdom."

11. *A true interpretation of Scripture will not always result in the removal of all difficulties.* There will sometimes remain apparent contradictions. We are to accept the plain historico-grammatical sense of a passage, and not to attempt to evade its plain meaning for the purpose of securing harmony with another passage, or one's own idea of what is truth. There may be a plain contradiction between two statements so far as we can discern, and yet both may be true; e.g., "Before Abraham was, I am." "Jesus was born in Bethlehem of Judea, in the days of Herod the king." One of the most unreasonable demands is made by the human reason, viz., that all things should appear to it reasonable. Moreover, some difficulties of interpretation must remain because of the fragmentary character of the record, uncertainty as to the meaning and use of certain words, variations in readings, and the like. It is readily admitted, however, by all that these are of minor importance and do not affect the body of vital saving truth revealed in the Scriptures.

12. *A real Christian experience is necessary on the part of one who would understand the Scriptures fully.* The Bible contains the record of actual experience of hundreds of believers and unbelievers of the past. It is intensely human. It was not written in heaven and sent sailing down through the air, leaf by leaf; nor did its writers sit down and listen to dictation by some angelic messenger, or by God himself. God entered into the real life of the prophets and apostles, and in them, and in his Son, our brother, he spoke. As one progresses in the Christian life, will one grow in appreciation and understanding of the Bible. We read it, and find it reflected in us, as well as ourselves reflected in it. No experience is possible to saint or sinner which is not recorded in the Bible. It is plain that some portions may be understood only by the saint, and he of the most advanced type. Of one eminent interpreter it is written, "His exegesis breathes everywhere a most lively religious feeling, indicating that his own personal experience enabled him to penetrate, as by intuition, into the depths of meaning treasured in the oracles of God."

13. *The successful interpreter of the Bible must be following the truth wherever it leads.* Obedience is an organ of spiritual knowledge. "He revealeth his secret unto his servants the prophets." "He that willeth to do his will shall know." The Bible thus becomes the most difficult book in the world to study scientifically. It deals with morals. When one comes to it to know truth it will not yield its treasures unless he is determined to do the truth. The illiterate obedient person will therefore be a better interpreter of the Bible than the profound scholar who is a profligate.

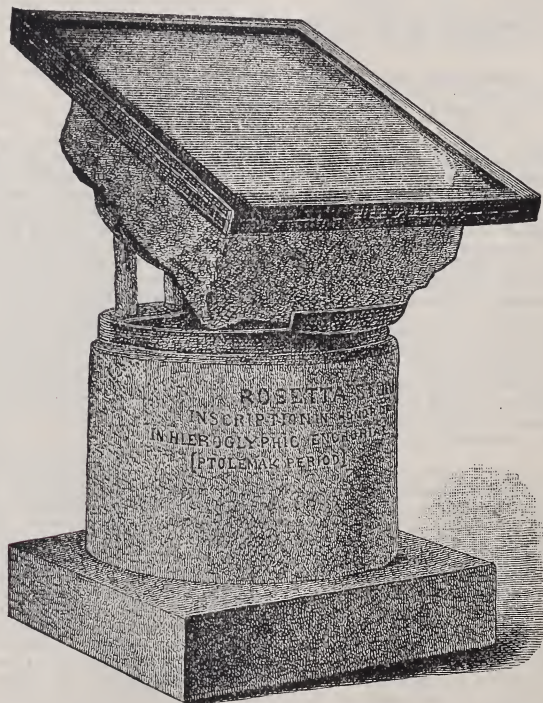
14. *The true interpreter will, in childlike humility,*



depend upon the illuminating influence of the Holy Spirit. God must be looked to to interpret his own message. Here is a great advantage which the student of the Bible may have, that he may enjoy the presence of the Author to explain the meaning of his own words. He is not dependent on commentaries, or the church, for inter-

pretation. He has not need that any man teach him. He may consult the Holy Spirit himself and receive illumination. His constant prayer will be, "*Open thou mine eyes, that I may behold wondrous things out of thy law.*"

BOOKS OF REFERENCE: Farrar's *History of Interpretation*; Terry's *Biblical Hermeneutics*.



THE ROSETTA STONE.

As it appears mounted in the British Museum. Consult PLATE III.



# PART II.—THE CONSTRUCTION AND HISTORY OF THE TEXT OF THE BIBLE.

## THE CANON OF THE OLD TESTAMENT.

By REV. C. H. H. WRIGHT, D.D., PH.D., GRINFIELD LECTURER ON  
THE LXX., OXFORD.

**The Editor.**—The careful reader of the Old Testament will not fail to observe that a regular chain of quotations of the earlier Scriptures can be shown to pervade the Scriptures of later date, extending from the days of Joshua to the days of Malachi. The number of references to the Pentateuch and the Prophets found in that last book of the Old Testament is peculiarly instructive. It cannot, however, be distinctly proved, though it is probable, that Ezra, after the return from the Babylonish captivity, made a complete collection of the sacred writings then extant among the Jews, authoritatively separating the divinely inspired writings from all other books.

**Early Evidence.**—There is, however, very early evidence to prove that there was such a "canon" or rule in existence centuries, perhaps, prior to the time of our Lord. It is spoken of in the prologue to the book of Ecclesiasticus (a name which must be carefully distinguished from that of Ecclesiastes). That book in its present form is assigned by most modern critics to B.C. 120, and the period at which the editor's grandfather lived cannot have been later than B.C. 170, that is, shortly before the great Maccabean struggle. It is quite possible even that those dates may be put back forty or fifty years earlier, for various different opinions have been held as to the two notes of time given in the book in question. The prologue or preface referred to relates how "my grandfather Jesus, having given himself up more and more to the reading of the Law and the Prophets and the other books of our fathers," was at last led himself to become an author. This allusion to the Jewish Scriptures as forming a well-known collection divided into three parts, afterwards distinguished as the Law, the Prophets, and the Writings, is perfectly clear. The third division of the sacred books did not receive a distinct name until centuries later. That third part is possibly alluded to in Luke 24: 44 under the name of the book which stands first in the collection, namely, the Psalms.

The arguments of some modern scholars that certain books were added to the Jewish canon between the times of the Maccabean struggle and the days of our Lord, do not rest upon any historical basis, but solely on critical conjectures. It may be safely asserted that the contests between the great Jewish sects, the Pharisees and the Sadducees, which came into existence at the close of the Maccabean revolt, and the suspicious jealousy with which those sects watched one another, rendered it absolutely impossible to attempt to introduce any new books into the Jewish canon of Holy Scripture.

At the Synod of Jamnia, A.D. 90, an attempt was made to strike out of the canon the books of Ecclesiastes and the Song of Songs, and also the book of Ezekiel, because certain passages in it were supposed to contradict the books of Moses. It is well to note this fact, for some scholars have drawn conclusions therefrom unfavorable to the idea of the closing of the Jewish canon before that time. Prior to that date, our Lord had, by his teaching, endorsed as a whole the Jewish canon known to us; and

Josephus' testimony (see below) on the point, and that of Philo (probably born B.C. 20, and died after A.D. 41), are perfectly conclusive on that matter.

**Contents.**—In II. Maccabees 2 mention is made also of the threefold division of the sacred writings. In that chapter, in verses 2 and 3, the Law, or the Pentateuch, is spoken of, and later, in verses 13 and 14, the other two divisions are alluded to. The third division of the Jewish Scriptures is alluded to in II. Maccabees as "the (writings) of David," so called, as in Luke 24: 44, from the Psalms having been placed first in that division.

Josephus' statement in relation to the Jewish canon is clear. It is contained in his work *Against Apion*, book i., sec. 8, which was written about A.D. 100. He says: "We have not myriads of books differing with and opposing one another, but twenty-two books only, containing the history of all past time, which are justly believed to be divine, and of these five are those of Moses, which contain the laws and the tradition concerning the generation of men down to his own death. This period of time embraces nearly 3,000 years. But from the death of Moses to the reign of Artaxerxes, the king of the Persians after Xerxes, the prophets who came after Moses wrote the events which occurred in their time in thirteen books; but the four remaining contain hymns to God, and precepts of life for man. But from the time of Artaxerxes down to our own time all events have indeed been written; but they (the books) are not deemed worthy of the same credit as those before them, because there was not the exact succession of the prophets."

The thirteen books referred to by Josephus are (1) Joshua, (2) Judges, with Ruth, (3) I. and II. Samuel, (4) I. and II. Kings, (5) Job, (6) Isaiah, (7) Jeremiah and the Lamentations, (8) Ezekiel, (9) the twelve Minor Prophets, always counted as one book by the Jews, (10) Daniel, (11) Ezra and Nehemiah, also counted as one, (12) I. and II. Chronicles, (13) Esther. This was the Alexandrian method of reckoning. The four books of hymns and ethics are Psalms, Proverbs, Ecclesiastes, and Canticles.

**Arrangement.**—The ordinary arrangement of the Hebrew Bible is as follows: (1) The Pentateuch or "the Law" (*Torah*). (2a) Joshua, Judges, Samuel, and Kings. The title given to this first part of the second division is "the Former Prophets." (2b) Isaiah, Jeremiah, and Ezekiel, with the Minor Prophets, form the second portion of the second division, which is entitled "the Later Prophets." The division of the books of Samuel, Kings, and Chronicles, each into two books, is of comparatively late date. The twelve Minor Prophets were originally regarded as one volume (Ecclesiasticus 49: 10). The title "Greater or Lesser Prophets" alludes to the size of the books and not to any inferiority in authority. The designation "Former and Later Prophets" only points to the position in the canon. (3) The Kethubim (*Writings*), more commonly termed Hagiographa in Latinized Greek, meaning "holy writings." These are Psalms, Proverbs, Job, Song of Solo-

mon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles. Of these, the Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, are termed the five Megilloth, or *Rolls*, and are appointed to be publicly read in the synagogue on certain special occasions in the year.

The Old Testament in the English Bible is composed of thirty-nine books: The Pentateuch, 5; the historical books, 12, commencing with Joshua and ending with the book of Esther; the poetical, 5—Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon; the prophetic, 16—Isaiah, Jeremiah, Ezekiel, Daniel, with the twelve Minor Prophets; and Lamentations, 1, which follows Jeremiah. The order of the books in our English Bible follows in the main the order adopted in the old Greek version called the Septuagint (and generally known as the LXX.). That order has no claim whatever to be regarded as authoritative, although the claim has sometimes been strangely put forward. In the LXX. version, Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel are placed, however, after the twelve Minor Prophets, and the apocryphal books are dispersed among the other books (see *Old Testament Apocrypha*). The arrangement in the Latin Vulgate is practically the same as in the English, with the exception of the apocryphal books, regarded by the Roman Church as canonical. In the LXX. and Vulgate, the books of Samuel and of Kings are designated the "four books of Kings."

In the Talmud the order of the Greater Prophets is: Jeremiah, Ezekiel, Isaiah; but the reason assigned for that order in the Talmud is more ingenious than convincing. It is, however, probable that Isaiah's original place in the canon may have been after Ezekiel, and that the book was afterwards placed, for chronological reasons, in its present position. In the Talmud, Ruth, as the first book of the Hagiographa, is mentioned as if it stood before the Psalms. The place, however, assigned to Ruth in the LXX., Vulgate, and English version is probably its proper position, although it was afterwards placed, as one of the Megilloth, among the Hagiographa. The number of books in the Old Testament is variously given in ancient authorities. The Talmud and the Palestine Jews reckon twenty-four books, Samuel, Kings, Chronicles, Ezra, and Nehemiah, and the twelve Minor Prophets, being each regarded as forming one book; Josephus, Origen, and others give the number as twenty-two, uniting Ruth with Judges, and Lamentations with Jeremiah. The number of books thus corresponds with the number of letters in the Hebrew alphabet, and some assume from this fact that the shorter enumeration is older than the longer. Jerome mentions both methods of numbering the books, but states that the number twenty-two was the more usual.

The triple division of the Jewish Scriptures, which has already been mentioned, is generally thought to have been referred to by our Lord under the name of "the Law of Moses, and the Prophets, and the Psalms" (Luke 24: 41). It is, however, by no means certain that all the books of the third division in general are necessarily included under the heading "Psalms." Our Lord may have referred to the book of the Psalms as the most important book of the third division, and the one in which the most numerous Messianic prophecies are found. It should also be noted that in the New Testament the Jewish Scriptures as a whole are usually spoken of as the "Law and the Prophets," or as "Moses and the Prophets," even in cases in which quotations are made from the book of the Psalms, which are included in the third division, or Hagiographa (Matt. 5: 17; 7: 12; 11: 13; 22: 40; Luke 16: 16, 29, 31; John 1: 45; Acts 13: 15, 39, 40; 24: 14; 28: 23; Rom. 3: 21). All the books of

the Old Testament are also sometimes spoken of under the title of "the Law" (John 10: 34; 12: 34; 15: 25; I. Cor. 14: 21), although the Mosaic writings are usually referred to by our Lord as the sayings of that great lawgiver.

**Preservation.**—In the Old Testament distinct statements are made as to the preservation of the sacred books from the earliest period. Moses directed "the book of the Law" to be placed in the side of the ark (Deut. 31: 26), probably in some chest attached thereto. Joshua is said to have added to that book (Josh. 24: 26). It is not at all surprising that in the terrible persecution of Manassch (II. Ki. 21: 16; 24: 4) it should have been found necessary to conceal the sacred books; so there is nothing whatever improbable in the book of the Law of the Lord, or some portion of the same, being rediscovered in the house of the Lord in the days of Josiah (II. Ki. 22: 8 ff.). Prior to that reign, mention is made of "the men of Hezekiah," a body who appear to have had the duty of the editing of the sacred writings, and who added considerably to the book of the Proverbs (Prov. 25: 1). The references in the Talmud and elsewhere to that body of scribes are numerous.

**Transmission.**—"The men of the Great Synagogue" form an important link in the transmission of the sacred books from the time of Ezra down to the period of the Maccabees. They are spoken of as such a link in the well-known treatise of the Talmud termed *Aboth*, or *Pirke Aboth* (Chapters of the Fathers). No doubt the later legends ascribed much to them which cannot be sustained. But the story of "the men of the Great Synagogue" is not to be wholly relegated to the region of fable. The statements with regard to their numbers being 120 or 85 can, indeed, be traced to an erroneous interpretation of passages in Ezra and Nehemiah. But the commission given by Artaxerxes to Ezra (Ezra 7: 25) authorized him to establish some such body. It was the real governing body of the Jews, and corresponded to the seventy elders appointed by Moses. They not only took care of the preservation of the sacred books, but probably drew up petitions and eulogies, which are still retained in the Jewish liturgy. They were the civil and ecclesiastical authorities which corresponded to the Sanhedrin of later days, which seems, indeed, to have been a re-formation of the old arrangement introduced later—after the irregularities consequent upon the tyranny of Antiochus Epiphanes and the Maccabean revolt.

The "Great Synagogue," important as was its work, left behind no distinct record of its actions. This evidently was because it was strictly forbidden to commit to writing religious laws and ordinances not contained in the Scriptures. Even in later days, it was long before such a scruple was overcome. The Talmud itself was only by degrees committed to writing. The existence and authority of "the men of the Great Synagogue" were none the less important.

**BOOKS OF REFERENCE:** Dr. C. H. H. Wright's *Ecclesiastes in Relation to Modern Criticism and Modern Pessimism* (1883) (regarding the questions of the testimony of the Talmud to the Old Testament Scriptures and of the men of the Great Synagogue); Davidson's *Canon of the Bible*; Ryle's *Canon of the Old Testament*; Alexander's *Canon of the Old and New Testament Ascertained*; Stuart's *Old Testament Canon*.

**ON PART II. IN GENERAL CONSULT:** Balfours' *Companion to the Bible*; Briggs' *Biblical Study*; S. Green's *Introduction to the Knowledge of the Holy Scriptures*; Harman's *Introduction to the Study of the Holy Scriptures*; Blake's *The Book: When and by Whom the Bible Was Written*; Horne's *Introduction*; Dean Alford's *Greek Testament*; Scrivener's *Plain Introduction to the Criticism of the New Testament*; Warfield's *Introduction to the Textual Criticism of the New Testament*; Schaff's *Propædæutic*; Rice's *Our Sixty-Six Sacred Books*; *Book by Book*, by Archdeacon Farrar and others; Merrill's *The Parchments of the Faith*. See articles on HOW TO STUDY THE BIBLE and BOOKS OF THE BIBLE.



## THE CANON OF THE NEW TESTAMENT.

By REV. A. PLUMMER, D.D., MASTER OF UNIVERSITY COLLEGE, DURHAM.

**Definition.**—By the canon of Scripture, or the canon of the Scriptures, is meant the *measure of the contents of the Bible*. "Canon" is a word which has been measured and tested, and which then becomes a standard for measuring and testing other things. The word is easily applied in a figurative sense to any kind of standard. In the case of Scripture those books are called canonical which have been tested and admitted by rule, and then have themselves become a rule or standard by which to test doctrine and practice. A list of the inspired books was called a canon, and then the word *canon* was applied to the collection of books included in the list. It thus comes to mean the collection of books which forms the original rule of Christian life and belief.

**Origin.**—The early history of the canon, both of the Old Testament and the New Testament, is involved in obscurity. We know very little about the way in which the books of the New Testament were gradually collected into one volume; but what we do know is satisfactory and reassuring; for it was done cautiously and jealously by the testing experience of the churches, and not by external authority. St. Paul knows nothing of written Gospels, but appeals to tradition (I. Cor. 15:3). Barnabas (c. A.D. 70-100) is the first to quote from the Gospels with the formula, "It is written." Papias (c. 130) is the first to speak of "books" from which the teaching of the Lord may be known. In Justin Martyr (c. 140-160) the "Memoirs of the Apostles" are primitive historical documents, probably identical with our four Gospels, which were read in the Sunday services of the church, as an alternative to the Old Testament Prophets, and as a substitute for the living voice of an apostle. Justin shows no knowledge of a canon even of the Gospels, although he quotes them as of final and perhaps exclusive authority. But about the same time as Papias and Justin, the heretic Marcion had formed a canon to suit his own views, consisting of the Gospel of St. Luke, much abbreviated, and ten epistles of St. Paul; i.e., he excluded the Pastoral Epistles and the Epistle to the Hebrews. It is unlikely that he was the first to form a collection of Pauline writings. During the third quarter of the second century we have very little evidence; but from near the end of it to the close of the century (A.D. 170-200), the evidence becomes full, and the gradual formation of the canon is a process which is approaching completion, as is shown by the testimony of the Syriac version in the East, of the Muratorian Canon in the West, and of the writings of Irenæus, Clement of Alexandria, Tertullian, and others in very different parts of Christendom.

**Independent Decisions.**—All this testimony tends to show that Christians of that age had almost the same New Testament that we have now, and regarded it as divinely inspired, and equal in authority to the Old Testament. But it must be carefully noticed that they had not quite the same New Testament that we have; and that different parts of Christendom at that period had not quite the same New Testament that other parts had. Not only did some churches accept as authoritative certain books of our New Testament which other churches rejected or did not as yet know, although they were afterwards accepted by all, but some churches accepted a few books which, two hundred years later, were rejected by all. This want of unanimity respecting a portion of the

books to be admitted to the New Testament is an unquestionable fact in the history of primitive Christianity, and at first sight we are inclined to lament it. We should have liked to know that from the first all Christians throughout the world were absolutely agreed as to what documents were inspired and what were not. But, in reality, the partial disagreement which prevailed for two or three centuries is an immense advantage, for which we ought to be very thankful. It proves the great independence with which the different churches acted in this matter. Each settled its New Testament for itself, and accepted or rejected books according to the evidence for or against them. In each center of Christian activity there was a tribunal, which decided, independently of other tribunals, what writings were to be regarded as Scripture. When, therefore, these independent tribunals agreed in their decisions, the force of their cumulative testimony was overwhelming; and from the first they agreed about two-thirds of our New Testament. The fact that for a time they differed somewhat respecting the remaining third, proves that their separate decisions were independent. The consensus of opinion which we find towards the close of the second century respecting the greater part of the books in the New Testament, is a fact of the greatest importance, and gives us all the security that we need.

**The Books Accepted.**—Out of twenty-seven books which form our New Testament, the whole of Christendom was quite agreed about twenty, and probably no church rejected, or was doubtful about, or was ignorant of, *all* the remaining seven; but as yet there was no unanimous decision respecting them. If we reckon the *contents* of the books, then the churches were agreed about more than five-sixths of the whole, and doubtful about less than one-sixth. Moreover, it was precisely the most important books, viz., the four Gospels, the Acts, the thirteen epistles of St. Paul, with I. John and I. Peter, that were universally accepted. There is reason for believing that the epistles of St. Paul were collected into one volume at an early date; and this collection was commonly called "the Apostle." Similarly the four Gospels were spoken of collectively as "the Gospel." With these two collections, the Acts, I. Peter, and I. John soon became associated.

The doubts which were felt in some quarters respecting some of the remaining seven books (Hebrews, James, II. Peter, II. and III. John, Jude, Revelation) prove how jealously the first Christians watched the growth of the New Testament, and how unwilling they were to admit any writing to the position of Scripture, to give the rule in matters of doctrine and discipline, until its claims to such a position were made good. In those centuries there were many spurious gospels, which soon were rejected. Before the close of the fifth century all question respecting any of the present books had ceased, and doubts were not revived until the Reformation; indeed, long before the fifth century all of them were accepted by most Christians. And it is not difficult to see how doubts arose in the first instance. Owing to their brevity and want of general interest, such books as Jude and II. and III. John would circulate very slowly, and a church which had never heard of such a writing until long after its author was dead would naturally be suspicious. The Epistle of St. James



is addressed to Jewish Christians, and for that reason would remain comparatively unknown in Gentile churches. Moreover, with regard to all four of these documents, the writers did not seem to be apostles; and, if they were not apostles, what authority did they possess? The same doubt could be raised respecting the Epistle to the Hebrews, the author of which gave no clue to his identity. Respecting II. Peter and the Revelation there was doubt, not only as to their apostolic authority, but as to their genuineness. They were both of them so unlike the other works of the apostle whose name they bore, that they looked like forgeries. Revelation was in some quarters charged with being heretical, so extravagant were some of the doctrines which certain teachers professed to deduce from it, especially respecting the millennium. Hebrews and Revelation almost form a class by themselves, for they seem to have been generally received before any serious doubts arose, in the West about Hebrews, in the East about Revelation. But in both cases the doubts led to the book's being more thoroughly accepted than before.

**The Books Rejected.**—The books which were for a time regarded in some parts of Christendom as inspired, and treated as Scripture by being read in public worship and quoted as of authority, were principally the following: The Epistle of Barnabas, the Epistle of Clement (with which an ancient homily became associated under the erroneous title of the Second Epistle of Clement), and the Shepherd of Hermas, with perhaps the Gospel according to the Hebrews and the Revelation of Peter. Nevertheless, no one can read these venerable documents without feeling that the church has

been rightly guided in excluding them from the canon of Scripture. Edifying as they are, the difference between them and the books of the Bible is immense; but their partial recognition in certain churches is a fact of great value, as showing how general agreement was reached at last. Agreement was not the outcome of subservience to one central authority, but of independent investigations, gradually ending in one and the same result.

**Final Decisions.**—A loyal Christian, therefore, who desires to "know the certainty concerning the things wherein" he has been "instructed," may rely with confidence upon the judgment which was so patiently reached towards the end of the fourth century, when the Councils of Hippo (A.D. 393) and of Carthage (397) summed up the results of all this concurrent testimony and investigation and published the list of books which form our New Testament. This list was in the next century universally adopted, not because the Councils had drawn it up, but because all Christians were satisfied that it was correct; and we must remember that in that age very important evidence was in existence which has not come down to us. Therefore this final decision is entitled to the very highest respect; all the more so, because the subsequent experience of Christendom has shown that the books thus selected surpass all other literature in spiritual power and inexhaustible adaptability to the needs and aspirations of human nature.

**BOOKS OF REFERENCE:** *Charteris' Canoncity*; Westcott's *History of the Canon in the New Testament*. Consult article on SUMMARY OF BOOKS OF THE NEW TESTAMENT.

## LANGUAGES AND MANUSCRIPTS.

BY REV. J. P. LANDIS, D.D., PH.D., PROFESSOR OF OLD TESTAMENT THEOLOGY AND EXEGESIS, UNION BIBLICAL SEMINARY, DAYTON, OHIO.

### LANGUAGES.

THE languages of the world are classified under three great families: (1) The Aryan, or Indo-European; (2) the Semitic; (3) the Turanian. The Semitic, or Shemitic, with which we are here concerned, includes most of the languages spoken by the descendants of Shem and part of those of the descendants of Ham; namely, Hebrew, Aramaic or Chaldee, Syriac, Phœnician, Assyrian, Arabic, Himyaritic, Ethiopic, and Samaritan, the last three being less important dialects. These languages are probably all sisters of one common mother tongue, now lost, as the Italian, French, Spanish, and Portuguese are descendants from the Latin. There is remarkable similarity among these tongues, both in the grammar and the vocabularies. They all read from right to left excepting the Assyrian, which reads from left to right. They have a considerable number of guttural letters, there being at least six in the Arabic and four in the Hebrew, Aramaic, and Syriac. The entire body of the words consists of consonants, no vowels being originally written, certain vowels being indicated by certain consonants when there was liability of confusion without them. Later, marks to denote the vowels were invented and placed under or over the consonants—in the Hebrew and Aramaic nine, in the Syriac five, and in the Arabic three, which number is doubled by what is called nunation. The root words consist throughout of three consonants. There are but two genders, masculine and feminine, and two tenses, the *perfect*, to denote completed action, the *imperfect*, to denote incomplete action. In pronouns the oblique cases are des-

ignated by short forms (suffixes) appended to other words. There are almost no case endings, and scarcely any compound words (except in proper names), the genius of these tongues being averse to long words.

**Hebrew.**—Almost the whole of the Old Testament was written in Hebrew. The name is often derived from the word עֶבֶר, *to pass over*, containing a reminiscence of Abram's passing over the Euphrates in going to Canaan. Others derive it from Eber, or Heber, the great-grandson of

Shem. Abraham is called הֶעֱבֵרִי (Gen. 14: 13),

which almost all the ancient and modern versions translate "the Hebrew," excepting the Septuagint, which gives it "the passer," and Luther, who translates it "the foreigner." It is now pretty generally held by scholars that Hebrew was not the language which Abram brought with him, but that he and his descendants adopted the language of the Canaanites, among whom they sojourned. We no doubt have but a fragment of the literature of the ancient Hebrews, and thus the full wealth and capacity of their language have not come down to us, but quite enough to reveal the genius of the language. The Hebrew, like the other Semitic languages, is not adapted to science and philosophy, but well suited to the expression of emotional, poetic, and religious sentiment. The languages of Europe have borrowed from the Hebrew a number of religious terms for which they had no equivalents. What the Hebrew lacks in grace it makes up in grandeur. While far less adapted than the Greek for the more

philosophical and dialectical discussions of the doctrinal epistles, it was well adapted by its simplicity, directness, and grandeur to be the vehicle and repository of the earlier revelations of God to mankind. It is natural, childlike, picturesque, poetical, forcible, and majestic. Its sentences are never long and involved. There is but little of transposition, of involution. The learned Herder said of it, "The Hebrew language is full of the soul's breath; it does not resound like the Greek, but it breathes, it lives." "It is more simple, indeed, than others, but majestic and glorious, direct and of few words, which, however, involve much that is below the surface; so that none other is capable of imitating it." It enshrines the most important of the literatures of the world; it surpasses all others in that unique species of literature, prophetic oratory.

The Hebrew was spoken by the Jews until the destruction of Jerusalem, when it became greatly tinged with Aramaic, and presently was superseded by that tongue, though it continues to this day to be the sacred language, and the Law and Prophets are still read, as also their prayers, and the Psalms are chanted in the synagogue services, in the original Hebrew. In some places the language is still spoken by learned Jews, and some periodicals are printed in that tongue. For the thorough exposition of both Testaments a knowledge of Hebrew is essential.

**Aramaic.**—In the Old Testament Dan. 2: 4-7; 28; Ezra 4: 8-6; 18; 7: 12-26; and Jer. 10: 11, are written in Aramaic, formerly called Chaldee. After the Babylonian captivity the Aramaic displaced the Hebrew in Palestine, and continued to be the language of the Hebrews until their final national overthrow. It was the native language of the Saviour and his apostles. A few Aramaic expressions are found in the New Testament, where it is called "Hebrew." (Matt. 5: 22; 6: 24; Luke 16: 9, 13; Matt. 16: 17; Matt. 27: 46; Mark 5: 41; 7: 84; 14: 36; John 1: 43; 19: 13; Acts 1: 19; I. Cor. 16: 22.) This language was spoken in Mesopotamia, Syria, and later in Palestine.

**The New Testament Greek.**—With the conquest of Alexander the Great, about 332 B.C., the Greek language began to be spoken over all the East as far as Babylon. The Jews extensively used it. The writings known as the Jewish Apocrypha, and the works of the two eminent Jewish writers, Philo and Josephus, were composed in Greek, and the Old Testament Scriptures themselves were translated into the same language and used everywhere in the synagogues. Naturally enough, the language as spoken and written by the Jews was not the pure idiom of the classical Greek. Indeed, the language acquired certain marked peculiarities which easily differentiate it from all the classical dialects. To this Jewish Greek there has been given the name Hellenistic Greek. Jewish ideas and idioms are expressed in Greek words. This is the basis of the Christian Greek, in which all the twenty-seven books of the New Testament were written. Dr. Schaff well says of it, "It is trichotomic: it has a Greek body, a Hebrew soul, and a Christian spirit." As many as eight characteristics have been pointed out: (1) The adoption of foreign words, *e.g.*, Aramaic and Latin. (2) Words of peculiar orthography and pronunciation. (3) Peculiar flexions of nouns and verbs. (4) Heterogeneous use of nouns. (5) Peculiar forms of words. (6) Words peculiar to ancient dialects or entirely new. (7) New significations given to words, of which there are numerous examples. (8) Hebrew idioms, the adoption of a variety of grammatical constructions peculiar to the Hebrew. A number of words are adopted directly from the Hebrew or Aramaic. It partakes in some measure of the simplicity of style and structure of the Hebrew sentence. "In its Hellenistic style and New

Testament form we admire the divine wisdom, the deep philosophy and judgment, which appropriated the common dialect of a world-wide civilization, and consecrated its formulas of thought to preserve and perpetuate the gospel."

## MANUSCRIPTS.

The autograph manuscripts, both of the Old Testament and of the New Testament, have, of course, long since perished, and those extant are copies of preceding copies. The MSS. of the Old Testament do not date as far back as those of the New Testament. Only a few date beyond the twelfth century of our era, while a few New Testament MSS. are as old as the fifth and fourth centuries, and a considerable number anterior to the tenth. The oldest known Hebrew MS. is the "MS. of the Prophets," discovered in the Crimea, now in the Imperial Library of St. Petersburg, dated 916 A.D. The oldest MS. of the entire Old Testament is dated 1010 A.D. A MS. of the Pentateuch at Odessa, bearing the date of 530, cannot be regarded as trustworthy as to date. A few others bear date of the ninth century, but it is thought wrongly so. The whole number of MSS. collated by Kennicott was about 630, and those of DeRossi 479. A few others have since been discovered. The MSS. of the New Testament are more numerous and of higher antiquity. There are more than seventeen hundred of them. Mention can here be made of only the four or five best. They are known by the letters of the alphabet.

**Α** or the **Sinaitic Codex**, discovered by Tischendorf at Mt. Sinai in 1859. It is in the Imperial Library at St. Petersburg. It was printed at Leipsic at the expense of the Czar, several copies of which were sent to America. It contains all of the New Testament, parts of the Septuagint, and the Epistle of Barnabas. It is from the middle of the fourth century.

**A**, the **Alexandrian Codex**, now in the British Museum, comes down from the fifth century. It contains almost the whole New Testament, a part of the Septuagint version of the Old Testament, and one of the apocryphal epistles.

**B**, the **Vatican Codex**, from the middle of the fourth century, is in the Vatican Library in Rome. It contains the whole Bible, with the exception of parts of Genesis and some of the Psalms and the Pastoral Epistles, Philemon, Revelation, and part of the Epistle to the Hebrews. It is less complete than the Sinaitic, but more accurately written. This and the Sinaitic are the best, the most complete, and the oldest MSS. extant.

**C**, the **Ephraem Codex**, a *palimpsest* (another work having been written over the first on the same vellum), from the fifth century, contains about two-thirds of the New Testament. It is in the National Library in Paris.

**D**, the **Codex Bezae**, of the sixth century, once belonged to the eminent reformer Beza. It is in the University of Cambridge, England, and contains only the Gospels and Acts in Greek and Latin and a few verses of the Third Epistle of John in Latin.

MSS. are divided into two classes—*uncials*, written in capital letters, and *cursives*, those written in a running hand. Those here named are all uncials, the oldest and best; but there are a number more which are quite fragmentary. The cursives are much more numerous, and although later than the uncials, some of them are of great value.

**BOOKS OF REFERENCE:** Articles on Semitic languages in Smith's *Bible Dictionary*; McClintock & Strong's *Cyclopedia of Biblical and Theological Literature*; *Encyclopedia Britannica*; Gesenius' *Hebrew Grammar*; Introduction; Green's *Hebrew Grammar*; Schaff's *Companion to the Study of the Greek New Testament*; Westcott & Hort's *Greek New Testament*, vol. ii., Introduction and Appendix.



## ANCIENT VERSIONS OF THE BIBLE.

## THE OLD TESTAMENT.

BY WILLIAM RAINEY HARPER, PH.D.,  
PRESIDENT OF THE UNIVERSITY  
OF CHICAGO.

THE value of the ancient versions varies greatly. Doubtless all have a certain use, but some are of the greatest importance to the biblical student, and at least an intelligent idea of the most important of them is necessary for any one who would read the Scriptures understandingly. Each version has its own peculiar value, whether that is much or little, and we shall therefore consider them separately.

**I. The Septuagint.**—After the fall of Jerusalem in 586 B.C., the Jews were scattered to almost every country of southwestern Asia, to Egypt, and indeed to many other lands. Egypt and Babylon, however, were the chief seats of their activity—outside of Palestine—in the post-exilic times. The world-wide conquests of Alexander had contributed to make the Greek language the medium of communication. A Greek version therefore became necessary. It is generally agreed that the Septuagint, or LXX., as it is often written, was made at Alexandria, that it was begun in the time of Ptolemy, who reigned 284-247 B.C., and that the translation of the Law was made first.

Though there was nothing miraculous about the origin of the LXX., though it represents a growth of perhaps two centuries, though made by many different hands, though in many respects very imperfect and inadequate as a representation of the original, that version did a vast amount of good in bringing the Hebrew Scriptures to large communities of men who would otherwise have been practically deprived of them. Not only the Jews of Egypt, but those of Palestine as well, used it regularly in the time of our Lord. Greek was spoken everywhere, while Hebrew was not widely known. The quotations from the Old Testament which we find in the New Testament were taken from the Septuagint, not from the Hebrew.

The text of the LXX. is very corrupt. Both the Hebrew and the Greek must have departed from their original form, and early in the Christian era the two differed from each other in many important respects.

The most important MSS. of the Septuagint are the Vatican, the Sinaitic, and the Alexandrine. Of these the Vatican is the best and the Alexandrine the poorest; for it shows on every page a systematic alteration to bring it into greater conformity to the Hebrew. Swete's is the best critically edited text, though Lagarde's edition of the recension of Lucian is also important.

The value of the LXX. for the biblical student is, in the main, threefold: (1) For textual criticism. Our Hebrew text is far from pure. The oldest MSS. only go back to about 1000 A.D. (2) For interpretation. No translation can help reflecting the ideas of the translators. The LXX. is often very valuable in showing the interpretations of passages by the Jews, which we may fairly suppose were those generally received at the time. (3) For the study of biblical Greek. The New Testament writers not only used the LXX. as the source of their quotations, but it was the mold in which their thought was cast.

**II. The Targums.**—At what time the Jews lost the use of their language is a disputed point; but when the mass of the people could no longer understand their native tongue, the Law was publicly read as described in Neh. 8. The reader read a passage, and the Meturgeman, or inter-

preter, gave the sense in the Aramaic. For this custom in New Testament times see Luke 4: 16, *et seq.* There was great strictness enforced in regard to the exegesis of the Law by the Meturgeman, but greater liberty was allowed in the interpretation of the prophetic writings and the Hagiographa. The writing down of these interpretations gave rise to the Targums. They are, therefore, free paraphrases of the Old Testament, and were never intended to be strict translations. They were compiled by different authors at different ages, long after the oral traditions had become fixed.

(1) The Targum of Onkelos covers the Pentateuch, and in the main is closer to the Hebrew text than those on the other books. Onkelos was probably a Babylonian Jew, though his Targum was made in Palestine, for it uses the Palestinian dialect, which differed from that of Babylon. The date is very uncertain, though it was probably about the middle of the second century. (2) The Targum of Jonathan on the Pentateuch was made up from that of Onkelos and another which has not survived. It is at least as late as the seventh century. (3) The Targum of Jonathan on the Prophets is likewise a Palestinian product, though Jonathan may have been a Babylonian Jew. The date is quite undeterminable. (4) The Targum on the Hagiographa has come down without any name, and was not as important as the rest. No Targum covers the books of Ezra and Nehemiah. The text of the Targums is very corrupt, and their chief value to the biblical student is the material they afford for the study of the traditional exegesis of the Jews in the early centuries of our era.

**Notes.—Samaritan Pentateuch.**—The Bible student should also notice that under the name of the Samaritan Pentateuch two distinct things are referred to: (1) *The Samaritan Codex*, i. e., the Hebrew Pentateuch in Samaritan characters; and (2) *The Samaritan Targum* or version, based on that Samaritan text, possibly of the second or third centuries of our era.

The three other Greek versions alluded to above by President Harper are (1) that of *Aquila*, which was made under Jewish influences in the reign of Hadrian, probably for polemical purposes, and of which only fragments are now extant. It is very literal. (2) That of *Theodotion*, who was a Jewish proselyte, was made in the second century. It also only exists in fragments, with the exception of his translation of Daniel, which was preferred to the LXX. text. (3) That of *Symmachus*, which was later than that of Theodotion, and seems to have been clearer, but also exists only in fragments.

**The Talmud** is the body of Jewish law not included in the Pentateuch. It consists of the *Mishna*, which is "a digest of the Jewish traditions," reduced to writing at Tiberias in the second century, and the *Gammaras*, or commentaries, of which there are two—the Palestine (or Jerusalem), of the fourth century, and the Babylonian, completed in the sixth century.

## THE OLD AND NEW TESTAMENTS.

BY WILLIAM RAINEY HARPER, PH.D.

**I. The Syriac, or Peshitto**, as it is commonly called. This version had its origin in the needs of the Syrian Christians for the sacred Scriptures, which were from the first much used by the Christians, whether Jew or Gentile, in their native tongue. This version was therefore made by Christians, and it is perhaps the first made by them. It arose probably in the early part of

the second century. The translation shows evidence of different hands and different periods. Scholars are not agreed whether it was made from the Hebrew, from the LXX., or from both. The Pentateuch and the book of Job show relationship to the Hebrew, while the Prophets show affinities to the LXX. The canon, however, agrees for the most part with the Hebrew, the Apocrypha being found only in late recensions. The New Testament version is, without much doubt, from other hands than those which made the Old, but it may have appeared at about the same time. It does not contain II. and III. John, II. Peter, Jude, and Revelation. The chief value of this version is for the purposes of textual criticism, and it is probably more useful for the New Testament than for the Old, but it cannot be fully used until more critical investigations are made. If it shall prove possible to get an original text of the Syriac, it will be very valuable.

**II. The Old Latin and the Vulgate.**—The Vulgate was preceded by the Old Latin version, or the Itala, which originated in Africa in the second century, and was used by the early Latin fathers, as Tertullian, Cyprian, and Augustine. It has been preserved only in fragments, so far as is now known, and its full character and value are therefore uncertain. The variations are so great that some regard it as a sort of patchwork rather than a systematic translation. It is a rendering of the LXX., not of the Hebrew. But a version in a rude provincial dialect would not serve the purpose of the great Latin church of the fourth century, and to supply this need Jerome made his famous Latin translation—the Vulgate. Jerome began the great task at the request of the Bishop of Rome. The New Testament was corrected first. In the Old Testament he first revised the Psalms after the Greek text of his time. A second revision of the Psalter was made, along with other books, and this edition, called the Gallican Psalter, was never displaced by his later and more accurate work, and is in the Vulgate to this day. Jerome found that, to make his version thorough, he must follow the original. This task was not finished till A.D. 405.

## THE NEW TESTAMENT.

By REV. ALFRED PLUMMER, M.A., D.D.

**Languages.**—Christ's command to "make disciples of all the nations" (Matt. 28:19, R.V.) and the events of the day of Pentecost brought into the Christian church such a variety of converts that before the last book of the New Testament was written there were many believers who could not understand the Christian Scriptures when they were read to them in the original Greek. In the first age, the largest numbers of Christians who could not understand Greek would be found in the countries round about the two primitive Christian centers, Jerusalem and Antioch, and hence the need of a Syriac version would soon become very pressing. We are therefore prepared to learn that probably quite the oldest translation of books of the New Testament that was made was into Syriac. But, seeing that it was in countries which were under Roman rule that the gospel mostly spread, a translation into Latin would become a necessity almost as soon as a translation into Syriac; and we have good reason for believing that both these ancient versions were made before the end, and perhaps long before the end, of the second century. After these followed translations into Egyptian (of which the Memphitic and Thebaic versions may be as old as the second century), into Gothic, Armenian, and Ethiopic; while new versions in Syriac and Latin were made, which were partly independent translations, partly revisions of the original versions. Of these the

Latin Vulgate is far the most famous and influential. Later on we have translations into Georgian in the fifth or sixth century, into Anglo-Saxon in the eighth, and into Slavonic in the ninth. Arabic versions seem to have existed since the eighth century, but to have been made from the Latin Vulgate, not from the original Greek, as was the case with the first English Bible made by Wycliffe, and also the Rhemish version, which is used by English Roman Catholics.

**Contents.**—Not all these early translations contained the whole of the books of our New Testament. We may reasonably conjecture that the Gospels were the first books to be translated; and books which were as yet unknown or regarded with suspicion would not be translated at all. But the portions of these oldest translations which have come down to us (Old Syriac, Old Latin, Memphitic, and Thebaic) are of very great value as witnesses to the antiquity of the books which were thus early translated, and also to the respect in which they were held. No one takes the trouble to translate a book unless he believes it to be of considerable importance, and this was specially the case in an age in which a knowledge of foreign languages was rather a rare accomplishment, and in which neither grammars nor dictionaries existed.

**Value.**—Besides being witnesses to the antiquity and importance of our Scriptures, these ancient versions are of immense assistance in determining the true text. The apostolic autographs soon perished, and corruptions, caused by frequent copying and editing, soon began to appear, so that in not a few cases there was room for doubt as to what the original writer had said. Although none of our Greek MSS. are older than the fourth century, and most of them are of considerably later date, yet some of the versions, like the best Greek MSS., represent Greek texts of the second and third centuries; and where the evidence of the best Greek authorities is divided, the evidence of the versions helps us to decide between them. They are specially helpful in deciding questions of insertion or omission. A translation may easily be so loose as to leave us in doubt as to what the precise wording of the original was; but this laxity is less likely to extend to the omission or insertion of whole clauses, or even of important words. But our MSS. of versions are not older than our Greek MSS., and they both alike have been much corrupted by frequent copying and editing. It not unfrequently happens that nearly all the versions support a reading which other authorities show to be certainly wrong; and it is worth remarking that translations which are the best as versions are by no means the best as evidence of the original Greek. That translation is the best version which, while faithfully reproducing the substance of the original, is most suitable for being read aloud. A good version must have the thoughts of the original in the idioms of the new language. If the idioms of the original are too faithfully preserved, the translation becomes unreadable, and at times may become almost unintelligible; but a slavishly faithful translation is for that very reason a valuable witness as to the wording. The Philoxenian or Harclean Syriac version, made for Philoxenus, Bishop of Hierapolis, in 508, and revised by Thomas of Harkel in 616, "is probably the most servile version of Scripture ever made"; but this very fault makes its testimony respecting the text all the more trustworthy; whereas our excellent Authorized Version is all but useless as a witness to the original wording, not only because it was made so late, but because the nervous and idiomatic English might represent more than one reading in the Greek.

**BOOKS OF REFERENCE:** Prof. Swete's *The Old Testament in Greek, According to the Septuagint*; Hatch & Redpath's *Concordance to the Septuagint*; Gregory's *Prolegomena*; books on PART II. in general.



## THE ENGLISH VERSIONS OF THE BIBLE.

By REV. HENRY EVANS, D.D., H. M. COMMISSIONER OF NATIONAL EDUCATION,  
IRELAND.

THE whole Bible was never translated into Anglo-Saxon. *Cædmon* of Whitby (*d.* 676) made a metrical paraphrase of Genesis I, which he called the "Origin of Things." He also paraphrased the more prominent events of Old Testament history.

*Bede*, commonly called the Venerable (*b.* 672—*d.* 735), translated the Lord's Prayer and the Gospel of John into Anglo-Saxon. He died gloriously after finishing the last sentence of the Gospel.

An interlinear translation into Anglo-Saxon of the four Gospels in Latin was made by *Aldred*, about A.D. 900. *Farmen* and *Owen*, priests of *Harewood*, also rendered the four Gospels into Anglo-Saxon. Their work is called the "*Rushworth Gloss*."

*Alfred* the Great (*b.* 849—*d.* 901) prefixed an Anglo-Saxon translation of the Ten Commandments to his book of laws, to which he added selections from Exodus 21, 22, 23. He also undertook an Anglo-Saxon rendering of the Psalms, but died before the work was finished.

An Anglo-Saxon translation, in excellent language and style, of the Pentateuch, Joshua, Judges, Esther, Job (with parts of Judith and Maccabees), was made by *Ælfric*, who became archbishop of Canterbury about 966. His rendering of Genesis shows the existence of previous translations, of which he made use.

After the Norman Conquest, in 1066, considerable portions of the Bible were translated, chiefly in a metrical form. One of these was a metrical paraphrase of the Gospels and Acts by a monk named *Orm*, or *Ormin*. The work is called *Ormulum*, after the name of its author.

The earliest rendering of any book of Scripture into English prose was a translation of the Psalms by William of Shoreham, about 1327. The next prose rendering was also a version of the Psalter, by Richard Rolle of Hampole, near Doncaster. He died 1349. All these versions were made from the Vulgate.

In 1382-83, a version of the Holy Bible, containing the apocryphal books, was made from the Vulgate by *John Wycliffe* (*b.* 1324—*d.* 1384), aided by his friend Nicholas de Hereford, who translated a large part of the Old Testament. A revised version of Wycliffe's Bible was made in 1388, four years after Wycliffe's death, by his faithful coadjutor, John Purvey. This edition is less literal, but smoother and more idiomatic, than the earlier version. Both were made from the Latin Vulgate, and not from the original Hebrew and Greek. Still, their value was great. Wycliffe's Bible gave a strong impulse to sacred study; it stimulated desire for the Scriptures in the language of the people, and left an impress traceable in every later version. Many of the changes in the Revised Version of 1881 are simply a return to the rendering of Wycliffe.

In 1481, a century after Wycliffe's death, *William Tyndale* was born. With his labors in translating the Scriptures the direct history of the English Bible begins. The publication of Tyndale's New Testament was begun in Cologne in 1525, and finished at Worms in 1526. In 1534 he published, at Antwerp, a revised edition, with a translation of extracts from the Old Testament. In 1530 his translation of the Pentateuch appeared, and in 1531 the book of Jonah. A Bible published a year after his martyrdom contains a translation by him of all the books from Genesis to II. Chronicles inclu-

sive. For five centuries his version has shaped the diction, phraseology, and style of every other. Its spirit pervades all its successors. The simple, sublime, and pure language of the Authorized Version is due to it. Its influence may be said to have informed and consecrated the English language itself.

*Miles Coverdale's Version* in 1535 was the first publication of the whole Bible in English. It is not, strictly speaking, an original version, but a compilation from five—the Vulgate, Tyndale's, Luther's, the German-Swiss version of Zurich, and Pagninus' Latin. The Prayer-Book version of the Psalms is in essence, and for the most part in words, Coverdale's version. Many of the happiest renderings of the Psalms in the Authorized Version are due to Coverdale.

*Matthew's Bible* was published in 1537. The name Matthew is a pseudonym for John Rogers, the real author, who was the first martyr in Queen Mary's reign. Rogers was born about 1500 and burnt alive at Smithfield in 1555. Matthew's Bible is not an independent translation. The Pentateuch and New Testament are reprinted from Tyndale; the Old Testament books from Ezra to Malachi (with the apocryphal) are copied from Coverdale; only the books from Joshua to II. Chronicles are a new translation. Having been published by the authority of Henry VIII., this was the first "authorized version."

In 1539 a revised edition of Matthew's Bible was published by *Richard Taverner* (*b.* 1505—*d.* 1575), a layman.

The *Great Bible*—so called because of its size, being fifteen inches long and nine inches wide—appeared in 1539, the same year as Taverner's. It is essentially a revision of Matthew's Bible, by Coverdale, with the aid of Münster's Latin version, in the Old Testament, and of Erasmus' Latin version, in the New. The publication was carried out under Cromwell's auspices, although Coverdale was editor. In 1540 a revised edition of the Great Bible was issued, with an introduction by Cranmer. This version is known as Cranmer's Bible, but without sufficient reason, for Coverdale was editor as before.

The *Geneva Bible* was published in 1560. It was the work of eminent scholars exiled from England by the persecutions which raged during the reign of Mary. Among these were John Knox, Miles Coverdale, William Whittingham, and other men largely equipped with sacred learning. They settled in Geneva, and there, with the aid of Calvin and Beza, after two years' labor, completed the New Testament in 1557.

Three years later the whole Bible was published. It was dedicated to Queen Elizabeth, went through at least eighty editions, and for sixty years was the most popular of all the versions. It anticipated many of the happiest renderings in the Authorized Version. It was the first English Bible divided into verses, and the first to print in Italics all the words not in the original.

The *Bishops' Bible* was published in 1568. Its promoter was Archbishop Parker, who, with eight bishops, several deans and professors, highly reputed for learning, set himself to produce "one other special Bible for the churches." The basis of this version is obviously the *Great Bible*. The Bishops' Bible adopted the division into verses which had been made in the Geneva Bible. It continued to be the

standard version until the appearance of the *Authorized* in 1611.

The **Rhemish Version** of the New Testament is an English translation published in 1582, at Rheims in France. It was executed by Roman Catholic scholars. By the same translators an English rendering of the Old Testament was published at Douai in 1610. This version and a revised edition of the Rhemish Testament constitute the "**Doway Bible**," used by Roman Catholics. As a version, the Douai Bible is simply the common and not the genuine Latin text of Jerome, in an English dress.

The **Authorized Version** was published in 1611. It was the work of forty-seven scholars appointed by James I. These revisers were divided into six companies, to each of which a specified portion of Scripture was assigned. The renderings of the several companies were finally reviewed by the entire body. Seven years were spent on the work. Directly or indirectly, every prior version influenced their translation. The spirit of Tyndale especially prevades it. Always, however, and in everything, the revisers exercised independent judgment. The dialect of the Authorized Version is nearer men's minds than their own speech. Its influence has made the English language what it is, and has created our literature.

The **Revised Version** declares itself "the version set forth A.D. 1611 compared with the most ancient authorities and revised A.D. 1881." It originated in the Convocation of Canterbury, May 6, 1870, by the appointment of a committee, with whom should be associated other learned men representing the churches using the Authorized Version. A similar committee was formed in America to coöperate with the British company of revisers. Thus was started the first international and inter-denominational effort to bring the Authorized Version into accord with the present standard of biblical knowledge.

The first meeting of the New Testament Company was held June 22, 1870; the last meeting was held on November 11, 1880. The Revised Version of the New Testament was published on the 17th of the following May. The Old Testament Company held its first meeting June 30, 1870; its last meeting was held on the 20th of June, 1884. The Revised Version of the Old Testament was published May 19, 1885.

The Revised Version of the New Testament retains the titles of the several books as they stood in the Authorized Version, but some changes have been made in the Old Testament. The several books of the Pentateuch are described as "commonly called" instead of "called." In I. and II. Samuel, the second titles are omitted. The same has been done in the book of Kings. The Psalter is simply called "The Psalms," and is presented in five books, which is the true arrangement. "The Song of Solomon" is called "The Song of Songs." All poetry is printed as such, and not as prose.

In matters of diction and locution the Revised Version of the Old Testament differs less from the Authorized Version than does the Revised Version of the New; but in both Testaments the English rendering is brought into

nearer correspondence with the originals than had ever been reached before. Distinctions in the Hebrew and Greek which were not reproduced in the Authorized Version have been set forth in the Revised; on the other hand, where the Authorized Version made distinctions in English to which there was no corresponding variation in the originals, these, for the most part, have been effaced in the Revised Version. The Revised greatly excels in the precision with which it reproduces the true force of the tenses and of compound verbs. It seizes the distinctive senses of prepositions, and exhibits them with a fidelity never before attained in English. Throughout, difficult passages have been much simplified. By substituting modern terms for obsolete and archaic ones, great gain in clearness has been effected. Whether it will, or will not, ever take the place of the Authorized Version in general use, the Revised Version is indispensable and invaluable to Bible students.

## RECENT EUROPEAN VERSIONS.

In Holland the work of revision was taken up in 1854 by a large company of scholars. As the result, a revised translation of the New Testament was issued in 1868 by the authority of the General Synod.

In Denmark a revised translation of the Danish New Testament was made in 1819. The revision of the Old Testament appeared in 1871. It was the work of Kolkar, Rothe, and Bishop Martensen.

A revised version of the Swedish New Testament was issued in 1885. It keeps very close to the Received Text, no variations therefrom being accepted unless sustained by at least two of the most ancient manuscripts. The Old Testament is in preparation.

In France, Ostervald's version was revised by M. Frossard in 1869. A revision of the Old Testament, by a committee of four, was published in 1879. This version is adopted by the British and Foreign Bible Society, and by the American Bible Society.

In Switzerland a new translation of the Old Testament, by Dr. Segond, reached its third edition in 1879, in which year the same scholar published a new translation of the New Testament. This version has been accepted by the Oxford University Press.

Luther's German Bible has been under revision for many years, more with a view towards improving and modernizing the language than making a new version. The result, under the name of "Probe-Bibel," has been privately but widely circulated.

**BOOKS OF REFERENCE:** Mombert's *Handbook of the English Versions of the Bible*; Freeman's *Short History of the English Bible*; Stoughton's *Our English Bible: Its Translations and Translators*; Eadie's *The English Bible*; Westcott's *General View of the History of the English Bible*; Chambers' *Companion to the Revised Old Testament*; Schaff's *Revision of the New Testament*; Scrivener's *The Authorized Edition of the English Bible: Its Subsequent Reprints and Modern Representatives*.

\* *cenā paccā ēit cum zabulis iam misisse*  
*ƿarƿr ƿr̃ ƿar ƿoc ƿar ƿleofede dimitte cū dñr omnia pccata ƿua sƿarƿr ƿoc ƿr̃ dñr*  
*ƿrun de ƿar ƿoc ƿleozde ƿar ƿr̃ dñr ƿreore ætƿar ƿd a ƿæƿe ny ƿoc*  
*apƿurc*

Specimen of Anglo-Saxon version from the Rushworth Gospels. John 13: 2. The line in large letters is Latin, with the Anglo-Saxon equivalents in the line above.



# PART III.—THE BOOKS OF THE BIBLE AND APOCRYPHA.

## THE OLD TESTAMENT—SUMMARY OF THE BOOKS.

By GEORGE J. SPURRELL, M.A., OF BALLIOL COLLEGE, OXFORD; LATE EXAMINER IN HEBREW AND NEW TESTAMENT GREEK, UNIVERSITY OF LONDON;

AND

REV. CHARLES H. H. WRIGHT, D.D., PH.D., GRINFIELD LECTURER ON THE SEPTUAGINT, UNIVERSITY OF OXFORD, AND EXAMINER IN HEBREW AND NEW TESTAMENT GREEK, UNIVERSITY OF LONDON.

A "SUMMARY of the books of the Bible" includes not only an analysis of each book, more or less extended, but a discussion of the literary questions which suggest themselves—the authorship, characteristics, date, place, and circumstances of writing. It has been said that "God has revealed himself through human eyes and ears, intellect and hearts, tongues and pens" (p. 8). The investigation of these questions so related to the human element is largely a matter of literary interest, which should emphasize and stimulate the Christian's belief in the divine inspiration and historical credibility of the Holy Scriptures, and the authority of those books in all matters of faith and practice. Such a summary as is here given will, it is hoped, aid the devout student to a clearer conception of the truth and to a stronger belief in the divine word as given in the Holy Scriptures. (Consult the articles in PART I. of these Aids.)

The Books of the Old Testament are grouped under four divisions: (1) *The Pentateuch*, or *Five Books of Moses*. (2) *The Historical Books*, twelve in number, from Joshua to Esther. (3) *The Poetical Books*, five of them, Job to Song of Songs. (4) *The Prophets*, including the *Major*, five in number, from Isaiah to Daniel, and the *twelve Minor*, from Hosea to Malachi.

### I. THE PENTATEUCH.

#### GENERAL.

**Name.**—The name *Pentateuch* comes from the Greek, and means the *five-volumed (book)*. Its Hebrew designation is "*the Law*," or "*the book of the law of Moses*," or, by the later Jews, "*the five-fifth parts of the law*."

**Author.**—Jewish tradition ascribed the entire work to Moses, sometimes even asserting that the last verses of Deuteronomy were the production of that lawgiver. The Pentateuch is referred to by Christ and his apostles as the work of Moses. That he was the author or compiler is sustained also by the record itself. The Pentateuch ascribes to Moses the following portions: (1) Ex. 20-23 (cf. Ex. 24: 4, 7). *The book of the covenant*. (2) Ex. 34: 10-28. *The renewal of the covenant*. (3) Ex. 17: 14. *God's commands about the utter destruction of Amalek*. (4) *The journeys of the children of Israel*, which must have been based on Mosaic records (cf. Num. 33: 2). (5) *The "law" alluded to in Deut. 31: 9, 11, 24-26*, although the extent of that "law" is not certain. (6) *The song of Moses*, Deut. 32 (cf. 31: 19-22); and (7) *The blessing of Moses*, Deut. 33. Investigation in the present century led to the conjecture that in the Pentateuch the inspired author made use of earlier documents, and contemporaneous records preserved by the patriarchs, distinguished one from the other by various differences in

their vocabulary, and by other peculiarities. It should, however, not be forgotten that, though the use of different documents in the composition of the Pentateuch be admitted, the books are properly ascribed to Moses, and that the result is a work remarkable for its unity of purpose.

The name *Jehovah*, or *Jahveh*, is employed in certain portions of Genesis, and the name *Elohim (God)* in others, whence the titles *Elohistic* and *Jehovistic*, or *Jahvistic*. This variation in the use of the divine names only extends as far as Ex. 6, but other indications of the use by Moses of earlier documents extend throughout the whole work. If the Pentateuch were composed after the exile, it would be impossible satisfactorily to account for the knowledge of Egyptian customs which is exhibited in Genesis and Exodus. Those portions of Genesis which show a marked similarity to the literature of Assyria and Babylonia contain also indications of a far earlier date.

Reference is also made in Scripture to a literature in existence long before the time of Moses. The art of writing, and consequently the existence of a written literature, at an early age, was denied by the earlier assailants of the Pentateuch. But that fact is now universally acknowledged by scholars of all schools of thought. Kiriath-sepher (*the city of the book*) was a name given to Beir before the time of the invasion of the Israelites (Josh. 15: 15; Judg. 1: 11), and the discovery of the Tell-amarna or Tel-el-Amarna tablets (see Plate I.) tends to confirm this opinion.

**Its Laws.**—Numerous references to the histories and laws of the Pentateuch are found in most of the books of the Old Testament. Some laws in the Pentateuch were suitable only for a nomadic people like Israel in the wilderness; and many laws, designed for that nation when in possession of the Holy Land, became obsolete when the territorial limits of each tribe had undergone changes, and the directions of the Pentateuch, as to individual or ecclesiastical property, could no longer be carried out. It was impossible after the exile to carry out fully the laws regarding the day of atonement, or those concerning the building and removal of the tabernacle. Many laws originally of Mosaic origin underwent modifications to suit the conditions of the Israelites, for the Pentateuch was a guide to the nation in all matters of religious and civil life.

#### GENESIS.

**Name and Author.**—The word *Genesis*, signifying *generation* or *origin*, is the title the book bears in the LXX. version, evidently with an allusion to its contents. Its Hebrew name is *Beresith* (*in the beginning*). The book exhibits clearly throughout a definite plan and purpose, and

though there are difficulties, there is a unity and harmonious agreement of the whole, which serves to emphasize the fact that there is no reason to doubt that the book, substantially in its present form, was written and compiled by Moses.

**Contents.**—Genesis narrates the history of Israel from the creation until the death of Joseph. It may be divided into two parts: (1) Introductory (1-11:9)—the history of the creation of the earth and mankind, down to the dispersion of Noah's descendants over the world. (2) The special history (9: 10-50; 26) of God's chosen people Israel, from Abram's birth and call till the death of Joseph. In this portion the lives of the patriarchs Abraham, Isaac, and Jacob are treated with considerable fullness of detail, and much information is given as to the fortunes of Joseph in Egypt, the narrative concluding with Jacob's death and burial at Machpelah, and Joseph's decease.

## EXODUS.

**Name and Character.**—The name (*departure*, in reference to the great event in the book; cf. Heb. 11: 22) is derived from the Greek title in the LXX., through the Latin version. The Hebrew title is *Shemoth* (*names*) or *Eleh Shemoth* (*these are the names*), from the beginning of verse 1. The book is full of suggestions of haste, of sojourning, of camp and camp life, and of the wilderness, while the minute details of the deliverance from Egypt and the sojourn about Sinai indicate that the author was familiar with all the life which he describes.

**Contents.**—The book continues the history of Israel, from the death of Joseph down to the giving of the law at Sinai, and the erection of the tabernacle. It may be divided into two parts: (1) Chs. 1-18 describe the oppression of the Israelites in Egypt, the history of Moses and his dealings with Pharaoh, the plagues, the exodus, the overthrow of the Egyptians, and the arrival at Sinai. (2) Chs. 19-40 contain an account of the sojourn at Sinai, the giving of the law, the directions respecting the tabernacle and its services, the story of the sin of the golden calf and the subsequent punishment, the giving of the new tables, and the erection and dedication of the tabernacle.

## LEVITICUS.

**Name and Peculiarity.**—The name *Leviticus* is a Latinized form of the Greek title in the LXX. In Hebrew it is called *Wayyikra* (*and he called*), from the first word. The details present great difficulties, which fact tends to prove antiquity. The book contains for the most part laws, or collections of laws, but very little historical matter. Details as to sacrifices, etc., may have been modified under divine direction in times after Moses. The legislation contained in Leviticus is often alluded to in Ezekiel. This book, though not referred to more than two or three times in the Epistle to the Hebrews (Heb. 9: 7 ff.; 13: 10-13), virtually underlies a considerable portion of that epistle. All the references and inferences lead up to the great fact dwelt on in the epistle concerning the sacrifice of Christ, namely, that that sacrifice was alone efficacious to remove sin, a sacrifice once offered never to be repeated.

**Contents.**—It may be divided into four parts: (1) Chs. 1-7, laws relating to sacrifices in general. (2) Chs. 8-10, Aaron and his four sons consecrated to the priesthood; the transgression and punishment of Nadab and Abihu. (3) Chs. 11-16, laws concerning clean and unclean beasts; personal uncleanness, with especial reference to leprosy; the day of atonement. (4) Chs. 17-27, various laws to be observed by Israel, God's chosen people, relating to sacrifices, chastity, marriage, religious and civil life; ordinances as to the priests, holy

gifts and offerings, laws respecting festivals, the lighting of the sanctuary, and showbread; the story of a blasphemer and his punishment; the sabbatical year; the jubilee year; a chapter of blessings and cursings, and an appendix containing laws relating to vows, things devoted to Jehovah, and tithes.

## NUMBERS.

**Name.**—The title *Numbers* is a translation of the name found in the Greek version, and the book is so called from the two numberings of the people described therein. In the Hebrew Bible its name is *Bemidbar* (*in the wilderness*), from the fifth word of verse 1, or *Wayyadedbar* (*and he said*) from the initial word. The book consists of historical matter, interspersed with various laws and ordinances.

**Contents.**—It may be divided into four parts: (1) Chs. 1-10 contain the census, laws relating to purity and Nazarite vows, Aaron's blessing, the gifts presented by the tribal princes at the dedication of the altar, the consecration and duties of the Levites, a special ordinance as to the celebration of the Passover, and the pillar of cloud to regulate the journeying of the Israelites. (2) Chs. 11-19 carry on the history from the second year to the beginning of the fortieth year after the exodus, narrating with much detail the events of the journey from Sinai to Moab, including the survey of the land, the refusal of the people to enter it, their various acts of disobedience, and the different laws published during this period. (3) Chs. 20-24 describe what happened during the first ten months of the fortieth year, including Edom's refusal to allow the Israelites to pass through their land, the death of Miriam and of Aaron, the conquest of the land of the Amorites and of Bashan, and the story of Balaam and his dealings with the children of Israel. (4) Chs. 25-36 narrate the sin of Baal-peor, the second census, the appointment of Joshua as Moses' successor, the war of revenge against Midian, the settlement of Reuben, Gad, and half of Manasseh on the eastern side of Jordan, and the directions as to the cities of refuge. Various ordinances concerning the division of the land of Canaan, sacrifices, vows, etc., are also included in this section.

## DEUTERONOMY.

**Name.**—The name *Deuteronomy* is derived from the incorrect rendering of the LXX. translator of the expression in ch. 17: 18, which is correctly rendered in the A. V. *a copy of the law*. This phrase was erroneously supposed to refer to the whole book. In the Hebrew Bible its title is *Eleh Haaddehbarim* (*these are the words*), or *Dehbarim* (*words*), from ch. 1: 1, with an allusion to the contents of the book.

**Contents.**—Deuteronomy was intended for the use of the people, and not for the priests alone. It commences with a continuation of the history narrated in the closing chapters of Numbers, and contains for the most part legal matter. New laws and directions are given, and old laws repealed (cf., for example, ch. 12: 5-14 and Ex. 20: 24), so that there is an apparent intention to remodel the previous legislation and to adapt it to the requirements of the people at a later time. The book is almost entirely made up of addresses delivered by Moses to the people. It may be divided into five parts: (1) Chs. 1-4: 43, a *résumé* of the history of Israel during the journey through the wilderness, to which is attached an impressive admonition to obey the law, and an account of the appointment of cities of refuge on the eastern side of Jordan. (2) Chs. 4: 44-26, the second address, partly delivered by Moses, *i.e.*, chs. 5-11, and partly added to in writing, *i.e.*, chs. 12-26: 15. This speech com-



menaces with a recitation of the decalogue, with various warnings and exhortations based on this, and concludes with several special directions. (3) Chs. 27 and 28, the concluding speech, containing directions as to the writing down of the law after the crossing of the Jordan, and the delivery of blessings and cursings from Mount Gerizim and Mount Ebal respectively. (4) Chs. 29-31, Moses' farewell speech and warning to the people, and his charge to Joshua. (5) Chs. 32-34, the song of Moses and the announcement of his death; the blessing of Moses and his death and burial.

## II. THE HISTORICAL BOOKS.

### JOSHUA.

**Name.**—The book of *Joshua* derives its name from Joshua, who led the Israelites into Canaan. In the Hebrew canon it is the first of the four books entitled the "*Former Prophets*" and is separated from the Pentateuch, of which it is in reality the concluding portion.

**Author and Date.**—The older commentators, both Jewish and Christian, regarded Joshua as the author. This theory is supported by the main contents of the book, though it involves the subsequent insertion of events which occurred after the death of Joshua. In all probability other documents belonging to the time of Joshua were made use of, and in ch. 10:13 a reference occurs to the book of Jashar. References to the events narrated in the book of Joshua are frequent in the later books.

**Contents.**—The work may be divided into three parts: (1) Chs. 1-12 describe the conquest of the promised land, Canaan. (2) Chs. 13-22 record the division by lot of the land of Canaan among the nine tribes and the half tribe of Manasseh. (3) Chs. 18 and 24 contain Joshua's last speeches and his death.

### JUDGES.

**Name.**—The book of *Judges*—called in the Hebrew *Shofetim* (*judges*), a term identical with the Carthaginian *Sufetes*, although the two offices were not of the same nature—derives its name from the histories contained therein.

**Date and Authorship.**—The author is uncertain. The book has been ascribed to Samuel, but others must have continued it. The song of Deborah (ch. 5) was composed in all probability shortly after the occurrence of the event described therein. The writer's thorough acquaintance with the topography of Palestine is sufficient to prove that the book was composed by an inhabitant of the country prior to the period of the exile. Allusions are found in Ps. 77 and 83 to some of the events narrated in Judges, and the sin of Gibeah is referred to in Hos. 9:9 and 10:9.

**Contents.**—The book may be divided into three parts: (1) Chs. 1-2:5 are introductory, and contain an account of the conquest of certain portions of the land, and a list of the towns that were not then subdued, concluding with the rebuke administered to the Israelites at Bochim by the angel of Jehovah, or (as others think) by a man of God, because they had not destroyed the Canaanites, but followed their idolatries. (2) Chs. 2:6-16 contain the main portion of the narrative, from the death of Joshua until that of Samson, and are closely connected with Josh. 24:28. This part begins with an introduction explaining the spiritual significance of the events subsequently narrated. This is followed by the history of twelve or fifteen judges, about the majority of whom little is told. It is impossible to determine, from the contents of the book itself, whether the judges named therein as the leaders of Israel ruled consecutively or contemporaneously. (3) Chs. 17-21 contain two ap-

pendices. The *first* describes the introduction of image worship by the Ephraimite Micah, and the conquest of Laish (Dan) by the Danites. The *second* records the shameful deed of the men of Gibeah, and the subsequent war which nearly annihilated the tribe of Benjamin.

### RUTH.

**Historical Character.**—The writer's object was to narrate an episode from the history of King David's ancestors, and to keep in remembrance the descent of that monarch. The events narrated occurred about a century before David. The genealogical table (although incomplete), and the fact that no writer would invent a Moabitish ancestress for the house of David, prove its historical character. In post-exilic times intermarriage with a Moabitess would have been regarded as highly discreditable to a pious Israelite.

**Author and Place.**—The book was probably composed after the days of David. In the Hebrew canon the book is one of the five *Rolls*, or *Megilloth*.

**Contents.**—(1) The sojourn of Elimelech and Naomi, with their sons, in Moab, and the death of the father and sons (1:1-5). (2) The return of Naomi and her daughter-in-law, Ruth, to Bethlehem (1:6-22). (3) Ruth gleanes in the fields of her kinsman, Boaz, and finds favor (2:1-23); (4) Boaz recognizes her kinship and its rights (3:1-18), and (5) protects her by marriage, from which marriage David is descended (4:1-22).

### THE BOOKS OF SAMUEL.

**Name.**—In Hebrew MSS. the two books of Samuel are regarded as one. In the LXX. and Vulgate they are entitled the first and second books of Kings. The present division into two books was adopted from those two versions after the introduction of printing. The books are so called because Samuel is the most important character in the opening portion.

**Author.**—In the Talmud, Samuel is stated to have written the books that bear his name, also Ruth and Judges. No doubt much material was gathered by him. The composition belongs to an early date, probably shortly after the separation of the kingdoms of Judah and Israel (cf. I. Sam. 27:6). In its present form, however, the work appears to have undergone considerable modification.

**Contents.**—Whatever the date, the books are based on the records of the prophets contemporary with these kings. The books relate the histories of Samuel, Saul, and David, and may be divided into three parts: (1) I. Sam. 1-12, the history of Samuel until he retires from his position as judge, Eli's history being narrated so far as connected with that of Samuel. (2) I. Sam. 13-II. Sam. 1, the history of Saul from his accession until his death. (3) I. Sam. 2-24, the reign of David. Three important songs are included in these two books, viz., (a) the song of Hannah, I. Sam. 2:1-10; (b) David's lament, II. Sam. 1; (c) II. Sam. 22, which appears, with certain modifications, in the Psalter as Ps. 18. Reference is also made in II. Sam. 1:18 to the book of Jashar. In I. Chr. 27:24 and 29:29 the authorities mentioned, for the time of David, are "*the chronicles of King David*," "*the histories of Samuel the Seer*," of "*Nathan the Prophet*," and of "*Gad the Seer*." In I. Sam. 10:25 allusion is made to a work by Samuel, which contained at least the law of the kingdom. In all probability these sources were employed by the compiler of the books of Samuel.

### THE BOOKS OF KINGS.

**Name and Date.**—These two books in Hebrew MSS. are regarded as one. In the editions of the

LXX. and Vulgate they are entitled the third and fourth Kings. The present division into two books is of comparatively modern origin. The work was probably composed during the second half of the Babylonian captivity (after Evil-Merodach had ascended the throne; cf. II. Ki. 25: 27 ff.). The author professes to have made use of the following sources in composing his book: (1) "*The book of the acts of Solomon*" (I. Ki. 11: 41); (2) "*the annals of the kings of Judah*," up to the death of Jehoiakim (I. Ki. 14: 29); (3) "*the annals of the kings of Israel*," up to the death of Pekah (I. Ki. 14: 19, etc.).

**Object.**—The writer's object appears to have been not merely to communicate historical facts, but also to point out their bearing on matters of religion. The books of Kings contain the only record of the history of the northern kingdom after the separation from Judah, for the book of Chronicles only records the history of the northern kingdom in so far as connected with that of Judah.

**Divisions.**—The books may be divided into three parts: (1) I. Ki. 1-11, the reign of Solomon. (2) I. Ki. 12-II. Ki. 17, a parallel account of the kingdoms of Judah and Israel until the destruction of the kingdom of Israel. (3) II. Ki. 18-25, the history of the kingdom of Judah until the Babylonian exile.

### THE BOOKS OF CHRONICLES.

**Name.**—In Hebrew MSS. the books are regarded as one. The present division into two books is adopted from the LXX. and Vulgate. The Hebrew title, "*Acts of the Days*," is a general term indicating the historical character of the work. In the LXX. (and similarly in the Vulgate) the books are called *Paraleipomena* (*things omitted*), since the translators viewed the Chronicles as a supplement to the other historical books.

**Author.**—According to Jewish tradition Ezra was the author; but this seems inconsistent with the genealogy in I. Chr. 3: 19-24, which is brought down to several generations after Nehemiah and Ezra. The work may have been written, if not by Ezra, by a Levite connected with the musical services of the second temple.

**Sources.**—The author made use of the following: (1) "*The book of the kings of Israel and Judah*," a work quoted under four somewhat different titles; (2) "*the history of Samuel the Seer*," possibly our books of Samuel; (3 and 4) "*the histories of Gad the Seer*," and of "*Nathan the Prophet*"; (5) "*the prophecy of Ahijah*"; (6) "*the vision of Iddo*"; (7) "*the history of Shemaiah*"; (8) "*that of Jehu the son of Hanani*"; (9) the *Midrash* (perhaps *Commentary*, but the meaning of the word is doubtful) on the book of Kings; (10 and 11) *Isaiah's vision*, and another work of the same prophet relating to Uzziah; and (12) *the history of Hozai or the Seers* (cf. I. Chr. 29: 29; II. Chr. 9: 29; 12: 15; 20: 34; 24: 27; 26: 22; 32: 32; 33: 19). The existence of Samuel and Kings is presupposed; e. g., in II. Chr. 21: 12-15, the history of Elijah is treated as known to the reader.

**Object.**—The author's object appears to be not merely to write a supplement to the already existing historical books, but to compose an independent work, from a Levitical and religious standpoint. He omitted much that was not connected with the object in view, such as the period of the judges, and the history of Saul, and that of the northern kingdom, which is only related in as far as it is connected with that of the southern.

**Contents.**—The two books may be divided into four parts: (1) I. Chr. 1-10, an outline of the history from Adam to David, mainly consisting of genealogical lists. (2) I. Chr. 11-31, the reign of David. (3) II. Chr. 1-9, the reign of Solomon. (4) II. Chr. 10-36, the history of the southern kingdom down to the Babylonian cap-

tivity. The genealogical tables agree in the main with those found in the other books of the Bible. They sometimes, however, contain enlargements and variations, and in certain cases names unknown to us are added. In the historical matter the Chronicles give many narratives in common with the books of Samuel and Kings, sometimes agreeing verbatim, at others making important additions and omissions. Special attention is given to all that relates to the Levites, many details being inserted that are not found in the books of Samuel and Kings.

### THE BOOKS OF EZRA AND NEHEMIAH.

**Position.**—These books were regarded in ancient times as one. In the LXX. (second Ezra and Nehemiah) and Vulgate (first and second Ezra) and in later editions of the Hebrew Bible they are divided into two books. In the Hebrew canon they immediately precede the Chronicles, and probably originally formed with these one great historical work.

**Authorship.**—Both books undoubtedly contain large portions of the original works of Ezra and Nehemiah (Ezra 7: 27-9: 15; Neh. 1: 1-7: 5; Neh. 12: 31-42; Neh. 13: 4-31). In their present form the books were probably edited and revised by a later hand (Neh. 12: 10, 11, 22).

**Contents.**—They may be divided into four parts: (1) Ezra 1-6 describes the first return of the Jews under Sheshbazzar or Zerubbabel and Joshua, the high priest, in the first year of Cyrus (536 B.C.), and the rebuilding of the temple, completed in the sixth year of Darius (516 B.C.). (2) Ezra 7-10 narrates the second migration from Babylon under Ezra, in the seventh year of Artaxerxes Longimanus (458-457 B.C.), and includes Ezra's prayer and confession (ch. 9) and the expulsion of foreign wives. (3) Nehemiah 1-7 relates how Nehemiah came to Jerusalem in the twentieth year of Artaxerxes (445-444 B.C.), and rebuilt the walls of the city in spite of the hostility of Sanballat, the Horonite, and Tobiah, the Ammonite. (4) Neh. 8-13 describes the combined efforts of Ezra and Nehemiah to effect the restoration of religion, including the solemn reading of the Law, the celebration of the Feast of Tabernacles, the confession of the Levites, the sealing of the covenant by the people, a list of the inhabitants of Jerusalem and of other cities, the dedication of the walls, and the removal of certain abuses.

### ESTHER.

**Name and Author.**—The book of *Esther* forms one of the five Megilloth, or Rolls, and is so called from the principal character in the narrative. The date of its composition is uncertain. The Talmud ascribes the book to the "Great Synagogue," supposed to be the successors of "the men of Hezekiah" (see under *Proverbs*), and the rabbis and many Christian expositors to Mordecai. The writer's knowledge of the character of Xerxes (which is historically accurate) and his familiarity with Persian manners and customs (1: 3; 4: 11; 8: 8) show that the work has an historical basis.

**Object.**—The object of the book is manifestly to explain, from history, the origin and motive of the feast of Purim, or "lots." The historical character of the narrative has been questioned, but there must have been some adequate cause, similar to that described in the book, to account for the Purim feast.

**Contents.**—The book relates how Esther, a Jewish maiden, dwelling in Susa, the Persian capital, became queen of Ahasuerus, or Xerxes (485-465 B.C.), and was instrumental in rescuing her compatriots from the destruction prepared for them by Haman, the king's favorite. The name of God occurs nowhere in the book. The



omission is perhaps intentional, in order to avoid irreverence, for the book was designed to be read in the Jewish houses during the festive banquets customary at the celebration of Purim (9: 27). In later times the book attained a great popularity among the Jews, who considered it superior to the writings of the prophets, and the other parts of the Hagiographa.

### III. THE POETICAL BOOKS.

#### JOB.

**Character of the Book.**—The book is so called from Job, whose history and sayings it records. Job was a non-Israelite, a dweller in the land of Uz (probably near Edom, on the east or northeast), a man of wealth and exemplary piety. That Job was an historical character is clear from Ezek. 14: 14, where he is mentioned with Noah and Daniel. Whether the contents of the book are also historical is not so clear. Some have regarded it as historical. Others affirm that it is unhistorical, purely poetical, and composed for a didactic purpose. The view commonly adopted is that the book is an inspired poem, based on actual occurrences.

**Author and Date.**—Nothing can be affirmed with certainty as to the authorship or date of the poem. Job is represented as living in the days of the early patriarchs. This has led some to suppose that the work was composed by Moses. The writer's allusions to contemporary history are slight, but from his familiarity with eastern Palestine he seems to have been an Israelite. His knowledge of Egypt is displayed in his vivid description of the crocodile and the hippopotamus.

**Object.**—Scholars hold different opinions as to the object of the book. It may, perhaps, be described as an attempt to solve the problem why the righteous suffer. To the ordinary Hebrew suffering and misfortune seemed to be the punishment of special sin. But since the ungodly are not always punished for their offenses, while the righteous are frequently visited with grievous trials, a serious difficulty presented itself. The book of Job seems written to point out that such suffering is often permitted as a test of faith and a means of grace.

**Contents.**—The book may be divided into five sections: (1) Chs. 1 and 2, the prologue, written in prose, describe the piety and prosperity of Job. The insinuation of Satan was that the patriarch's piety was merely the result of his prosperous condition. The overthrow of Job's prosperity was permitted in order to test that point, and Job's continued trust in God in spite of overwhelming sorrows is then narrated. There follows an account of the visit of three friends, Eliphaz, Bildad, and Zophar, who, having heard of his affliction, come to condole with him. (2) Chs. 3-31 describe a discussion between Job and his friends, written in poetry. Ch. 3 contains Job's passionate complaint, which gives the friends the opportunity of pointing out to him that affliction was the result of previous sin. The discussion consists of three sets of speeches, (a) chs. 4-14, (b) chs. 15-21, and (c) chs. 22-31, each set containing six speeches, one by each of the three friends, with Job's reply. In their speeches the friends urge their point with ever increasing vehemence. Job, however, remains the victor in the contest. He strongly maintains his righteousness, in spite of their attacks, and, when hard pressed by his adversaries, questions God's justice. His friends having been silenced, Job again takes up "his parable" and protests his innocence of all the offenses insinuated against him, while he implores the Almighty to make known the cause of his affliction. (3) The speeches of Elihu, chs. 32-37, are also, with the exception of the opening verses (32: 1-6), in poetry. Elihu, a

youthful bystander, who had listened to the debate, now intervenes, and, after apologizing for entering into the discussion, criticises the views of both Job and his three friends. Elihu advocates the view that affliction is designed to purge and prove the afflicted person. No reply is made by Job to the speech of Elihu, and no allusion is made to him in the epilogue, where the other three friends are mentioned. (4) Chs. 38-42: 6 are also poetical. Jehovah, in his speech out of the storm, makes no allusion to Job's case, accuses the patriarch of no hidden crimes, and does not explain the cause of his misfortunes. "The intellectual solution of such problems can never be a question between Jehovah and his servants; the question is the state of their hearts towards himself. He asks of Job, 'Who am I?' and 'What art thou?' In a series of splendid pictures from inanimate creation and the world of animal life, he makes all the glory of his being pass before Job."—Davidson, *Job*, p. 12. The answer of the Lord is sufficient for Job. He humbly confesses that God is omnipotent and omnipresent, and repents his former utterances and demeanor "*in dust and ashes*." (5) The book concludes with the epilogue, ch. 42: 7-17, written in prose. In this the conduct of the three friends is condemned by the Almighty, who restores Job to greater prosperity than he had enjoyed before.

#### THE PSALMS.

**Name and Formation.**—The Hebrew title of this treasury of "prayer, praise, and adoration" is *Sepher Tehillim*, the *Book of Praises*. Our name is the Anglicized form of the Greek title, *Ψαλλμοί* (Luke 24: 44; 20: 42). The early Christian fathers called it the *Psalter*. It is the first book of the third division of the Old Testament, the Hagiographa.

The "Psalms of David" is simply a popular form of reference because of David's prominence in the collection. The poet-king was probably the founder of the Psalter, but the collection was formed gradually and perhaps collected and arranged in Ezra's time.

**Divisions, Peculiarities, and Authors.**—In the Hebrew and in the Revised Version the Psalter is divided into five books. This division was probably due to the similar division of the Pentateuch, and dates back to a period before the LXX translation.

Book I. contains Ps. 1-41. Thirty-seven of the psalms in this book are ascribed in the titles to David. Ps. 1 and 2 are without titles. Ps. 33 has no superscription in the Hebrew, but in the LXX, is ascribed to David. Ps. 2, 16, and 22 are Messianic, and probably Ps. 8 (see Heb. 2); so also Ps. 40. In this book the usual title of God is *Jehovah*; *Elohim* is rarely used.

Book II. comprises Ps. 42-72. In this book Ps. 42-49 are ascribed to the sons of Korah, Ps. 50 to Asaph, and Ps. 51-65 and 68-70 to David. Ps. 66, 67, and 71 are without titles, and Ps. 72 is headed "*A Psalm of Solomon*." Ps. 67 is ascribed in the LXX to David. Ps. 43 probably forms part of Ps. 42; the former is without a title, and in some Hebrew MSS. is united with Ps. 42. In the majority of the psalms in this book the divine title *Elohim* is used, *Jehovah* being employed only thirty times. Two psalms which are in Book I. Jehovistic (Ps. 14 and 40: 13-17) are here Elohist, viz., Ps. 53 and 70. The Messianic Psalm is Ps. 72, but the New Testament recognizes Messianic elements in Ps. 45, 68, and 69.

Book III. consists of Ps. 73-89. Ps. 73-83 inclusive are ascribed to Asaph; Ps. 84, 85, and 87 to the sons of Korah. Ps. 86 is entitled "*A Prayer of David*." Ps. 88 is assigned both to the sons of Korah and to Heman the Ezrahite; and Ps. 89 to Ethan the Ezrahite. Ps. 89 is applied to the Messiah in the New Testament.

Book IV. contains Ps. 90-106. Ps. 90 is ascribed



in the title to "*Moses the man of God*," and Ps. 101 and 103 to David. All the others are anonymous, though the LXX. assigns 91, 93-99, and 104 to David. Ps. 91 is applied to the Messiah in the New Testament.

Book V. comprises Ps. 107 to end. Fifteen of these are, according to the Hebrew titles, Davidic. One (Ps. 127) is Solomonic. Ps. 116 and 147 are each divided into two psalms in the LXX. version. The titles prefixed to the psalms in this book in the LXX., Syriac, and Vulgate versions differ considerably from those in the Hebrew. Ps. 110 is an important Messianic psalm, and Messianic elements are recognized in the New Testament in Ps. 118. The fifteen psalms 120-134 are entitled "*Songs of Degrees*." These psalms were probably intended to be sung by the pilgrims on their way to Jerusalem.

At the end of each of the first four books of the Psalter a doxology is inserted, which in each case serves to conclude the book. Those doxologies are found in all the ancient versions, and are an evidence of the antiquity of the five-fold division.

In the Hebrew, the book of Psalms contains 150 psalms. The same number is also found in the LXX., but it is obtained in that version by uniting Ps. 9 and 10, and 114 and 115, and by separating Ps. 116 and 147 each into two psalms. The oldest Jewish tradition gives the number of psalms as 147, corresponding to "*the years of the life of our father Jacob*" (Jer. Talmud, *Shabbath*, 16: 1). In old Hebrew MSS. a lower number than 150 is often found, two psalms being united into one, e. g., Ps. 42 and 43, and others. The LXX. adds after Ps. 150 an additional psalm, stated in the title to be "*outside the number*," and ascribed to David, "*when he fought in single combat with Goliath*."

**The Titles.**—Only thirty-four psalms are without titles. The superscriptions of the others indicate:

1. The liturgical character of the psalm, e. g., "*For the precentor*," or "*chief musician*," or the musical or religious features of the psalm, "*a maschil*," "*a shiggaion*," "*a michtam*," "*a prayer*," "*a song of praise*."

2. The instrument to be used in playing the accompaniment to the psalm.

3. The measure or melody to which it was to be sung.

4. The event which prompted the composition of the psalm, or the occasion on which it was to be used (e. g., the "*Songs of Degrees*"; see above). In some cases the psalm is provided with two titles (e. g., Ps. 88).

5. The author; the following being named, in the superscriptions in the Hebrew Bible, as authors of the Psalms: *Moses* (one), *Solomon* (two), *Asaph* (twelve), *Heman the Ezerahite* (one), *Ethan the Ezerahite* (one), *the sons of Korah* (ten), and *David* (seventy-three, thirty-seven of which are found in the first book). The value of these titles is variously estimated. Those relating to the musical and liturgical directions probably date from the period of the second temple. The titles containing historical notices are also probably of late date, and are not decisive as to the authorship, though they may in some cases embody reliable information.

**Characteristics.**—The subject-matter of the Psalter is varied. It contains prayers, songs of praise, lamentations, reflections on God's providence and his moral government of the world, expressions of faith, resignation, joy in God's presence; psalms referring to the personal circumstances of the psalmist; national, historical, and royal psalms (many of Messianic import); others of a didactic character, referring to matters of religion or morality. The theology of the Psalter does not differ from that of the prophetic books. The psalms were used both in the public services of the Israelites and also in their private devotions, and afford a

striking picture of the religious life and thought of the pious portion of Israel.

## PROVERBS.

**Name.**—The Hebrew title of the book is *Mishle*, the singular of which is *maschal*, usually translated "*proverb*." The word really signifies "*likeness*," and then a *similitude* or *parable*. It is frequently employed for short maxims or sententious sayings, which often consist in comparisons, or for longer or shorter didactic poems.

**Authorship and Date.**—The authorship and date of the various parts of the book of Proverbs are a matter of uncertainty. The book seems to have been gradually formed. According to the commonly accepted view, chs. 10-22: 16 are the oldest collection, and may (cf. the title) contain, in the main, proverbs by Solomon. Chs. 1-9 seem to be the work of an unknown author, who probably composed this section as an introduction to chs. 10-22: 16. Some consider that the writer of this portion (chs. 1-9) was the editor of the whole book, and fix the date a short time prior to the exile. Chs. 22: 17-24: 22 and 24: 23-34 are both anonymous. Their date is uncertain, but it is considered by many to be in the time of Hezekiah. Chs. 25-29 are assigned to Solomon. Some suppose this collection was made at the time of Hezekiah. Of the remaining three chapters the first two are assigned to Agur and Lemuel respectively; the third is anonymous. The date at which these several sections were put together cannot be definitely ascertained. Several proverbs are extant in the LXX. version which do not occur in the Hebrew text. The order of the chapters in that translation is also different.

**Contents.**—The book falls into eight parts: (1) Chs. 1-10. Ch. 1: 1-7 contains the title, "*The proverbs of Solomon the son of David*," etc., and is of the nature of a preface, indicating the aim and object of the book. The remaining portion of the section forms a connected poem in praise of wisdom. (2) Chs. 10-22: 16 bear the title, "*The proverbs of Solomon*," and form the first collection of Solomonic sayings. Each *maschal*, or proverb, is contained in one verse, consisting of two clauses, of which the second generally forms the contrast, or antithesis, of the first. This section consists of ethical maxims, but loosely connected with one another. (3) Chs. 22: 17-24: 22 form a better connected whole than the preceding section, and consist of precepts and admonitions relating to justice and prudence. (4) Ch. 24: 23-34 forms an appendix to (3) and is entitled, "*These things also belong to the wise*." (5) Chs. 25-29 form the second collection of Solomonic sayings, and have the superscription, "*These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out*." The "men of Hezekiah" were probably a band of scribes or a literary college, established by that monarch, to whose care were entrusted the sacred writings of the nation and the task of editing them. The proverbs in this part are contained in verses consisting of two to five lines. The section also includes a short poem in ten lines (27: 23-27) on the value of industry. With this may be compared the poems in ch. 23: 29-35 (on drunkenness), and in ch. 24: 30-34 (on the sluggard). (6) Ch. 30 is the first of three appendices which form the conclusion of the book. The proverbs in this chapter are attributed to "*Agur the son of Jakeh*." (7) Ch. 31: 1-9 forms the second appendix, and bears the title, "*The words of King Lemuel, the prophecy that his mother taught him*." We know nothing about these two writers. (8) Contains the third appendix, ch. 31: 10-31, a didactic poem, the verses of which are arranged alphabetically,—whose theme is the praise of a virtuous woman. Many proverbs in the book are repeated in an identical form, or with but slight variations (e. g., 14:



12 and 16: 25; 25: 24 and 21: 9; 19: 24 and 26: 15; 12: 11 and 28: 19, etc.); in other cases a part of the proverb is repeated (*e. g.*, 10: 15 and 18: 11; 12: 14 and 13: 2, etc.); and in others the wording of the proverb is similar, but the subject different (*e. g.*, 13: 14 and 14: 27; 17: 15b and 20: 10b).

### ECCLESIASTES.

**The Title.**—The book of *Ecclesiastes*, like *Proverbs*, is one of the class of didactic compositions, or *marshals* (see on *Proverbs*). It does not, however, like that work, consist of a number of maxims loosely connected with one another, but forms a continuous soliloquy on the vanity of human wishes, put by the author into the mouth of Solomon, the wise king of Israel. The title assigned to the king in the book is *Koheleth*. In the LXX. it is *Ecclesiastes*, in the English A.V. it is *The Preacher*, while the R.V. (margin) gives it *The Great Orator*.

**Author.**—The common opinion in ancient times was that the author of the book was King Solomon. That opinion was not entirely accepted by Jewish scholars. The language of *Ecclesiastes* is unique. In many of its features it bears a strong resemblance to the later books of the Old Testament; in others it approximates to the language of post-biblical literature.

**Contents.**—The book is a discussion of the problem, Can the world without God meet man's need? can man truly live without God? The conclusion is, "*All is vanity*," unless man "fears God and keeps his commandments." In chs. 1 and 2 the writer demonstrates the "vanity of all things" by illustrations drawn from the fields of human activity; man's labor, the pursuit of wisdom, or pleasure, or riches, are all of no avail, for the end of the wise and foolish is the same, and riches, amassed with toil and care, bring no satisfaction. In ch. 3: 1-15 he indicates that everything has its own proper time and season, but who can be certain that he has discovered this season? Man's efforts to grasp success are thus of no avail, and all he can do is to enjoy the present. In ch. 3: 16-22 he contrasts the lot of man with that of the beasts that perish; the fate of both seems alike, and he again draws the same conclusion,—to enjoy the present. In ch. 4: 1-3 he depicts the evils of oppression, for which there is no redress, (vs. 4-6) of rivalry, (vs. 7-12) of isolation, and (vs. 13-16) the vanity of political life. In ch. 5: 1-9 he points out how certain of the vexations of life may be avoided by care and prudence, and in vs. 10-17 moralizes on the vanity of riches, which are often fraught with care and trouble, and (vs. 18-20) can only be regarded as blessings when God grants the opportunity and power to enjoy them. This, however (6: 1-6) God often denies, and (vs. 7-9), though man toils and labors, he cannot obtain his desire, for (vs. 10-12) he is powerless to contend with "*him that is mightier than he*." In ch. 7: 1-24 the writer points out how a man may alleviate the troubles of life by avoiding frivolity and practicing patience and resignation, and instead of brooding over the ills of life, by seeking after wisdom, which, though difficult to find, is the best guide for man. In vs. 25-29 he emphatically insists on the fact that one of the greatest hindrances to human happiness is the wicked woman, "*whose heart is snares and nets, and her hands as bands*." In ch. 8: 1-9 the writer urges prudence in all matters affecting the king and those in authority. The memory of the righteous (vs. 10-15) speedily passes away, while the wicked are honored and rewarded, so that man's best course is to derive all the enjoyment he can from life while God permits him. Chs. 8: 16-9: 6, man's efforts to grasp God's purposes are of no avail, life is naught but evil, and death quickly comes, with no certain hope of immortality (a judgment to come is affirmed in ch. 12: 14); therefore (9: 7-10) man must get all the pleasure he can out

of life. In ch. 4: 11-16 he points out that merit is not always sufficiently rewarded; wisdom is often of more avail than strength, yet wisdom, that has accomplished much, is often forgotten. Chs. 9: 17-10: 15 form a collection of proverbs on wisdom and the consequences of folly, and (vs. 16-20) the wretched condition of a country under the rule of a feeble king. In ch. 11: 1-8 the writer urges the importance of benevolence, and that life, in spite of its troubles, ought to be enjoyed. Especially (11: 9-12: 8) ought the young man to rejoice in the season of his youth, before old age overtakes him; yet in his joy he should not be unmindful of God, who created him. The book concludes with the epilogue, ch. 12: 8-14. The drift of the book is, briefly, that life is full of disappointment and dissatisfaction; man should seek to enjoy in moderation the blessings God has granted unto him, making the approval of God his great object, knowing that after death there is a judgment.

### THE SONG OF SONGS.

**Name and Author.**—*The Song of Songs* (A. V., *The Song of Solomon*) is in the Hebrew canon the first of the five Megilloth, and is annually read by the Jews in their synagogues at the Feast of the Passover. The traditional view is that the author is Solomon, appeal being made to evidences internal and external. There is no ground for assuming that the book is exilic or post-exilic.

**Structure.**—It was formerly supposed that the book consisted of a number of independent songs, which were only united together by a common subject. It is now generally admitted that the song is a single poem, the production of one author. The structure of the book is dramatic, and by some supposed to have been designed for the stage; but that view is erroneous. Different parts of the poem are put in the mouths of various speakers; but opinions differ as to who the speakers are, and how the various parts of the song are to be distributed among them. The poem is divided into twelve scenes, each commencing and ending with a sort of refrain, which separates one scene from the preceding and following. The author was attached to the charms of country life, and the images and comparisons used are striking and picturesque. The tendency of the poem is didactic. A noteworthy element throughout the poem is the chorus, which is composed of the daughters of Jerusalem.

**Interpretations.**—Various interpretations have been given: (1) According to the old opinion there are only two principal characters, King Solomon and a Shulamite maiden, of whom the king was enamored. The conclusion expresses in glowing terms the superiority of pure and genuine affection over that which may be obtained by wealth and position. (2) It has been thought to be an ode composed at the marriage of Solomon with Pharaoh's daughter. (3) From ch. 6: 4 it has been suggested that it was designed to bring together again the tribes of Israel. (4) The poem may be interpreted literally. Whether the allegorical interpretation, dating back to the Targum, and frequently adopted by many ancient and modern scholars, is admissible is another question. Ps. 45 is a proof that it is easy to pass from the literal sense to the allegorical. And though some, in interpreting the poem allegorically, have been led into extravagance, it is a fact that Christ's love to his redeemed church is in the New Testament compared to conjugal love.

## IV. THE PROPHETICAL BOOKS.

### I. THE MAJOR PROPHETS.

#### I. ISAIAH.

**Author.**—Little is known of the details of Isaiah's life. From the book itself we learn



that he received the prophetic call in the last year of King Uzziah's reign (6: 1), and prophesied during the reigns of the three following kings, Jotham, Ahaz, and Hezekiah (1: 1). He was the son of Amoz (a name distinct from that of the prophet Amos, who is otherwise unknown; he was married (8: 3), and had (at least) two sons (7: 3-8: 1-4). Assuming that he was twenty or twenty-one years old when he began his prophetic career, he must have been over eighty years of age when he died, or suffered martyrdom (cf. Heb. 11: 37), shortly after Manasseh's accession to the throne. According to II. Chr. 26: 22, Isaiah was also the author of a history of Uzziah's reign, and in II. Chr. 32: 32 allusion is made to a "*vision of Isaiah*," which contained an account of the reign of Hezekiah, and formed part of the lost book of "*the kings of Judah and Israel*" (see on *Chronicles*). Nothing further, however, is known concerning these two books.

**Authorship.**—The question of the authorship of the second part of the book has been discussed by many scholars, though none doubt the inspiration. The difference in the prophet's standpoint, the dissimilarity in thought and language in the second portion of the book, and the marked advance in the writer's theology in chs. 40-66, as compared with the passages that are undoubtedly Isaiah's, have led many modern scholars to assume that these last chapters were not composed by Isaiah, but by some unknown prophet, who wrote after the exile, but before the restoration. The differences in the style and standpoint of the prophet cannot be denied, but are perfectly consistent with the unity of authorship. If Isaiah was their author, they must have been composed in the prophet's old age, when it is not difficult to suppose that, having meditated long and sorrowfully over the approaching misfortunes of his compatriots, he might well have been transported in spirit to the closing days of that period of disgrace and humiliation. If he predicted the Babylonian captivity (cf. ch. 39, an admitted Isaianic passage), why is it impossible that he should have predicted the return? If the style of chs. 40-66 differs from that of prophecies which are generally admitted to be Isaiah's, there are also, on the other hand, many similarities between the genuine and disputed passages. Is it possible that the name of the writer of one of the most striking Hebrew prophecies could have vanished without the slightest trace? Forty-seven of the sixty-six chapters are quoted in the New Testament, and our Lord refers to these portions. The voice of antiquity is unanimous in assigning the whole book to Isaiah, and the question of a double authorship has only been raised in comparatively modern times.

**Contents.**—The book falls into two main divisions, (1) chs. 1-39 and (2) chs. 40-66. (1) The former refers for the most part to the kingdom of Assyria, the latter to that of Babylonia. The first part may be subdivided as follows: (a) Chs. 1-6, prophecies against the sinful and idolatrous people. (b) Chs. 7-12, prophecies belonging to the period of the Syro-Ephraimitish war; the prophecy of Immanuel, and the downfall of the Assyrians. (c) Chs. 13-23, prophetic utterances relating chiefly to foreign nations, viz.: chs. 12-14: 23, against Babylon; ch. 14: 24-27, against the Assyrian; ch. 14: 28-32, against Philistia; chs. 15 and 16, against Moab; ch. 17, against Damascus; ch. 18, concerning Ethiopia; ch. 19, against Egypt; ch. 20, against Ashdod; ch. 21, on Babylon, Dumah (Edom), and Arabia. In ch. 22: 1-14 the prophet rebukes the attitude of the inhabitants of Jerusalem, and in vs. 15-25 announces the downfall of Shebna, the treasurer (this chapter is perhaps inserted here owing to the similarity of its title to that of ch. 21); ch. 23, on Tyre. (d) Chs. 24-27 form a single prophecy, announcing God's judgment upon the world, and the establishment of his

kingdom in Jerusalem. (e) Chs. 28-33 are a group of prophecies against Samaria and Judah, in which the prophet condemns the policy of relying on Egypt for help, and describes the overthrow of Sennacherib and the deliverance of Jerusalem. (f) Chs. 34 and 35, judgment on the nations (with special reference to Edom), and the joyous return of Israel to its fatherland. (g) Chs. 34-39, an historical section, identical in the main with II. Ki. 18-20. Ch. 39: 9-20 contains the psalm of Hezekiah, not found in the parallel section in II. Kings. (2) The second part of Isaiah is a continuous prophecy (chs. 40-66), the subject of which is the restoration of Israel from the Babylonian captivity. It may be subdivided into three parts: (a) Chs. 40-48, in which the prophet emphasizes the certainty of the approaching release from exile, assures the people that nothing can hinder their deliverance, and in proof of this statement points out the power of Jehovah to fulfill his promises, and the impotence of the gods of the heathen. (b) Chs. 49-57, the prophecy of the servant of Jehovah, his sufferings and glory. This title has three different applications. It is used of Israel in general (e.g., 42: 19), of the righteous in Israel (cf. 44: 1, 2, 21), and of the personal Messiah (chs. 49-57; cf. 42: 1-43: 10). (c) Chs. 58-66, the restoration of Zion, the felicity of the Israelites admitted to be its citizens, and the condemnation and overthrow of the enemies of Jehovah.

## II. JEREMIAH.

**Author.**—Jeremiah was the son of Hilkiah, "*one of the priests that were in Anathoth*," a town in the tribe of Benjamin, a short distance north of Jerusalem. He was a young man (1: 6) when he made his first appearance as a prophet, in the thirteenth year of King Josiah (626 B.C.; cf. 1: 2; 25: 3), and prophesied chiefly in Jerusalem, although from chs. 11: 21 and 37: 12 he does not seem to have severed his connection with his native place, Anathoth. After the destruction of Jerusalem by Nebuchadnezzar, he resided in Mizpah (40: 6), and after the murder of Gedaliah, was carried off against his will to Egypt (43: 6 ff.), where, according to a later tradition, he was stoned to death by the Jews, at Tahpanhes or Daphne, on account of his prophecies.

**Preservation.**—The first collection of prophecies by Jeremiah was, as we learn from ch. 36, destroyed by King Jehoiakim. In consequence of this, Jeremiah, assisted by his amanuensis, Baruch, prepared another copy of "*all the words of the book which Jehoiakim king of Judah had burned in the fire*," making additions to what he had previously written. That roll contained the prophecies that belong to the first twenty-three years of the ministry of Jeremiah, and as it is clear that they were subjected to revision after delivery, it is probable other prophetic speeches in the book underwent revision.

**Occasion.**—The prophet was much impressed by the sad scenes that he saw. The backsliding and lapses into sin on the part of Israel, the refusal to give heed to the warnings uttered, the persecutions and trials to which he was subjected at the hands of his fellow countrymen, are all reflected in Jeremiah's writings. He foresaw the ruin of his country, and lamented it bitterly. His patriotism was great, and the accusations brought against him by those whom he warned of impending disaster were quite destitute of foundation (cf. ch. 9). He persisted in his warnings and exhortations, looking forward in hope to the renewal of God's covenant with his people, and the restoration that he predicted for his chosen people Israel. The Messiah is alluded to in chs. 23: 5-8; 30: 4-11; 33: 14-26, but less is said regarding his personality than we find in the other prophets.

**Summary.**—The book may be divided into two parts: (1) Chs. 1-45 comprise for the most part



prophecies relating to Judah and the kingdom of God. They also contain much information respecting the personal history of the prophet, and the events that happened during his ministry (cf. *II. Chr.* 1: 21; 20: 1-3; 26, 28, 36-43: 8). (2) *Chs.* 46-51 consist of nine discourses against foreign nations, together with *ch.* 52, which was undoubtedly added at a later date (after *B.C.* 562, as is clear from 51: 64 compared with 52: 31 ff.), and which exhibits a close resemblance to *II. Ki.* 24: 18-25: 30. The prophecies, as we now have them, do not appear to be arranged in chronological order.

### III. LAMENTATIONS.

**Title and Author.**—The book is entitled in the Hebrew Bible *Echah*, from its initial word, and it is placed, as one of the five Megilloth, among the Hagiographa. In the *LXX.*, Targum, and Talmud, Jeremiah is regarded as the author of the book. This view is perhaps due to the resemblance the poems have to Jeremiah's prophecies, and is adopted by many modern scholars. In *II. Chr.* 35: 25 it is stated that Jeremiah lamented the death of King Josiah, but the "*lamentations*" referred to in that passage are not extant.

**Summary.**—The book consists of five separate poems, the subject of which is the destruction of Jerusalem by Nebuchadnezzar, and the misfortunes that followed that event. The first four poems are arranged alphabetically. In *chs.* 1, 2, and 4, each of which consists of twenty-two verses, the first letter of every verse commences with the corresponding letter of the Hebrew alphabet. *Ch.* 3 consists of sixty-six verses, and three verses, each beginning with the same letter, are assigned to each successive letter of the alphabet, so that there is a threefold alphabetical arrangement in that chapter. In *ch.* 5 there are twenty-two verses, but they are not arranged alphabetically.

### IV. EZEKIEL.

**Author.**—Ezekiel was one of those who were carried captive to Babylonia with King Jehoiachin, *B.C.* 597, and lived there at Tel-abib, on the banks of the canal or river of Chebar, a name which is distinct from Habor, a river mentioned in *II. Ki.* 17: 6; 18: 11. He was a priest, the son of Buzi (1: 3), and as such belonged to the aristocracy of Jerusalem. He received the prophetic call in the fifth year of the captivity (1: 2), and prophesied for at least twenty-two years among his fellow exiles (cf. 29: 17; his last dated prophecy was in the twenty-seventh year of the captivity). His prophetic ministry was possibly of longer duration. As to his subsequent fate nothing is known. An uncertain tradition states that he died a martyr's death at the hands of his fellow exiles, who resented the tone of his prophecies. He was a younger contemporary of Jeremiah, and, like him, prophesied both before and after the destruction of Jerusalem by the Chaldeans. His prophecies, however, were all composed in Babylonia. The Jews regarded the book as one of the most difficult in the Hebrew canon, and so would not allow any person under thirty years of age to study it.

**Analysis.**—The book may be divided into three parts, each dealing with a different subject: (1) *Chs.* 1-24, the impending downfall of Jerusalem. (*a*) *Chs.* 1-3: 21 contain an account of the prophet's call, and the wonderful vision of the four living creatures (*cherubim*), with the four faces, and four wings encircling the four-wheeled chariot. (*b*) *Chs.* 3: 22-7 are a symbolic description of the fate of Jerusalem. (*c*) *Chs.* 8-11, a vision of the destruction of Jerusalem. (*d*) *Chs.* 12-24, the certainty of the impending ruin is further demonstrated by the prophet. Its ground is the nation's sinfulness. The song in *ch.* 21, the allegory in *ch.* 23, and the parable in *ch.* 24: 1-14, are all

characteristic of the prophet. (2) *Chs.* 25-32, the prophecies against the foreign nations who rejoice at the fall of Jerusalem and regard it as a sign that Jehovah cannot defend his city. Jehovah will bring a similar misfortune upon them. (*a*) *Ch.* 25: 1-7, against Ammon; (*b*) *vs.* 8-11, against Moab; (*c*) *vs.* 12-14, concerning Edom; (*d*) *vs.* 15-17, on the Philistines; (*e*) *Chs.* 26-28: 19, against Tyre; (*f*) 28: 20-26, against Sidon; (*g*) *chs.* 29-32, prophecies against Egypt. (3) *Chs.* 33-47, Israel's restoration. (*a*) *Ch.* 33 (which was probably delivered shortly before the news of the capture of Jerusalem) describes the duties of the prophet towards the people. (*b*) *Ch.* 34, the bad shepherd and the good shepherd; the advent of the Messiah (God's servant David). (*c*) *Chs.* 35-36: 15, Edom, on account of its hostility to Israel, will become an utter desolation, but the land of Israel shall again be peopled with those of the house of David, and its ruins rebuilt. (*d*) *Ch.* 36: 16-38, the reason why Israel is to be restored. (*e*) *Ch.* 37: 1-14, the vision of the dry bones in the valley; the resurrection of all Israel to a new life, and (*vs.* 15-28) the reunion of Ephraim and Judah, who will be united together under the rule of the Messianic king. (*f*) *Chs.* 38 and 39, Jehovah's final triumph over the world is set forth in the allegory of Gog and Magog. (*g*) *Chs.* 40-43 describe the building and dedication of a new temple. (*h*) *Chs.* 44-46 give the order of divine service, the position of strangers, Levites, and priests in the sanctuary; ordinances with reference to the sacrifices. (*i*) *Ch.* 47: 1-12, the stream of living water that flows from the sanctuary. (*j*) *Chs.* 47: 13-48, the boundaries and divisions of the Holy Land. These chapters (40-48), are not intended to be interpreted literally, but are an allegorical description of the new theocracy and the new temple, which will be built, not in the old Jerusalem, but in an ideal city, whose name is Jehovah-shammah (*Jehovah is there*).

### V. DANIEL.

**The Book.**—The book of *Daniel* is placed in the Hebrew canon among the books of the Hagiographa, between Esther and Ezra; but in the *LXX.*, Vulgate, and English version, as the fourth of the great prophets, after Ezekiel. It narrates the story of Daniel, who (1: 1-6) was carried away captive by King Nebuchadnezzar, in the third year of Jehoiakim, *B.C.* 605. The book is written partly in Hebrew, and partly (from 2: 4b to *ch.* 7) in Aramaic.

**Author.**—According to the orthodox interpreters, the book was written by Daniel, who lived during the whole of the Babylonian exile, down to the third year of Cyrus (10: 1). Daniel is mentioned outside this book in *Ezek.* 14: 14, 20, together with Noah and Job, and in *Ezek.* 28: 3; in the former passage his righteousness is spoken of, and in the latter his wisdom. In the *LXX.* there are several additions to the narrative (cf. on the *Apocryphal Books*, p. 42). Josephus adds some details not found in the Bible (*Antiq.*, x., 11, 6), which tend to prove that Daniel was a well-known historical character prior to the Grecian period. The knowledge of Babylonian life in the first part (*chs.* 1-6) (which is largely confirmed by modern discoveries) indicates that the book was composed in Babylonia, and not in Palestine. The Persian words which undoubtedly occur in the book are more natural to the age of Daniel than to a later period.

**Contents.**—The first part of the book, which is mainly historical, consists of *chs.* 1-6. *Ch.* 1 records the captivity of Daniel and his companions in the third year of Jehoiakim, and their subsequent training for civil service at the court of Nebuchadnezzar, king of Babylon. *Ch.* 2 contains the account of Nebuchadnezzar's dream of the great image, interpreted by Daniel, and the promotion of Daniel and his three compan-



ions in the province of Babylon. The vision of Nebuchadnezzar depicted the four great world-empires which were to come in contact with the people of Israel before the setting up of the Messianic kingdom and up to the time of its final victory. These four world-kings were (1) the *Babylonian*, signified by "the head of gold"; (2) the *Medo-Persian*, "the silver breast and arms" of the image; (3) the *Grecian*, its brazen "belly and thighs"; (4) the *Roman*, portrayed under two stages—(a) the stronger, the undivided empire, the "legs of iron"; (b) the weaker era, when the Roman empire was broken up into many smaller kingdoms, "his feet part of iron and part of clay." "The stone cut out of the mountain without hands" (or without any human efforts), which smote "the image upon its feet" (v. 34), is the Messianic kingdom set up "in the days of Augustus Cæsar," when Christ was born, which is to grow until it becomes "a great mountain and fills the whole earth." Ch. 3 gives the account of Nebuchadnezzar's golden image in the plain of Dura, and the deliverance of Daniel's three companions from the fiery furnace. Ch. 4 records Nebuchadnezzar's dream of the great tree, and the fulfillment of that vision by his being afflicted with a seven years' madness because of pride. Ch. 5 records one of the grandest episodes in Israel's captivity—Belshazzar's feast and its tragic close. Ch. 6 records Daniel's deliverance from the den of lions.

The second portion of the book consists of Daniel's own visions, contained in the last six chapters (chs. 7-12). The first vision (ch. 7) is that of the four great wild beasts, which represent, though under somewhat different aspects, the four kingdoms portrayed in Nebuchadnezzar's dream. (1) The Babylonian. (2) The devouring bear was the Medo-Persian empire. (3) The leopard was the Greek or Macedonian empire. (4) The indescribable beast was the Roman. Ch. 8 contains the vision of "the ram and the he-goat," which describes the contest between the Persian and the Grecian empires, the overthrow of the latter by Alexander the Great, and the oppression of the children of Israel by Antiochus Epiphanes. This vision of Daniel closes with the promise that this power should be broken when "it shall stand up against the prince of princes." Ch. 9 describes Daniel's prayer and confession of sin at the end of the seventy years' captivity predicted by Jeremiah, and the answer to that prayer by the promise of Messiah's atoning work at the close of "the seventy weeks." Ch. 10 describes the vision of the mighty angel to Daniel, introductory to the description of the prophecy, "noted in the scripture of truth" (ch. 10: 21). This is given in chs. 11 and 12, in which chapters the wars between Syria (the kingdom of the north) and Egypt (the kingdom of the south) are depicted. All temporal deliverances are but foreshadowings of the deliverance by Messiah, and predictions of the coming of Messiah are connected by other prophets with the overthrow of Assyria and of Babylon. Daniel here depicts Messiah's deliverance as if it were to occur at the close of the Grecian period. Michael the Conqueror, in Dan. 12, as in Rev. 12, is Messiah under the garb of a warrior prince. The Messianic prophecies in the book are worthy of special notice. Christ refers to the book in Matt. 24: 15, and in other passages. The book forms the basis of several of the prophecies in the New Testament, especially those of the Apocalypse.

## II. THE TWELVE MINOR PROPHETS.

### I. HOSEA.

**Author.**—Hosea, the son of Beeri, was a native of the northern kingdom, where he prophesied under Jeroboam and the succeeding kings. He

was a younger contemporary of Amos, whose book he seems to have known (cf. Hos. 4: 3 with Amos 8: 8, and Hos. 8: 14 with Amos 1: 5, 7, 10, 12, etc.).

**Contents.**—The book falls into two parts: (1) Chs. 1-3 belong to the closing years of the reign of Jeroboam II. These chapters describe Israel's unfaithfulness towards God, and his patient and never-failing love towards his people. Israel's infidelity towards God is vividly illustrated by the sad details of the prophet's domestic life—his marriage with an unchaste wife, her continued misconduct, chastisement, and final return to her husband's home. Others consider that section merely symbolical, and regard the description of the prophet's life as a mere imaginary picture. (2) Chs. 4-14 contain a series of discourses which describe Israel's moral decadence—people and priests alike are utterly corrupt (chs. 4-8); in consequence, punishment is threatened (chs. 9-11); but if Israel will renounce their sins, and turn in penitence to Jehovah, he will receive, forgive, and again bless them (chs. 12-14).

### II. JOEL.

**Author.**—Nothing is known about this prophet beyond the name of his father, Pethuel. He was presumably a Judean, and possibly prophesied in Jerusalem, being perhaps priest as well as prophet. Compare his allusions to the priests, public worship, and sacrifices. It is a common opinion that he prophesied in the early years of King Joash of Judah (c. 837-801 B.C.). Amos apparently was acquainted with the book of Joel (cf. 3: 16 and Amos 1: 2; 3: 18; 9: 13).

**Contents.**—The book may be divided into two parts: (1) Chs. 1: 1-2: 17, a lamentation over the devastating plague, and an exhortation from the prophet to the people to repent and turn again to Jehovah. It is probable that an actual plague of locusts is intended by the prophet, and not an ideal representation of the northern foes. (2) Ch. 2: 18 to end, the answer to the prayer, and the promise of blessings in the future. God will pour out his Spirit on all flesh, will bring back those led captive from Judah and Jerusalem, and in the conflict in the valley of Jehoshaphat overthrow the heathen who are his people's foes, and again become their refuge and stronghold, Jehovah dwelling in Zion.

### III. AMOS.

**Author.**—Amos, as we learn from the opening words of the book, was a herdsman of Tekoa (about nine miles south of Jerusalem), who also, as would appear from ch. 7: 14, was employed in the cultivation of sycamore trees. He expressly disclaims being a prophet by profession or education (7: 14). Though apparently a native of Judah, he was commissioned by Jehovah to go and prophesy unto Israel. His prophetic ministry belongs to the reigns of Uzziah and Jeroboam II. He was, therefore, somewhat earlier than Isaiah, and an elder contemporary of Hosea.

**Place.**—In accordance with the divine commission, he came to the kingdom of Israel, Bethel being apparently the chief scene of his prophetic activity. His sojourn at Bethel lasted probably no longer than a year, when, having incurred the hostility of Amaziah, the priest of Bethel, by prophesying disaster to King Jeroboam II. in the midst of his victories, he returned to Judea, where, we may infer, he committed his prophecy to writing.

**Contents.**—The style of the book is noticeable for imagery and its numerous allusions to natural objects and the cultivation of the fields (2: 13, R.V.; 3: 4; 5: 19; 9: 9; 9: 13). Chs. 1 and 2 are introductory, announcing that God's judgment will come upon Damascus, Gaza, Tyre, Edom,



Ammon, Moab, and Judah, but will fall most heavily upon Israel. Chs. 3-6 contain three discourses, commencing with the emphatic words, "*Hear ye*," in which the indictment and sentence of chs. 1 and 2 are further justified and expanded. Chs. 7-9:10 describe in five visions the judgments that are coming upon Israel, the book concluding (9:11 to end) with a promise that the kingdom of God ("*the tabernacle of David that is fallen*") shall again be restored.

#### IV. OBADIAH.

**Author and Date.**—Of this prophet we know nothing except his name. The first nine verses of the prophecy exhibit a close, and occasionally verbal, agreement with Jer. 49:7-22. The question of date is connected with the relationship of the parallel passages in the two prophets one to the other. If Jeremiah borrowed from Obadiah, then an early date is given to the latter and the incidents referred to in vs. 11-14 would be explained to belong to the reign of King Jehoram of Judah (B.C. 852-843). On the other hand, it is generally maintained that both prophets wrote about the same time, and that Obadiah's prophecy was composed shortly after the destruction of Jerusalem by Nebuchadnezzar (586 B.C.), the capture of the city by the monarch being alluded to in vs. 11-14 (cf. Ps. 137:7).

**Contents.**—Obadiah's design is to predict the overthrow of Edom. (1) He condemns their pride, self-righteousness, and violence against Jacob, and predicts their destruction (vs. 1-16). (2) He promises future restoration to Israel, and the possession of an enlarged kingdom, including Edom (vs. 17-21). In this book the modern Jews see the future restoration of their people.

#### V. JONAH.

**Jonah.**—Jonah, the son of Amittai, mentioned in II. Ki. 14:25, was a native of Gath-Hepher in the tribe of Zebulun, and lived in the reign of Jeroboam II., shortly after the time of Elisha. He was therefore a contemporary of the prophet Amos. The book of Jonah does not claim to have been written by him.

**Character.**—The narrative strikingly illustrates the conditional character of the judgments pronounced by divine command against nations, and even against Israel, which principle is also taught by Jeremiah (Jer. 18:10).

The Hebrew prophets were wont often to utter predictions under the form of historical narratives. Nathan's parable related to David (II. Sam. 12:1-7), the tale of the prisoner let loose on the battlefield, related by an unknown prophet to Ahab as an actual fact (I. Ki. 20:39-41), the grand parable or vision of Micaiah (I. Ki. 22:19-22), are a few out of many instances.

**Historical Relation.**—The main difficulty in the book of Jonah does not consist in the account of his having been swallowed by the great fish, but rather in the fact that no reference is made to any such conversion of Nineveh by Isaiah, Ezekiel, Hosea, Nahum, and the other prophets who prophesied concerning Assyria and Nineveh. The Assyrian inscriptions have confirmed the statements of the book concerning the exceeding great city Nineveh, but no reference has yet been discovered to Jonah's visit.

Several incidents of Jonah's history are referred to by our Lord (Matt. 12:39 ff. and Luke 11:29 ff.), and this has been generally considered conclusive evidence in favor of the historical character of the narrative.

**Contents.**—The book is an historical narrative, giving an account of Jonah's call and disobedience (1:1-3), his punishment by being swallowed up by the great fish (1:4-17), the psalm composed in the fish's belly (2:1-9), his deliverance (2:10), his second call, obedience, and the

success of his mission to Nineveh (3:1-10). The account of Jonah's indignation at the non-fulfillment of his predictions, and God's explanation of the mercy shown, close the book (4:1-11).

The psalm in ch. 2 is almost entirely composed of quotations from the Psalms, and from those of a late date.

#### VI. MICAH.

**Author.**—The prophet is described in chapter 1:1 as a native of Moresheth, a little town in the *Shephelah*, or maritime plain, a dependency of Gath. He prophesied in the reigns of Jotham, Ahaz, and Hezekiah. He was a younger contemporary of Isaiah, and may perhaps be described as "the prophet of the people." A want of cohesion and connection between the different parts of the prophecy may be admitted, but there are no reasons to deny that Micah composed the book, with perhaps the exception of the title in ch. 1.

**Contents.**—The book may be divided into three sections: (1) Chs. 1 and 2, the judgment that will come upon Israel and Judah for their sins, together with a promise that the remnant of Israel shall be delivered. (2) Chs. 3-5, a vivid description of the sinfulness of the leaders of the people, the destruction of Jerusalem, the future restoration of the people, and the glorious reign of the Messianic king. (3) Chs. 6 and 7, exhortations to repentance and threats of punishment, the penitent attitude of the people toward Jehovah, with promises of future restoration. The Messianic prophecy in ch. 5:2, 3 is of great importance; the allusions also in chs. 6 and 7 to the Pentateuch are of considerable value. Compare ch. 6:4-6 with Ex. 12:51 and 14:30; Num. 22-25 and ch. 7:17-20 with Gen. 3 and the history of the patriarchs.

#### VII. NAHUM.

**Author and Date.**—All we know of Nahum is that he lived at Elkosh, a village which was, according to Jerome, in Galilee. The book may have been composed sometime between the fall of Thebes in Egypt (alluded to in ch. 3:8-10, No-amon), c. 664 B.C., and the destruction of Nineveh by the Medes and Babylonians in 607 B.C.

**Subject.**—The subject of Nahum's prophecy is the fall of Nineveh. The descriptions are very striking and picturesque. The style is terse and vigorous, and resembles more closely that of Isaiah than that of any of the other prophets. The prophet presents (1) the majesty of God and the certainty of his judgments against the wicked city (ch. 1); (2) a vivid picture of the fall of the city (ch. 2); and (3) the complete destruction of Nineveh and its desolation (ch. 3)—all given with marvelous detail and brilliancy. These prophecies had a most striking fulfillment in the disappearance for ages of the very site, until recent explorations revealed the extent of the ancient city.

#### VIII. HABAKKUK.

**Author and Date.**—Nothing is known about the prophet outside the book itself. He belonged to the kingdom of Judah, and may have been either a priest or a member of the Levitical choir (3:1, 3, 13-19). Most critics are of the opinion that Habakkuk wrote during the time of Jehoiakim (B.C. 608-597), perhaps towards the beginning rather than the close of that monarch's reign. Some assign the prophecy to the time of Josiah (B.C. 639-608).

**Contents.**—The theme of the prophecy is the Chaldean invasion. The book is dramatically constructed in the form of a dialogue. Ch. 1:2-4 contains the prophet's complaint, vs. 5-11 Jehovah's reply that judgment is near, and vs. 12-17 the prophet's reflections. In ch. 2 the



prophet sets himself on the prophetic watch-tower, awaiting Jehovah's reply, by which he is assured that "*the just shall live by his faith*" (2: 4) and that the heathen (the Chaldeans) shall be humbled and brought to ruin. Ch. 3 is one of the finest examples of Hebrew lyric poetry. It describes the awe-inspiring appearance of the Lord from Sinai, as in the days of old; recalls the glorious events of Israel's redemption from Egypt; and announces the motive of Jehovah's advent in order to support and encourage his people in the troublous days that were coming upon them.

### IX. ZEPHANIAH.

**Author and Date.**—Zephaniah was a great-grandson of Jehoziah, and prophesied during the reign of Josiah. The Hezekiah alluded to is no doubt the king of Judah of that name. It is probable from chs. 1: 4-6, 8, 9, 12 and 3: 1-3, 7 that Zephaniah wrote before the great reformation in the eighteenth year of King Josiah (B.C. 621).

**Contents.**—The prophecy falls into three parts: (1) In ch. 1 the prophet graphically describes the great day of wrath coming upon the nations of the earth, and especially upon Judah and Jerusalem. (2) In chs. 2: 1-3; 8 the prophet exhorts the people to repent, and thus escape the doom that threatens the Philistines, Moab, Ammon, Ethiopia, and even Nineveh itself. (3) In ch. 3: 8-20 the prophet promises the Messianic blessings to the remnant of Israel, and announces that these blessings will also extend to all the nations of the earth. Zephaniah predicts the destruction of Nineveh, but not the agents who were to accomplish it.

### X. HAGGAI.

**Author.**—The prophet Haggai was a contemporary of Zerubbabel, "*the governor of Judah*," with whom he returned to Jerusalem. Together with Zechariah the prophet (cf. Ezra 4: 24-5: 1, 2), he came forward in the second year of Darius (B.C. 520) to urge the people again to undertake the building of the temple, already commenced in the second year of Cyrus (B.C. 535), but abandoned, owing to the opposition met with (cf. Ezra 4 and 5). The exhortations of the two prophets were not without effect, and that work was completed at the expiration of four years (cf. Ezra 6: 14, 15).

**Contents.**—The prophecy is arranged chronologically, and consists of four parts. These were all delivered within the space of three months. (1) Ch. 1, an exhortation to build the temple—on the first day of the sixth month of the second year of Darius—and its result. (2) The glory of the new temple—on the twenty-first day of the seventh month (2: 1-9). (3) From the twenty-fourth day of the ninth month Jehovah promises to again bless his people with fruitful seasons (2: 10-19). (4) The prophet on the same day assures Zerubbabel that, amid the impending overthrow of the thrones and kingdoms of the heathen (2: 6), Jehovah will specially favor and protect him (2: 20-23). The book is remarkable as containing a distinct Messianic prophecy, referred to in Heb. 12: 26-28. In ch. 2: 5-9 the phrase "*the desire of all nations*" is not, however, a title of the Messiah, but should rather be rendered, as in the R.V., "*the desirable things of all nations*," the allusion being to the munificent gifts brought by the Gentiles to beautify the second temple. The "*latter glory*" of the temple exceeded the former glory, for in it the Messiah manifested himself in the person of Jesus Christ.

### XI. ZECHARIAH.

**Author and Purpose.**—Zechariah was the son of Berechiah, and grandson of Iddo, one of the priests who returned with Zerubbabel (Neh. 12:

4, 16). He prophesied in the second and fourth years of Darius Hystaspes (B.C. 520 and 518) (cf. 1: 1, 7; 7: 1), and was associated with the prophet Haggai (cf. Ezra 5: 1; 6: 14). The book falls into two parts, chs. 1-8 and chs. 9-14. Part first is undoubtedly the work of Zechariah, but the authorship and date of part second are much disputed. Assuming that the latter part of the book is from the hand of Zechariah, the prophet describes therein the judgments that came upon different parts of Syria and Palestine during the Greek period, which resulted in the conversion of the remnant of the Philistines and their incorporation with Israel, and paved the way for the advent of the Messiah, whose coming the prophet predicts.

**Contents.**—I. (1) Ch. 1: 1-6 contains an earnest exhortation to repentance. (2) Chs. 1: 7-6: 8 comprise eight apocalyptic visions, viz.: (a) ch. 1: 8 ff., the vision of the angels riding on various colored horses among the myrtle trees; (b) ch. 1: 18-21, the four horns and the four smiths; (c) ch. 2, the man with the measuring line; (d) ch. 3, the high priest Joshua standing before the angel of the Lord, Satan's accusation, the acquittal of Joshua and his restoration to Jehovah's favor, the promise of the advent of the Messiah (the Branch); (e) ch. 4, the golden candlestick, and the two olive branches; (f) ch. 5: 1-4, the flying roll inscribed with curses against theft and perjury; (g) ch. 5: 5-11, the woman in the ephah, symbolical of wickedness with false weights and measures; (h) ch. 6: 1-8, the four chariots, with different colored horses, destined to execute God's judgments on the earth. The most striking features of each vision are indicated to the prophet by an angel. (3) Ch. 6: 9-15 forms an appendix to what precedes, descriptive of the crowning of the high priest Joshua, symbolical of the coming of the Messiah (the Branch) as High Priest and King. (4) Chs. 7 and 8, the prophet's answer to the inquiry of the men of Bethel concerning fasting, in which he points out that Jehovah requires no fasts, but obedience to his law, concluding with a promise that the Lord will again turn to his people, and change their fasting into joy and gladness.

II. In ch. 9 the prophet describes the future of the Jewish church, and foretells the coming of the King who shall "speak peace unto the heathen" (9: 10), and have world-wide dominion. In ch. 10 he describes the war of the children of Zion against the Greeks, and in chs. 11 and 12 sketches the outlines of the same period down to the advent of the Messiah and his rejection by Israel. Ch. 12 contains a striking description of the mourning in Jerusalem. In ch. 13 is described "the reaction against the false prophets, in the post-exilic period, which subsequently led to the rejection of the true Prophet of Israel." Ch. 14 is of an apocalyptic character, and was doubtless not intended to be interpreted literally. It is a vision "of the last things as seen in the light of the Old Testament." Special importance is to be attached to the Messianic passages in chs. 9, 11, 12, and 13.

### XII. MALACHI.

**Author and Date.**—Nothing is known regarding the history or person of the prophet Malachi; nor is the name found elsewhere. This does not, however, prove the name Malachi to be merely a title ("*my messenger*") descriptive of his office. The prophecy belongs to the time after the exile, when Judah was a Persian province, when the temple (1: 10; 3: 1) was rebuilt; and it may be assigned to some period between the first and second sojourns of Nehemiah in Jerusalem (cf. the phrase "*thy governor*," in 1: 8; also Hag. 1: 1; Neh. 5: 14; 12: 26).

**Style and Contents.**—The style of the book is more prosaic than that of the other prophets of the Old Testament. It is partly arranged as a



dialogue, and attacks (1) the degenerate condition of the priesthood (1-2: 9), (2) intermarriage with foreign women (2. 10-16), and (3) the remission on the part of the people in the payment of sacred dues (2: 17-4: 6). There are, with these, striking promises for the future. The book is important, as it contains a striking Messianic prediction (cf. 3: 1; 4: 1, 2). Elijah the prophet, spoken of in ch. 4: 5 as the forerunner of the Messiah, was expressly declared by Christ to be John the Baptist (see Matt. 17: 10-13; 11: 14, Mark 9: 11-13). In ch. 3: 1 there is an allusion to the divine character of the Messiah.

BOOKS OF REFERENCE. I. GENERAL. *Historical Evidences of the Old Testament*, by Conder, Blaikie, and others; *Historical Evidences of the New Testament*, by

Maclear, Meyer, and others; Taylor's *Outline Analyses of the Books of the Bible*; Pierson's *Keys to the Word*.

II. OLD TESTAMENT. Kirkpatrick's *Divine Library of the Old Testament*; Smith's *Old Testament in the Jewish Church*; C. H. H. Wright's *Introduction to the Old Testament*; Bleek's *Introduction to the Old Testament*; Geikie's *Hours with the Bible*; Rowland's *The Pentateuch*; Gibson's *Agas Before Moses and Mosaic Era*; Phelps' *Studies in the Old Testament*; French's (editor) *Lex Mosæica*; Genung's *Epic of the Inner Life (Job)*; Griffis' *The Lily Among Thorns* (Song of Songs); Weidner's *Studies in Genesis*; C. H. H. Wright's *Biblical Essays* (Job, Jonah, Ezekiel, etc.), *Zechariah and His Prophecies*, and *The Book of Kohleth* (Ecclesiastes). Consult also LIST OF COMMENTARIES and GENERAL BOOKS OF REFERENCE, page 144; books referred to under PARTS II. AND III., and under HOW TO STUDY THE BIBLE, page 6.

## THE APOCRYPHAL BOOKS OF THE OLD TESTAMENT.

By GEORGE J. SPURRELL, M.A., BALLIOL COLLEGE, OXFORD, EXAMINER UNIVERSITY OF LONDON.

THE exact technical meaning of the word *Apocrypha* (lit. *hidden or concealed*) is a matter of dispute among scholars. From the time of the Reformation, however, it has been the title employed by the Protestant church to designate those books which are appended to the ancient Greek and Latin versions of the Bible, but which were not admitted into the Hebrew canon by the Jews. This latter point is clear from the evidence of Josephus, and from other considerations; and Jerome expressly distinguishes between the canonical writings as works of authority, and the non-canonical, which he considered useful for private perusal, and "for example of life and instruction of manners," but which ought not to be used to "establish any doctrine." The Church of England adopted Jerome's view (which, however, was current before his time), and expressed a similar opinion in Article VI.; but the Roman Church, in accordance with the decision of the so-called Council of Trent, regards the books as canonical. In the early Christian church many of these books were frequently used and quoted, and they were often regarded as if they were equal in authority with the canonical Scriptures themselves. The importance of the study of the Apocrypha is obvious, when we consider that it serves in a great measure to fill up the interval (of about 400 years) between the writings of the Old and New Testaments. It is composed partly of independent works, and partly of additions to canonical works, and was, with the exception of Ecclesiasticus, I. Maccabees, Judith, and perhaps Baruch and Tobit, originally written in Greek. Some of the books are of great historical value, while others are important as exhibiting various moral and doctrinal views.

1. *The Third Book of Esdras* is variously entitled the *First Book of Esdras* (A. V., so LXX. and Syriac) and the *Third Book of Esdras* (Vulgate). The book is for the most part compiled from other books of the Bible, chiefly from the canonical book of Ezra; but chs. 3, 4, and 5: 1-6 seem to be an independent work of no historical value, derived from unknown sources, but bearing a slight resemblance to the book of Esther. Its author is unknown, and the date of its composition uncertain.

2. *The Fourth Book of Esdras*, otherwise called the *Apocalypse of Esra*, and in the A. V. the *Second Book of Esdras*, was originally written in Greek, but is now extant only in translations. The main portion of the work (chs. 3-14) consists of seven visions, in some respects similar to the book of Daniel, and is generally assigned to the end of the first century A.D. The remaining chapters, 1, 2, 15, and 16, are probably of later

date (about 260-270 A.D.). The contents of the book possess no historical value.

3. *The Book of Tobit*.—The work is now only extant in several translations, viz., Greek, Latin, Hebrew, and Aramaic. The date of composition cannot be fixed, but the book ought perhaps to be assigned to the second or first century B.C., rather than to a later period. Where the book was composed, whether in Palestine or among the "Dispersion," cannot be determined.

4. *The Book of Judith* relates how Holofernes, the chief captain of Nebuchadnezzar, king of Assyria, was commissioned to set out and take vengeance on the nations who had refused that king assistance in his campaign against Arphaxad, king of the Medes. Holofernes proceeds to execute his master's commands, and in due course lays siege. Judith, a Jewish widow, by means of a stratagem slays Holofernes, which so encourages the defenders of Bethulia, a fortress on the way to Jerusalem, that they easily rout the demoralized Assyrian hosts. The book probably dates from the Maccabean period.

5. *The rest of the book of Esther*, containing chs. 10: 4-16, was doubtless originally written in Greek, and was known to and used by Josephus. It is later than the canonical book of Esther, and was not composed by the author of that work.

6. *The Book of Wisdom* is also entitled *The Wisdom of Solomon*. The name of Solomon was used because it had become "a sort of collective name for all sapiential Hebrew literature" (Farrar). The work was perhaps composed between 150 and 50 B.C., and is not a translation. The theology of the writer is noticeable. The doctrine of immortality is taught, and (possibly) that of future retribution, but no mention is made of a resurrection, nor is there any allusion to the Messiah.

7. *The Wisdom of Jesus the Son of Sirach*, otherwise called *Ecclesiasticus*, the latter title being due to the fact that the book was much used in the early church as an ecclesiastical reading book. The book was probably edited and translated into Greek, in Egypt, about 132 B.C. by the author's grandson Jesus, the son of Sirach. Nothing certain is known about the author himself.

8, 9. *The Book of Baruch* consists of two distinct sections, the work of different authors, to which, in the English version of the Apocrypha (and also in the Vulgate), a third is appended, entitled the *Epistle of Jeremy*, an independent work, proceeding from another author. These parts were probably composed between 100 B.C. and 300 A.D.

10, 11, 12. *The additions to Daniel*. (1) *The Prayer of Azariah and the Song of the Three Children*, in the LXX. and Vulgate ch. 3: 24-90, was probably written in Hebrew or Aramaic. (2) *The Story of Susannah, or the Judgment of Daniel*. In the LXX.



this is a separate work, placed after the book of Daniel, but in the Vulgate is Dan. 13. The original was probably composed in Greek. (3) *The Story of Bel and the Dragon*, a separate book in the LXX., curiously entitled, from "*the Prophecy of Habakkuk, Son of Joshua, of the Tribe of Levi*."

13. *The Prayer of Manasses* is only found in some MSS. of the LXX.

14. *The First Book of the Maccabees* is a work of great historical value. It contains an account of the history of the Jews in Palestine, from 175 to 135 B.C., beginning with Antiochus Epiphanes' attempt to abolish the Jewish religion, narrating the heroic exploits of the Maccabean brothers, and concluding with the death of Simon the high priest. The work was probably composed by an unknown author about 105 B.C.

15. *The Second Book of the Maccabees* is of inferior historical value to the first, and of later date. The author was probably a Jew of Alexandria. The work falls into two parts. The first contains two fictitious documents, professedly letters addressed by the Jews of Jerusalem to their brethren in Egypt. The main portion of the narrative is based on the history of Jason of Cyrene, who is otherwise quite unknown, and

extends from ch. 2: 19 to 15: 39. It commences with the history of the latter days of Seleucus IV., Philopator, 176 B.C., and extends to Judas Maccabeus' victory over Nicanor, 160 B.C.

16. *The Third Book of the Maccabees* is one of the books whose canonicity is maintained by none.

17. *The Fourth Book of the Maccabees*, more correctly entitled *The Triumph of Reason*, was probably composed before the destruction of Jerusalem, by an Alexandrian Jew acquainted with Stoic philosophy. It attempts to prove that "*religious reasoning is absolute master of the passions*."

18. Among the other apocryphal writings of the Old Testament may be enumerated: (1) *The Book of Jubilees*, or *The Little Genesis*. (2) *The Book of Enoch*. (3) *The Assumption of Moses*. (4) *The Ascension of Isaiah*. (5) *The Apocalypse of Baruch*. (6) *The Sibylline Oracles*. (7) *The Psalter of Solomon*. (8) *The Testament of the Twelve Patriarchs*. Not one of all these, though each is important from various points of view, has been recognized as canonical, with the single exception of the book of Enoch, which is received by the Abyssinian Church, but by no other.

CONSULT Bissell's *Apocrypha of the Old Testament, with notes and introductions*.

## THE NEW TESTAMENT—SUMMARY OF THE BOOKS.

By REV. A. PLUMMER, D.D., MASTER OF UNIVERSITY COLLEGE, DURHAM.

**The Books of the New Testament**, twenty-seven in number, may be grouped as follows: (1) *The Historical Books*, including the four Gospels and the Acts of the Apostles; (2) *The Pauline Epistles*, fourteen in number, including ten addressed to churches,—Romans, I. Corinthians, II. Corinthians, Galatians, Ephesians, Philippians, Colossians, I. Thessalonians, II. Thessalonians, Hebrews(?); three *pastoral*, I. Timothy, II. Timothy, and Titus; and one *personal*, Philemon. (3) *The General Epistles*, James, I. Peter, II. Peter, I. John, II. John, and III. John, and Jude. (4) *The Prophetic*, Revelation.

### I. THE HISTORICAL BOOKS.

#### THE GOSPELS.

In no case is the title of a Gospel—"according to Matthew," "Mark," "Luke," "John"—original. But the titles are very ancient, and those who added them thereby expressed their belief as to the authorship of each Gospel; for the "according to" is equivalent to "of" or "by." There is abundant evidence for believing that in all four cases this ancient belief was correct. There is no rival hypothesis. As soon as the evidence begins it is unanimous. From all parts of the Christian world we have testimony as to the existence of four, and only four, Gospels; and none of them is ever attributed to any author other than Matthew, Mark, Luke, or John. And if "according to Matthew" had been intended to mean no more than that some unknown writer was giving us the substance of what St. Matthew used to teach, then the second Gospel would have been called the "Gospel according to Peter," and the third the "Gospel according to Paul."

The first Gospel, like the other two synoptic Gospels, is composite in substance. The author has made use of previously existing material; and much of this material has been used by St. Mark and St. Luke also. How many sources St. Matthew used cannot now be ascertained, nor whether they were all of them written documents. Some of them may have been oral traditions. But, if so, they had already been told so often that they had reached a fixed form almost equivalent to a written document. The Jews were specially trained in the accurate retention of sacred words and facts; and this

is common in other Oriental nations, especially where the memory has not been weakened by habitual reliance upon books, or burdened by habitual perusal of them. Both from tradition and habit the apostles taught by word of mouth in preference to writing. By constant repetition they found out what portions of the gospel history were most effectual in bringing the Christ home to the hearts of men. Thus the gospel was tested again and again by experience before it was committed to writing; and it was probably not committed to writing before the necessity for this arose. When churches began to multiply in cities far apart from one another, so that it was impossible for an apostle to visit them frequently, and, above all, when apostles began to die off, then it became necessary to have their teaching put on record, so that there might be something to which all could appeal. Indeed, it had become evident that, if apostles did not meet this necessity, others with less authority would endeavor to do so (Luke 1: 1). (Consult the introduction to the *Harmony of the Gospels*, p. 75.)

#### ST. MATTHEW.

**Author.**—Matthew may safely be identified with Levi. The call of Levi (Mark 2: 14; Luke 5: 27) is evidently the same as the call of Matthew (Matt. 9: 9). Alphæus the father of Matthew is probably a different person from Alphæus the father of James; but we know nothing of the family. Matthew's profession was lucrative, and he gave a farewell banquet to "a great multitude" of his old associates when he surrendered it. The words which Jesus uttered on the occasion, "I came not to call the righteous, but sinners," are one of the two earliest quotations from the first Gospel that have come down to us. They are found in the Epistle of Barnabas (ch. 5) close after "many are called, but few chosen" (ch. 4).

**Date.**—The Gospel was probably written in Palestine, A.D. 60–70. It was before the destruction of Jerusalem (ch. 24). Barnabas quotes Matt. 9: 13, and 22: 14 as *Scripture*, and his epistle is placed at A.D. 70–79. All three synoptic Gospels must have been published early. It is manifest, both from what each omits and from what each contains, that the writer of the first Gospel cannot have seen the third, and that the writer of



the third cannot have seen the first. This renders it probable that the two Gospels appeared about the same time; for, if one had long preceded the other, the writer of the second would have seen the first.

**Object.**—That Matthew wrote for Jewish Christians is affirmed by all ancient writers from Irenæus (A.D. 180) downwards; and the statement is abundantly confirmed by the internal evidence of the Gospel itself. The genealogy of Christ is traced through David to Abraham, but no farther. Appeals to the Old Testament are frequent, the object of the writer being to show that Messianic prophecies were fulfilled in Jesus of Nazareth. The Sermon on the Mount abounds in references to the Mosaic Law. A knowledge of Jewish customs and of the geography of Palestine is assumed. The frequent phrase, "kingdom of heaven" (literally "of the heavens,") for which other evangelists and St. Paul have "kingdom of God," is of Jewish origin. In short, the whole tone of the Gospel is Hebraic, and it may be regarded as the last word of Jehovah to his ancient people. Hence, it rightly stands first, whatever its date may be, for it most closely connects the old covenant with the new. It preserves the Jewish atmosphere, without Jewish narrowness.

**Language.**—That the first Gospel was originally written in Hebrew, *i. e.*, in the Aramaic dialect, which had taken the place of the old Hebrew, is stated by many ancient writers from Papias (c. A.D. 130) onwards. But Papias implies that translating it into Greek had in his day ceased; obviously because the Greek Gospel of St. Matthew had rendered this unnecessary. Our Gospel of Matthew has never been treated as a translation even by those ancient writers who assert that it is a translation. Everything respecting this Hebrew original is mere hearsay. Our Matthew does not read like a translation. It contains translations of Hebrew words (1: 23; 27: 33-36), and these translations could not have existed in a Hebrew original.

**Style and Summary.**—St. Matthew gives us more fully than either St. Mark or St. Luke the discourses of Jesus Christ (chs. 5, 6, 7, 10, 13, 18, 23, 24, 25). In the Gospel, as we have it, the narrative forms about one-fourth of the whole. St. Matthew does not tie himself to the chronological order of events, but often groups his sections according to similarity of matter. He probably had very little plan in writing, but we can mark the following divisions: The birth and infancy of the King (chs. 1, 2); the preparation for the kingdom (3: 1-4; 16); the works of the kingdom and its true nature (4: 17-16: 20); the journey to Jerusalem and residence there (16: 21-25: 46); the passion and resurrection (chs. 26-28).

### ST. MARK.

**Author.**—The evangelist's full name was John Mark (Acts 12: 12, 25; 15: 37), a combination of Hebrew (*John*, or *Johanan* = *Jehovah is gracious*) with Roman (*Marcus* = *Hammer* or *Mallet*), which symbolizes his mission. As in the case of Peter and Paul, the original Hebrew name (Acts 13: 5, 13) seems to have gone out of use (Acts 15: 39; Col. 4: 10; Phile. 24; 11. Tim. 4: 11). His mother, Mary, was a friend of Peter (Acts 12: 12), and Peter probably converted Mark, and hence calls him his son (1. Pet. 5: 13). The young man mentioned in Mark 14: 51, 52 is possibly the evangelist. It is difficult to see why so trivial an occurrence is mentioned, unless it was of personal interest to the narrator. Mark was cousin to Barnabas (Col. 4: 10), and perhaps in this way came in contact with St. Paul (Acts 12: 25; 13: 5), who dismissed him for slackness (Acts 15: 38, 39), on which his cousin was less severe. But nine or ten years later we find him a welcome companion of St. Paul during his first Roman captivity (Col. 4: 11; Phile. 24), and a much desired

fellow-worker during his second (11. Tim. 4: 11). Mark was with Peter in "Babylon," *i. e.*, Rome, when he wrote his first epistle (1. Pet. 5: 13). The date and manner of his death are unknown.

**Date.**—The relation of the Gospel of St. Mark to those of St. Matthew and St. Luke is a very difficult problem. In one respect it is demonstrably prior, for it contains far more of the primitive material of which all three make much use. But in its present form it may easily be later. From all the evidence, we conclude that Mark was preparing to write during Peter's lifetime, but did not complete and publish his Gospel until some time after Peter's martyrdom. The prophecies in ch. 13 lead to the conclusion that it was finished before the destruction of Jerusalem. This would place the Gospel between 67 and 70. The last twelve verses are probably not by St. Mark, whose Gospel was found incomplete (probably through some accident), and finished in different ways by later hands. Two different conclusions are found in the MSS., and the two best MSS. omit both of them. But there is no reason for doubting that, like the section on the woman taken in adultery, these twelve verses represent genuine apostolic teaching, although they are probably not by the writer of the rest of the Gospel.

**Sources.**—Mark's Gospel contains little else than the primitive material, oral and written, which is employed by all three synoptists; and there are only about twenty-four verses in it which are not contained in Matthew or in Luke, or in both (*e. g.*, 4: 26-29; 7: 4, 31-37; 12: 32, 33). This, however, does not extend to the history of the passion. There it would seem that St. Mark has made use of St. Matthew's account, or *vice versa*. There is good reason for believing that the source of most of this common material is the preaching of St. Peter. That which is found in all three Gospels, or in Mark and Matthew, or in Mark and Luke, is just that part of Christ's life of which Peter would have personal knowledge. The earliest witnesses, from Papias (A.D. 130) downwards, state that Mark recorded the things which were related by Peter. The graphic details, which are so abundant in Mark, indicate that the writer was an eye-witness or obtained his information from an eye-witness (*e. g.*, 3: 5, 34; 5: 32; 8: 33; 9: 35; 10: 23, 32, etc.). St. Mark sometimes specially mentions the presence of Peter where Matthew and Luke are silent on the point (1: 36; 11: 21; 13: 3; 16: 7). He begins the ministry of Christ with the call of Peter and his brother Andrew (1: 16), and ends his Gospel with a message to Peter (16: 7). He tells us that at the transfiguration Peter "wist not what to answer." He alone tells us that Peter was warming himself "in the light of the fire" (14: 54), so as to attract attention, when he denied his Master; and that the cock crew *twice* (14: 72). And possibly it is Peter's humility which suppresses notice of Peter where others tell what is to his honor (contrast Mark 6: 50, 51 with Matt. 14: 28-31; Mark 9: 33 with Matt. 17: 24-27; Mark 8: 29, 30 with Matt. 16: 17-19).

**Object.**—It is probably true that St. Mark wrote his Gospel in Rome for Gentiles, and primarily for Romans. It is confirmed by the internal evidence of the Gospel itself. In his own person he quotes only two passages from the Old Testament (1: 2, 3). He makes no references to the Mosaic Law, and gives no genealogy of the Messiah. He explains Jewish words, localities, and customs (8: 17; 5: 41; 7: 3, 11; 10: 46; 12: 18, 42; 13: 3; 14: 1, 12, 36; 15: 6, 16, 34, 42). The Latin words which he uses may be the result of life in Rome (6: 27; 7: 4; 12: 42; 15: 39, 44, 45).

**Characteristics and Summary.**—He represents Christ as the Son of God, exhibiting the divine power in mighty wonders, especially in vanquishing the powers of evil by healing demons. The people are thus led to recognize in him a spiritual conqueror, an aspect of the Crucified



which would be acceptable to heathen, and especially to the Romans. The Gospel of St. Mark has no special characteristic as regards doctrine. It is primitive and neutral; practical rather than theological. In style it is inartificially clear, and vivid; originality and truthfulness are stamped on its face. The writer has little literary skill. His language is homely and sometimes ungrammatical. But he has a faithful memory, and can reproduce with picturesque freshness the graphic narratives which he had heard again and again from St. Peter; hence his fondness for the historic present, for the scene is before him as he writes; and his frequent "straightway" is perhaps a trait caught from the eager lips of the impetuous apostle. He notices more than any other evangelist the human emotions and the gestures of Christ, and it is from him that we learn that Jesus, as well as Joseph, was a carpenter (6: 3). The arrangement, so far as there is any, is simple: The introduction (1: 1-8); the ministry in Galilee, Perea, and Jerusalem (1: 9-13: 37); the passion and resurrection (14: 1-16: 8).

### ST. LUKE.

**Author.**—The name *Luke*, or *Lucas*, is an abbreviation, possibly of *Lucilius*, but almost certainly of *Lucanus*. Some of the oldest Latin MSS. have *Secundum Lucanum* as the title of the third Gospel. These contracted proper names are frequent as the names of slaves; and slaves were sometimes physicians. It is quite possible that St. Luke was a manumitted slave. Luke nowhere gives his name in either of the two writings which from the first have been assigned to him; but he is three times named by St. Paul (Col. 4: 10, 14; Phile. 24; II. Tim. 4: 11). These notices of him tell us that he was a Gentile and a physician, very dear to the apostle, as being his fellow worker in spreading the faith and his attendant in both his Roman imprisonments. It is worth noting that in all three places his brother evangelist Mark is mentioned also. In four other passages in the New Testament Luke, by using the first person, tells us a good deal about himself (Luke 1: 1-4; Acts 16: 10-17; 20: 5-21; 18; 27: 1-28: 16); and these seven passages contain all that is really known about the life of St. Luke. Luke was probably a Syrian of Antioch, and may have been converted by St. Paul. He gives us much information about Antioch (Acts 11: 19-30, where v. 26 is especially remarkable; 13: 1-3; 14: 26-15: 3; 15: 22-41). His opportunities of collecting the very best information were very great, owing to his residence at Antioch, at Jerusalem, at Caesarea, and at Rome, where we lose sight of him. At all these places he would meet, or from them could easily reach, apostles and many others who had seen Jesus Christ in the flesh. He is rightly called the "father of Christian church history." His investigation of primary sources, his accuracy, and his high aims, are all of them worthy of the best historical work. Continuity and development characterize both his writings; and it may be said that he is the only New Testament writer who exhibits a really historical method.

**Date.**—The date of the publication of the Gospel must be determined on the one hand by the date of the Acts, on the other by the many attempts at written narratives which preceded the Gospel (1: 1). We may place the third Gospel between A.D. 60 and 70. A later date is not probable on account of the early date required for the Acts.

**Source.**—While the second Gospel seems to come almost entirely from one source, the third appears to be the most composite of all. St. Luke tells us that he obtained information from a variety of quarters, and the internal evidence shows that this is the case. Besides the

primitive material of which all three synoptists make use, and of which St. Mark gives us so much, the third evangelist translates and adapts various documents and traditions which appear to have been unknown to the other two. The contents of the first two chapters and of most of what is given us in 9: 51 to 18: 14 may be assigned to these new sources. The primitive tradition respecting the origin of Luke's Gospel is similar to that respecting Mark's. Mark is said to give us the teaching of St. Peter; Luke the teaching of St. Paul. But the cases are not parallel. Mark derived his material from Peter; Luke derived his *spirit* from Paul. Mark was Peter's "interpreter"; he passed on to others what Peter had said. Paul was Luke's "illuminator"; he inspired the evangelist with his own mind and spirit. It is altogether a mistake to suppose that by "my gospel" St. Paul means the Gospel of St. Luke (Rom. 2: 16; 16: 25; II. Tim. 2: 8). By "my gospel" he means the substance of his teaching, under the influence of which Luke came. Both Paul and Luke teach with special fullness the universality and freedom of salvation without legal conditions or privilege of birth. It is in this sense that the third Gospel is the Gospel of Paul. In his preface Luke tells us that he derived his material from eyewitnesses, and among these St. Paul cannot be reckoned.

**Object.**—St. Luke wrote for the whole world, whether Jew or Gentile, but especially for Greeks, as Matthew for Jews, and Mark for Romans. His is the universal Gospel (3: 38; 4: 16-30; 7: 36-50; 10: 25-37; 17: 11-19; 18: 14; 19: 1-10; 23: 39-43). He is less careful to set forth Jesus as the Messiah of prophecy, than to exhibit him as the Saviour of all men and the satisfier of all human needs. He shows how the lives of Jesus and his apostles are part of the history of the great Roman empire, and he is not content until he has traced the lineage of the Saviour past David and Abraham to the father of the whole human race. The Theophilus to whom he dedicates both the Gospel and the Acts was probably a real person in good social position, and either a convert or at least a catechumen. But whether real or imaginary he represents the intelligent and godly reader who needs information as to the historical basis of the faith. Such there will always be, and for them the third Gospel will always be of peculiar worth.

**Characteristics.**—No other Gospel is so complete as Luke's. It begins with the promise of the forerunner, and ends with the ascending Saviour's blessing and his disciples' continual joy. It gives us the fullest account of Christ's humanity, its development and reality, from the manger to the ascension. Quite in keeping with its universal character, it is in a special sense the Gospel for women. From first to last a prominent place is assigned to them, and a great variety of types of womanhood are exhibited: Elizabeth, the blessed Virgin, the prophetess Anna, the widow at Nain, the nameless sinner in the house of Simon the Pharisee, Mary Magdalene, Joanna, Susanna, the woman with the issue, who had spent all her living upon physicians, Martha and Mary of Bethany, the widow with her two mites, the "daughters of Jerusalem," and the women at the tomb. And Luke's keen sense of historical accuracy does not exclude a love of poetry, especially that poetry which is the outcome, not of imagination, but of religious fervor and truth. The biblical hymns, which for centuries have been used in public and private worship throughout Christendom, have all been preserved to us by St. Luke (1: 28, 46-55, 68-79; 2: 14, 28-32). The keen literary instincts of Renan are not far wrong when he pronounces this Gospel to be "the most beautiful book which exists."

The synoptists all agree with one another most closely in reporting the words of Christ,



and differ most in the narrative of his acts, showing that tradition guarded the discourses of Jesus with a care which was not considered necessary in recording his works. In Luke about one-third of the Gospel is narrative, and rather less than one-third is peculiar to him, *i.e.*, is discourse or narrative which is recorded by no one else. But even here he seldom writes independently, but is under the influence of tradition or documents. When he does write independently, as in the preface to the Gospel and the latter half of the Acts, he writes excellent Greek. He was evidently a person of considerable education, with literary skill and a very full vocabulary. In his Gospel he uses about 180 words which are not found elsewhere in the Greek Testament. His style has many characteristic marks, and any one who is familiar with them could recognize a leaf torn from his writings as his composition. These marks demonstrate a common authorship for the third Gospel and the Acts, and also prove that the whole of each book is from the same pen.

**Summary.**—The following main divisions can be traced in it: The preface (1: 1-4); the infancy and childhood of the forerunner and of the Saviour (1: 5-2: 52); the preparation and early ministry (3: 1-7: 50); the later ministry (8: 1-9: 50); the journeyings towards Jerusalem (9: 51-19: 48); the last days, passion, resurrection, and ascension (20: 1-21: 53).

#### ST. JOHN.

**Author.**—As the Gospels surpass all other books, so the other Gospels are surpassed by the Gospel of St. John, "the most influential book in all literature." That it is by St. John has been the conviction of all who have known it, with very insignificant exception, down to the end of the last century. The best scholars are fully agreed that the fourth Gospel is by St. John, the apostle. The genuineness of no classical works of similar antiquity is attested by such a mass of early, continuous, and full evidence. The internal evidence is not less strong than the external, and it has been well said that if we knew nothing of the apostle John, we should have to imagine such a person in order to account for his writings. He is the one personality which fits the intricate and varied phenomena of the case. The author is evidently a Jew, familiar with Jewish opinions and points of view (1: 19-28, 45-51; 4: 9, 20, 22, 25, 27; 6: 14, 15; 7: 15, 49; 8: 12, 34, etc.), with Jewish usages and ceremonies (1: 25; 2: 6, 13, 23; 3: 22-25; 4: 2; 5: 4; 7: 2, 37; 10: 22, etc.), with the topography of Palestine (1: 28, 44, 46; 2: 1; 3: 23; 4: 5, 47; 11: 18, 54, etc.) and of Jerusalem (5: 2; 9: 7; 10: 23; 18: 1, 28; 19: 13, 17). Moreover, he knows the Old Testament in Hebrew. Out of fourteen quotations from the Old Testament there are three which agree with the Hebrew against the Septuagint; there is not one which agrees with the Septuagint against the Hebrew. The author displays such exact knowledge of details, that he can hardly have been other than an eye-witness (1: 29, 35, 39, 43; 2: 1, 14-16; 4: 6, 40, 43, 52; 5: 14, 22, etc.). But the author is not merely an eye-witness, but a disciple, and a very intimate disciple. He knows the ways and views of the Twelve, and sometimes the very thoughts of the Master (2: 11, 17, 22, 24, 25; 4: 1-3, 27, 31, 33; 5: 6; 6: 6, 15, 19, 60; 9: 2; 11: 8, 12, 16, 54; 13: 1, 3, 11, 22, 28, etc.). Although he carefully distinguishes persons (11: 16, 49; 14: 22; 18: 13; 20: 21, etc.), he never follows the synoptists in distinguishing the two Johns by calling one of them "the Baptist." The Baptist in the fourth Gospel is simply "John" (1: 6, 15, 19, 26-41; 3: 23-27, etc.). We infer that the author himself is the other John, to whom the Baptist was the only John.

**Date.**—How late John wrote his Gospel cannot be determined, but probably between A.D. 80 and

95. Tradition says that he wrote at the request of his fellow disciples and elders of Ephesus. That it was written in Ephesus we may regard as certain. There he lived during the last portion of his life, teaching what he afterwards wrote.

**Source.**—The fourth Gospel is not composite like the other three. Although it comes last, and the author of it knew the writings of his predecessors, it is the most original of them all. He writes from personal knowledge; "that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life . . . declare we unto you." The other Gospels sometimes influenced him in the selection and the treatment of his subjects; here and there they may have influenced his wording (John 6: 7 and Mark 6: 37; John 12: 5 and Mark 14: 5); but St. John's material is his own. He has no genealogy of Christ, no record of the birth, infancy, baptism, temptation, transfiguration, or ascension, no healing of demoniacs, no Sermon on the Mount, no parables. Instead of these we have the preëxistence of the Word, the incarnation, the new birth of the Spirit, the water of life, the bread of life, the good shepherd, and the true vine. Where he traverses exactly the same ground as the synoptists, as in the feeding of the five thousand, and in the history of the passion and resurrection, he adds various details of great interest, which come from his personal knowledge. Perhaps the chief of these are the farewell discourses of Christ to his disciples just before the crucifixion. The difference between these and those in the other Gospels is very great, and is to be explained partly by the difference of the occasions and audience, partly by the element in them which comes from St. John himself.

**Object.**—St. John writes for adult Christians, to confirm them in the belief that "Jesus is the Christ, the Son of God," that by believing they "may have life in his name" (20: 31). His is the spiritual Gospel, abounding in symbolism, saturated with the Old Testament, and stern in its condemnation of those whose misconception of the Old Testament led them to reject the Messiah. It sets forth the true conception of the Messiah in opposition to the debased perversions of it current among "the Jews," who in this Gospel are the enemies of Christ.

**Style.**—The style is simple in construction and intense in meaning. The sentences are short, and the vocabulary is limited; as of a writer whose command of the language is sufficient, but not perfect. It abounds in parallelisms and repetitions, which arrest the ear and impress the heart. It has a charm which is unique in literature, and which it is not easy to analyze. It is one of those things which all can know, but none can tell. St. John alone among biblical writers uses "the Word," or "the Logos," of the divine Son (1: 1-18), a term which in itself is a summary of theology. And his is the only Gospel which has an elaborate plan, the divisions of which are arranged with great care. He gives us, not a biography of Christ, but a series of carefully chosen scenes, all leading up with dramatic and cogent effect to the only possible conclusion, "My Lord and my God" (20: 28).

**Characteristics.**—The difference between these contents and those of the synoptic Gospels is great, and we need not doubt that part of St. John's reason for selecting certain scenes was that they had not been previously recorded. The synoptists give us little more than one year of Christ's ministry, nearly all of which is in Galilee. John gives us nearly three years (2: 13; 6: 4; 13: 1), with various sojourns at Jerusalem. But in the gaps in the synoptic narrative there is plenty of room for all that is peculiar to St. John, and in the gaps in his narrative for all that is peculiar to theirs. They imply several visits to Jerusalem (Matt. 23: 37), although they



do not record them. But he differs from them, not only in his choice of material, but in the view which he gives us of the Christ. They show us how the great Rabbi and Prophet exasperated the people by denouncing their immoral traditions and lives. John shows us how a divine personage infuriated the hierarchy by claiming to be one with Jehovah. They exhibit the teaching of Christ as simple, and for the most part moral, illustrated by frequent parables. John exhibits it as mystical and doctrinal, without a single parable, and with only one or two allegories. As already stated, there is in St. John's Gospel a large element which, although under the guidance of the Spirit, comes from himself. His strong personality determines the form in which he records the words of others and even of Christ. He wrote in circumstances very different from those which surrounded the first three evangelists. The opposition between Christianity and Judaism had become more intense; the hostility between the church and the world had become more evident. This change is reflected in his narrative. After twenty or thirty years of additional experience he is able to see, more clearly than the synoptists could do, what were the precise issues involved in the coming of Christ and the teaching of Christ; and this clearness influences his Gospel.

**Summary.**—The main divisions of the Gospel are two, of which the first is preceded by a prologue of pregnant meaning, while the second is followed by an appendix of intense interest. The prologue sets forth the Word as a divine Person, the eternal Interpreter of the nature of God, the Creator of the universe, and the Fountain of life and light (1: 1-18). The ministry is the revelation of the incarnate Son and his Father to the world (1: 19-12: 50). In the issues of the ministry a more complete revelation is made to the disciples (chs. 13-20). The appendix explains Christ's saying respecting the evangelist (ch. 21). The first main division seems to be divided into three parts at 2: 11 and 11: 57, and the second also at 17: 26 and 19: 42.

## THE ACTS.

**Author.**—Few things in biblical criticism are more certain than that the author of the third Gospel was the author of the Acts, and therefore a companion of St. Paul. It is practically certain that this companion was St. Luke. Christian tradition on this point is early, full, and unanimous. And it is twofold. There is separate testimony to Luke as the author of the third Gospel, and to Luke as the author of the Acts; and each enormously strengthens the other. No conjecture as to what is possible, seeing that Paul had various companions, ought to weigh against such strong evidence as to what is the fact. Luke is the author of all but the title of the book; that, no doubt, was added by others. The earliest form of it seems to have been "Acts of Apostles," which was shortened to "Acts" or "The Acts," and lengthened to "The Acts of the Apostles," in which form it is rather misleading. The book is rather the Acts of Peter and Paul.

**Date.**—The date of the treatise itself cannot be determined. It may have been published in any year between 62 and 70, but probably not long after 62. There is no hint of the Neronian persecution, or of the death of Peter or of Paul, or of the epistles of either, or of the destruction of Jerusalem. The strongest argument for an early date is the writer's manifest ignorance of the four great epistles of St. Paul, all of which were written before the end of 58. This ignorance would not continue long after Paul's death, even if it lasted till then; wherefore a date much later than 68 seems improbable.

**Sources.**—In his Gospel, St. Luke is entirely dependent upon research; he is never an eye-witness, but obtains his information from eye-

witnesses. In the Acts he has both sources of knowledge. In the first half he is mainly dependent upon others, but in the second half records a great deal that he witnessed himself. Without mentioning his own name he slips from the third person into the first, and thus indicates his own presence (16: 10-17; 20: 5-21: 18; 27: 1-28: 16). These are the famous "we" sections, which every one admits to be contemporary evidence. The excellence of his information and his fidelity in using it have been abundantly proved. Wherever we can test him, by profane writers, by inscriptions, by excavations, and the like, he is found to be accurate. No ancient writer gives us so many opportunities, in so small a compass, of testing the accuracy of his statements; and very seldom in the case of ancient authors have we contemporary letters with which to confront them. The number of undesigned coincidences between the Acts and the Epistles are numerous and convincing, as the student of Paley's *Horæ Pauline* knows.

**Characteristics.**—In the work of Peter among the Jews and Paul among the Gentiles the author joyously sketches the triumphant progress of the faith from Jerusalem, the center of Judaism, to Rome, the center of paganism and the capital of the civilized world. Luke evidently regards the book as a continuation of his Gospel (1: 1-8), and as such perhaps gave it no title. "The former treatise" gives us the ministry of Christ in his own person; the latter gives us his ministry through the Spirit acting upon his apostles. It has been called "the Gospel of the Holy Spirit," who is mentioned in the Acts more often than in any other book in the New Testament. In this way it forms a link between the Gospels and the Epistles. Its relation to the Gospels has been stated; the one the ministry of Christ, the other the ministry of his church. But the external work of the church predominates in the Acts; its internal life predominates in the Epistles. In short, the Gospels, Acts, and Epistles give us the Christ in the world, his church in the world, and his church at home.

**Summary.**—St. Luke addresses the Acts, as he addresses his Gospel, to Theophilus, who represents all who are in need of information about the foundation of the church. He himself indicates the main divisions of his treatise, in the last words of Christ before the ascension (1: 8)—"Ye shall be my witnesses both in Jerusalem [1: 15-8: 3], and in all Judea and Samaria [8: 4-11: 8], and unto the uttermost part of the earth [11: 19-28: 31]." Of the opening verses, 1-5 are preface and 6-14 are introduction, which overlaps the Gospel. Two events are mentioned of which the dates are fixed by profane history—the death of Herod Agrippa I. (12: 23), which took place in A.D. 44; and the accession of Festus (25: 1), which occurred A.D. 60.

## II. EPISTLES OF ST. PAUL.

### GENERAL.

### ROMANS.

**Author.**—Nothing in the history of literature is more certain than that the four great epistles—to the Corinthians, the Galatians, and the Romans—are by the apostle St. Paul; and they contain all the essentials of the faith. They form the second and chief group of the Pauline Epistles, having been written four or five years after the two to the Thessalonians, and four or five years before the epistles of the captivity.

The epistle is written in Greek, not only because St. Paul could write most easily in that language, but also because it was most familiar to his readers. Christians in Rome, whether Jews or Gentiles, would understand no language better than Greek.

**Date.**—Of the four great epistles, that to the



Romans was written last, and apparently not long after the Epistle to the Galatians, which is the rough sketch out of which the elaborate treatise grew. All four were written within about fourteen months, in A.D. 57 and 58. The dates of the Pauline Epistles are much more certain than those of any other books in the New Testament, and must all be placed in the sixteen years 52 to 67. Romans was written in the spring of 58, from Corinth, during a stay of three months in Greece.

**The Church at Rome.**—The Roman church for many generations was a Greek-speaking communion. Its origin is unknown, but there is no need to assume that an apostle founded it. Christians would migrate from various parts of the world to Rome, and would there make converts. The letter is addressed sometimes to Gentiles (1: 6, 13; 11: 13), sometimes to Jews (2: 3; 19; 7: 1), sometimes to both (chs. 9-11). Evidently there are plenty of both in the Roman church, and there is no sharp antagonism between them. Of the many persons named in the epistle, some are Jews and some are Greeks, while two (Urban and Ampliatus) have Latin names. It is a representative and metropolitan communion, and it receives an epistle of like character.

**Occasion.**—The letter to the Romans is a theological treatise rather than a letter, and the exact motive which induced the apostle to write it is not certain. The epistle is written calmly and deliberately, and betrays no trace of anxiety or pressure, or of any serious crisis in the church or city of Rome. St. Paul had many friends there (ch. 16), and had long wished to go thither (15: 23). He could not fail to see that the condition of Christianity in the metropolis of the empire must be momentous for the whole church. The departure of Phœbe, a deaconess of Cenchrea, port of Corinth, gave him an opportunity of sending a letter to the Christians in this important center, and "the most profound work in existence" was the result. In it he tells the church in this city of conquerors to proclaim the gospel as the power of God, which by faith is to conquer the world, and to establish a spiritual empire greater than the material empire of Rome. Submission to this spiritual rule is the only true freedom.

**Contents.**—In the previous year the apostle had dealt sharply with Gentile license at Corinth, and with Jewish bigotry in Galatia. He now writes a calm dissertation upon the power of the faith to a church in which Jew and Gentile were equally and peacefully represented. In this treatise he expounds Christianity as a divine scheme for producing righteousness in man, and thus realizing the kingdom of the Messiah. The epistle has two main divisions, doctrinal and practical, with introduction and conclusion. Introductory (1: 1-17); doctrinal—righteousness by faith (1: 18-11: 36); practical—Christian duties (12: 1-15: 13); valedictory (15: 14-16: 27). The principal passages which touch on the divinity of Christ are 1: 3, 4; 8: 3; and perhaps 9: 5; but in the last passage some would apply the doxology to God and not to Christ.

## I. CORINTHIANS.

**Date and Place.**—The epistle was written at or near Ephesus, before Pentecost (16: 8), and probably in A.D. 57. It was written near the end of St. Paul's second and long visit to Ephesus on his third missionary journey (Acts 19: 1, 10; 20: 31), shortly before his departure for Greece (19: 21). No other book in the New Testament is quoted by its author's name so early as I. Corinthians.

**The Corinthian Church.**—Corinth, destroyed by Mummio (B.C. 146), was restored by Julius Cæsar (B.C. 46); and in a century it had become the political and commercial capital of Greece. As such it was the abode of the proconsul Gallio (Acts 18: 12). With its luxury and its

worship of Aphrodite, it became a byword for licentiousness. The Corinthian Christians had been rescued from this (I. Cor. 6: 10, 11); but the evil influence was always there (ch. 5). The planting of the gospel in this corrupt center was the work of St. Paul (3: 6, 10; 4: 15; 16: 15; 1: 16). He was probably the first Christian to enter Corinth (c. A.D. 52).

**Style.**—No epistles of St. Paul illustrate the peculiarities of his style better than the two to the Corinthians. He dictated his letters, and thus speaks rather than writes to the recipients of them. In this way his letters have become a mixture of oratory, conversation, and correspondence, which is unlike any other collection of letters that is known to us.

**Occasion.**—Some five years after the founding of the Corinthian church, St. Paul was moved by three things to write the First Epistle—the news of the monstrous case of incest, perhaps brought by Stephanas and others (16: 17); the news of the factions and kindred evils, brought by some of the household of Chloe (1: 11); and the letter from the Corinthians (7: 1).

**Contents.**—The contents of the epistle are determined by the evils reported and the questions asked, and these involve a considerable number of disconnected topics. After the usual salutation and thanksgiving (1: 1-9), he deals with the factions (1: 10-4: 20) and impurity (4: 21-6: 20). He then answers their questions about marriage (ch. 7), heathen feasts (8: 1-11: 1), public worship and spiritual gifts (11: 2-14: 40), and expounds the doctrine of the resurrection (ch. 15). He ends with charges and salutations (ch. 16). These contents are more varied than those of any other epistle. They form a series of *Tracts for the Times*, and give us our first and fullest information about the institutions and ideas of the apostolic age, e. g., baptism (1: 13-17); the eucharist, which is evidently united with the *agapē*, or love-feast (10: 15-22; 11: 23-34); the ministry (12: 28, 29); public worship (14: 14-39); a creed (15: 3, 4); belief in a future state (15: 12-34); the observance of Sunday (16: 2); the holy kiss (16: 20). About these things I. Corinthians gives us the earliest information; but it does not give us the earliest stage of their development. The churches of Jerusalem and of Antioch were older than the church of Corinth.

## II. CORINTHIANS.

**Date.**—The Second Epistle to the Corinthians was written in Macedonia, in the autumn of A.D. 57, but perhaps not all at one time or place. Apparently Paul was suffering from his chronic malady (1: 9; 4: 10-12, 16). Certainly he was much depressed (1: 6; 4: 8, 9; 5: 2; 7: 4). The bearers of the letter were Titus and two others, who are not named, and about whom there have been many futile conjectures.

**Characteristics.**—This is the first chapter in ecclesiastical biography, as the First Epistle is in ecclesiastical history. It is the apostle's *Apologia pro vita sua*, being in part an autobiography; and for many details of his life it is our only source of information. It tells us much about his personal feelings, the joys and sorrows which his high office brought to him, and the humility and fortitude with which he received them. As in the former letter, and in those to Timothy and Titus, the pastoral sagacity and strength of the apostle is very prominent.

**Occasion and Contents.**—The motive for writing it was news brought from Corinth by Titus (7: 5, 6), especially as to the way in which the First Epistle had been received, and the success of the Judaizing party, who had been intriguing in Corinth, as elsewhere, against the authority of St. Paul. The contents are less varied than those of the First Epistle, but the changes from one subject to another are very abrupt. After the usual salutation and thanksgiving (1: 1-11),



he discusses the news brought by Titus (1:12-7; 16), the collection for the churches in Judea (8:1-9; 15); and his own apostolic authority (10:1-12; 13). He ends with warning and blessing (12:14-13; 13). Love and thankfulness pervade the first half of the letter, indignation and severity the second. It is less eloquent than the First Epistle, but even more intense.

### GALATIANS.

**Date.**—The Epistle to the Galatians was written before that to the Romans, but probably after those to the Corinthians, while St. Paul was journeying through Macedonia to Greece late in A.D. 57.

**The Galatian Churches.**—We are uncertain whether it is the churches in the Roman province of Galatia, which included part of Phrygia, Pisidia, and Lycaonia, or only those in Galatia proper, which are addressed by the apostle. The latter is the more probable alternative. In the Acts St. Luke seems to mean Galatia proper, and not the Roman province, when he mentions the country. Its inhabitants were a mixed people, with a strong Celtic element from its Gallic conquerors; and in the want of stability, for which St. Paul rebukes them, some have seen an example of Celtic fickleness. We gather from 4:13 that St. Paul was detained among the Galatians by illness; and this led to their conversion.

**Occasion.**—They received his preaching with enthusiasm, and became personally devoted to him. But after he left them some Judaizing teachers arrived, who affirmed that in order to be loyal Christians the Galatians must become loyal Jews and keep the Mosaic law; and to this persistent dogmatism the Galatians succumbed. This burning appeal is the result.

**Characteristics.**—The epistle is written rapidly, under the influence of strong emotion, and sweeps all before it in its fervid proclamation of the freedom of the gospel as opposed to the bondage of the law. As in II. Corinthians, Paul has to vindicate his claim to be an apostle. He has also to make clear that the Mosaic law, although divine in origin, is not binding upon Christians, because legal ordinances have been superseded by faith in Jesus Christ. Material which is roughly thrown together in this letter is worked up, together with a great deal of additional matter, into an elaborate structure in the Epistle to the Romans. Here we have the first sketches, which were afterwards enlarged and arranged in the more careful composition, which was produced when the writer was less under the influence of pressure and strong emotion. The letter is remarkable in lacking the thanksgiving, which is an all but invariable feature in the Pauline Epistles. In his severity the apostle substitutes for the thanksgiving a statement of the Galatians' defection (1:6-10).

**Summary.**—We can trace three main divisions—personal, doctrinal, and hortatory. After the introduction (1:1-10), we have a vindication of his apostolic authority (1:11-2:21), and of the gospel as superseding the law (3:1-4:31); thence we pass to a practical application of this doctrine (5:1-6:10). The conclusion he writes with his own hand (6:11-18).

### EPHESIANS.

**Date.**—This epistle belongs to the group which is called "the epistles of the imprisonment" or "of the captivity," i.e., the first Roman imprisonment, during which St. Paul wrote Philippians, Philemon, Colossians, and Ephesians. The letter was probably written and sent near to the close of the first Roman imprisonment, about the year A.D. 63.

**Characteristics.**—In all these letters he describes himself as a prisoner (Phil. 1:13, 17; Phile. 1, 23; Col. 4:10, 18; Eph. 3:1; 4:1). As

we might expect from the fact of their being written almost at the same time, there is great resemblance between the letters to the Colossians and to the Ephesians. Out of the hundred and fifty-five verses in Ephesians, seventy-eight contain expressions identical with those in Colossians. But the two epistles, although similar, are not the same. In Colossians the glory of Christ as head of the universe and of the church is magnified. In Ephesians it is the catholicity of the church itself that is set forth as the outcome of the doctrine of adoption in Christ. In Colossians it is the glory of Christ that is emphasized; in Ephesians the work of the Spirit, for it is through the Spirit that the presence and energy of Christ is continued in the church (1:13; 2:22; 4:3, 30; 5:18; 6:17, 18).

**Occasion.**—The fact that Tychicus was going from Rome to Colossæ (Col. 4:7) was an opportunity of sending a letter not only to that city, but to other Christians in Asia (Eph. 6:21). But there seems to have been no great crisis in the churches of Asia Minor calling for interference. In this respect the epistle is parallel to the Epistle to the Romans. There is little doubt that this magnificent epistle was originally a circular one, and that Ephesus was only one of the cities in the Roman province of Asia to which it was addressed. "The epistle from Laodicea" (Col. 4:16) probably refers to a copy of this circular letter to be left by Tychicus at Laodicea, on his way from Ephesus to Colossæ.

**Style.**—The language of the epistle is marked by an overflowing copiousness of expression, sometimes resulting in involved and prolonged constructions (1:3-14). The writer finds even the grand resources of the Greek language unequal to the task of conveying to others the flood of heavenly thoughts which spring up within him as his mind soars from his prison in Rome to the throne of God; this is specially the case in the first chapter.

**Contents.**—The epistle expounds the conception of the ideal church and draws practical conclusions from it. The church is the body of Christ, and the fullness of Him that filleth all in all (1:23; 4:12-16); the holy temple of God (2:20-22); and the spotless spouse of Christ (5:25-28). As the fullness of the Godhead resides in Christ, so the fullness of Christ resides in his church. This ideal church is in process of being realized. The actual church has many defects and blemishes. But "the measure of the stature of the fulness of Christ" will be reached at last (4:13); and it is the duty of each individual member to work towards this end, especially through the Christian family, which is a symbol and likeness of the church. The usual salutation (1:1, 2) and thanksgiving (1:3-4) are followed by a corresponding intercession (1:15-2:10) and a contrast between unconverted and converted Gentiles (2:11-22). The apostle's special interest in the conversion of the Gentiles (3:1-21) leads up to exhortations respecting the unity of the catholic church and the duties of its members (4:1-6:20); after which comes a personal explanation, and the concluding benediction (6:21-24).

### PHILIPPIANS.

**The Philippian Church.**—Philippi, founded by Philip, the father of Alexander the Great, and immortalized by the battle which ended the Roman republic and ushered in the empire (B.C. 42), had been thereupon raised to the rank of a Roman military colony, and made a miniature likeness of Rome. Greeks, Roman officials, and colonists, and a small colony of Jews, who had a place of prayer by the river, formed the population. St. Paul's first visit to Philippi, in company with Silas, Timothy, and Luke, is narrated by Luke with exceptional detail in one of the "we" sections (Acts 16:11-40). This was on



the second missionary journey, in or near A.D. 52. The three converts whom St. Luke mentions, and the order of their conversion, are typical: first, the proselyte purple-seller from Thyatira; next, the Greek slave girl with the spirit of divination; and lastly, the Roman jailer. Nowhere, in spite of very great persecution, was the apostle's success so great, and nowhere had he more loyal converts. They were the only congregation from which he accepted pecuniary help (4: 15), and that more than once. He was deeply attached to them as his "joy and crown," and visited them a second time towards the end of 57, and yet a third time on his return to Asia for the last journey to Jerusalem, in the spring of 58, when he stayed and kept Easter with them. They contributed, not only to his support, but to the relief of the poor Christians in Judea—a charitable work which St. Paul had very much at heart.

**Occasion and Date.**—The letter is a spontaneous expression of love and gratitude in return for the affectionate generosity of the Philippians, and is a beautiful reflection of the apostle's mind and character in its noblest and tenderest moods. It was sent by Epaphroditus, who had brought help from the Philippians to their imprisoned master in Rome, at the cost of a severe illness, which almost proved fatal, and which left him rather homesick. St. Paul generously seconded his desire to return home, and with him sent this affectionate letter (2: 25-30). It was probably the first of the group of letters written during the first Roman imprisonment.

**Contents.**—The epistle to the Philippians is the only one of St. Paul's letters to the churches in which there is no word of rebuke or disappointment. It overflows with Christian cheerfulness. "Rejoice in the Lord alway: again I will say, Rejoice" (4: 4). Like the First Epistle to the Thessalonians, it approaches the character of a private letter as an exhibition of personal feeling; hence there is very little arrangement of topics: Salutation and thanksgiving (1: 1-11); personal narrative (1: 12-26); exhortation to follow Christ (1: 27-2: 18); the missions of Timothy and Epaphroditus (2: 19-30); final charge, interrupted by a caution against those who debase the gospel (3: 1-4: 1), and resumed (4: 2-9); gratitude for their bounty (4: 10-20); greetings and blessing (4: 21-23). He looks forward to visiting them again (2: 24); and it would seem that this hope was fulfilled in the interval between the two Roman imprisonments (1 Tim. 1: 3); but in the New Testament we are told no more about Philippi.

### COLOSSIANS.

**The Epistle and Its Date.**—This epistle is the connecting link between Ephesians and Philemon. The letters to the Ephesians and the Colossians were both entrusted to Tychicus, and they have a great deal of common material. Those to the Colossians and to Philemon mention almost exactly the same group of persons. The devotion of Epaphras had caused him to be kept in Rome as a fellow-prisoner with St. Paul (Phile. 23); and therefore not he, but Tychicus, is entrusted with the letter, and Tychicus is accompanied by Onesimus, who bears the letter to Philemon (4: 7-9). The probable date is A.D. 63, shortly before the apostle's release from the first of the two Roman imprisonments.

**The Colossian Church.**—Colossæ had been a great city, but it had very much declined, and was now the smallest of the three neighbor cities in the valley of the Lycus; for Laodicea and Hierapolis were still prosperous. It was the most insignificant of the churches which have been honored by receiving a letter from St. Paul, and it is scarcely mentioned in later times. Neither in this epistle nor in the Acts is there any evidence that the apostle ever visited the Colossians. He has "heard of their faith" (1: 4, 9), and implies

that they "have not seen his face in the flesh" (2: 1). It was the Colossian Epaphras who preached Christ at Colossæ, Laodicea, and Hierapolis, being aided at Colossæ by Philemon, and at Laodicea by Nymphas (1: 7; 4: 12-15); and it was the report, brought by Epaphras to Rome, of the dangerous heresy that was spreading in Colossæ, which moved the apostle to write. This heresy was a mixture of Oriental dualism with Jewish formalism.

**Contents.**—St. Paul meets the erroneous doctrine taught at Colossæ by insisting that Christ is the one mediator between God and man. It is he, and not any series of angelic beings, that bridges the chasm between the supreme God and the universe, between the Creator and the creature. And St. Paul meets the erroneous method of combating evil by pointing out that it is in Christ that sanctification is to be gained, by purifying the heart, and not by external observances. "Christ is all and in all," is the main theme of the epistle, which is written with less finish than most of St. Paul's letters, but with all his characteristic force. After the customary salutation and thanksgiving (1: 1-8) he protests his intense interest in the Colossians (1: 9-29), which leads on to warning against errors (2: 1-3: 4), and exhortation to Christian duties as husbands, fathers, wives, mothers, children, masters, and servants (3: 5-4: 6). Personal explanations and salutations bring the letter to a close (4: 7-18).

### I. THESSALONIANS.

**Date.**—These two epistles to the Thessalonians form the earliest group among the letters of St. Paul; and the first of them is probably the earliest Christian document that has come down to us. The only book that is at all likely to be earlier is the Epistle of St. James, and that was probably written eight or nine years later. The apostle wrote the First Epistle from Corinth, in the names of himself, Silas, and Timothy, late in 52 or early in 53. The letter bears strong marks of its very early date. It was written at a time when it was expected that most Christians would live to see Christ's return, and when it was feared that those who died before he came might lose some of the blessings of his coming. The apostle corrects the latter mistake, but appears to share the former (4: 13-18); this is a strong mark of genuineness; for no one writing after St. Paul's death would have attributed to him a belief which experience had proved to be erroneous. Evidently, when the letter was written, not many Christians had died. After many had passed away without witnessing the return this erroneous expectation perished.

**The Church.**—Thessalonica was a prosperous city on the Thermaic Gulf, the capital of Macedonia Secunda, and seat of a Roman proconsul. Many Jews had settled there for the sake of its commercial advantages. St. Paul founded the church there on his second missionary journey, in company with Silas, about A.D. 52. He preached in the synagogue and converted some Jews and many proselytes. Jewish hostility was so great that after three weeks he ceased to preach in the synagogue; then many Gentiles were won over. Jewish persecution became so intense that he was obliged to leave the city; but his implacable enemies followed him to Berea, and made that place also unsafe for him. His friends sent him away to Athens, where he waited for Silas and Timothy, who had remained behind at Berea (Acts 17); and they ultimately joined him at Corinth (18: 5). But it seems that Timothy joined the apostle at Athens, as previously arranged (18: 15), and thence returned to Thessalonica, before rejoining Paul at Corinth (1 Thes. 3: 1, 2) with a report of the mistaken ideas that had arisen.

**Contents.**—I. Thessalonians shows us a young church which had embraced the faith with en-



thusiasm, but is not yet free from heathen vices, and is moreover much excited about questions respecting the end of the world, which tended to promote idleness and gossip. It is the least dogmatic of St. Paul's epistles, yet it clearly teaches the following important doctrines: that Christ is one with the Father (1: 1; 3: 11); is our Redeemer and Saviour (1: 11; 5: 9, 10); is the Lord (2: 15; 4: 16) and our Lord (2: 19; 5: 23), who is coming again from heaven (4: 14-18). After the salutations and thanksgiving (ch. 1), we have two main divisions: declarations of affection and satisfaction (2: 1-3; 13); advice and comfort, because of the triumph in the resurrection (4: 1-5: 22). In the conclusion (5: 23-28), the direction that the epistle is to be read to *all* the brethren, and not retained by a select few, is quite in place in the first letter written by the apostle to a Christian church.

## II. THESSALONIANS.

**Date.**—The Second Epistle was written before A.D. 58, but how long after the First Epistle cannot be determined; probably a number of months. Silvanus and Timothy are still with St. Paul (1: 1), and that perhaps points to his being still at Corinth. But the precaution against forged letters (4: 17), by means of which the Thessalonians seem to have been deceived (2: 2), appears to imply that they have received more than one genuine letter from the apostle.

**Contents.**—In I. Thes. 4: 15 St. Paul expects that he and most Christians will live to see the second advent. In II. Thes. 2: 2, 3 he points out that "the man of sin" must come first, whom the Lord shall "bring to nought by the manifestation of his coming" (2: 8, R. V.). This is quite consistent with the belief that most Christians will live to see the coming both of "the man of sin" and also of the Lord. The main divisions of the epistle are marked by the chapters. Salutation and thanksgiving (ch. 1); warning about the date of the advent (ch. 2); exhortation to prayer and work (3: 1-15), with benediction (v. 16) and autograph conclusion (vs. 17, 18).

## THE PASTORAL EPISTLES.

### I. AND II. TIMOTHY AND TITUS.

**The Name, "Pastoral."**—This title could not be improved. It expresses the chief characteristic of this last group of the Pauline Epistles; but it might easily mislead, for the letters, especially II. Timothy, are by no means wholly pastoral. They are suitably placed, although out of the chronological order, between the other epistles of St. Paul and that to Philemon. Like Philemon, they are personal; like the others, they treat of church practice, doctrine, and government, rather than of personal topics. Yet these church questions are treated, not (as in other epistles) from the point of view of the congregation, but from that of the minister.

**The Dates.**—The dates can only be approximately fixed. Titus and I. Timothy were written after St. Paul's release from the first Roman imprisonment, and II. Timothy was written during the second Roman imprisonment, shortly before the apostle's martyrdom in A.D. 67 or 68. Titus may have been written before I. Timothy, but it is impossible to find a place for the whole group—so evidently connected with one another, and so distinct from the preceding group—inside the period covered by the Acts.

### I. TIMOTHY.

**Author.**—Timothy would be barely thirty-five years of age when Paul, who was nearly twice as old, wrote the First Epistle to him. He had been converted as a lad by the apostle at Lystra, about A.D. 45, and was the most trusted of all

his disciples, his "beloved and faithful child." He was with Paul during his imprisonment in Rome (Phil. 1: 1; 2: 19; Col. 1: 1).

**Occasion and Date.**—After Paul's release, Timothy had been left by him in Ephesus to check erroneous doctrine, while Paul went on to Macedonia (1: 3-7) to visit his loved Philippians (Phil. 2: 24). Not knowing when he may return (3: 14, 15), the apostle writes to instruct Timothy about a variety of matters. This was probably about 65.

**Summary.**—The subjects are taken just as they occur to the writer, in an easy manner, which is perfectly natural in a genuine letter, but which a forger, writing to promote his own views, could not readily have assumed. We have the eminently Pauline salutation (1: 1, 2) and thanksgiving (1: 12-17) at the outset. Then the subjects of public worship (ch. 2), officers of the church (ch. 3), false teachers and asceticism (ch. 4), widows and elders (ch. 5), slaves, false teachers, and covetousness, (6: 1-19) are discussed; and the letter closes with a charge and a benediction (6: 20, 21).

### II. TIMOTHY.

**Date.**—The Second Epistle to Timothy was written from the prison in Rome, near the close of the second imprisonment, A.D. 67 or 68, after Paul alone and unaided had defended himself, and had been "delivered out of the mouth of the lion." It was written in the conviction that the end was near at hand.

**Occasion.**—The immediate motive of the letter is the desire to see Timothy, a desire so urgent that it is expressed four times (1: 4; 4: 9, 11, 21). But the writer takes the opportunity of expressing a great deal more than this personal wish.

**Contents.**—The apostle sends his last instructions to his disciple and delegate, and to all future ministers in the church. In its strange mixture of depression and gladness it reminds us of II. Corinthians. Death, which will free him from bonds, toil, and anxiety, and bring him home to Christ, will take him from the churches which sorely need him, and from the friends who love him and lean on him; dark days are coming, and even love is waxing cold; hence the urgent appeals all through the letter to be firm and courageous (1: 6-14; 2: 1-13; 3: 14; 4: 1-5). The conduct of Timothy occupies about one-third of the epistle, the second main subject being the present and future condition of the church (2: 14-3: 17). Towards the close the apostle speaks of himself (4: 6-21). Like the First Epistle, the letter has the thoroughly Pauline salutation (1: 1, 2), thanksgiving (1: 3-5), and benediction (4: 22); which last contains the last recorded words of the apostle of the Gentiles. Of Timothy we are told nothing further in the New Testament, excepting his release from some imprisonment, about which we have no details (Heb. 13: 23).

### TITUS.

**Author.**—Titus, like Timothy, was converted by St. Paul; unlike Timothy, he was a Gentile. He was probably the bearer of I. Corinthians, and certainly the bearer of II. Corinthians, A.D. 57. Paul writes of him to the Galatians as a person well known to them (2: 1), but we do not know when he was in that country. Apparently he was not one of the apostle's constant companions, but worked more or less independently. We have no certain knowledge of him until the epistle to him reveals him as the delegate of the apostle in Crete, where St. Paul had left him some time before, perhaps in A.D. 65. When II. Timothy was written a year or two later (66 or 67), Titus had been with Paul in Rome during his second imprisonment there, but had left him to go into Dalmatia. Whether the



plan of meeting in Nicopolis, during the winter after the writing of the letter to Titus (3: 12), was carried out or not, we do not know. On the journey from Rome to Dalmatia we lose sight of Titus. He was one of St. Paul's most trusted disciples, and apparently was a stronger man than Timothy. The apostle seems to be less anxious about him.

**Object and Contents.**—The main object of the letter is to instruct Titus how to carry on the work which Paul had left so incomplete, especially in organizing a regular ministry by the appointment of elders, and in combating false teachers. In this, the letter closely resembles I. Timothy, which was written about the same time. Like both the letters to Timothy, it has little or no arrangement. Subjects are treated as they come to the writer's mind, in a natural but not a systematic order. The rather long and solemn salutation (1: 1-4) is followed by a discussion of the needs of the Cretan church (1: 5-3: 11); after which we have personal details and conclusion (3: 12-15). Great stress is laid upon sobriety in conduct and religion.

#### THE PERSONAL EPISTLE.

##### PHILEMON.

**Character.**—This exquisite relic stands alone among the writings of St. Paul, and almost alone in the Bible. It is a private letter from an apostle to a private individual. The pastoral epistles are addressed to individuals, but they are not private. They are partly official, being written to persons who hold office in the church, and are to be read by others besides Titus and Timothy. The letter to Philemon is entirely domestic. St. Paul may have written many such letters in the course of his long ministry, but this is the only one of which we have any knowledge; and, short as it is, it reveals the apostle to us in a new, but not unexpected character, as the perfect Christian gentleman, with all a gentleman's courtesy and delicacy of feeling.

**Date.**—It was written at the same time as the epistles to the Ephesians and the Colossians (A.D. 63); and Onesimus, the bearer of it, was accompanied by Tychicus, who had charge of the two longer epistles.

**Occasion.**—Philemon of Colossæ had been converted by St. Paul. Apphia was probably his wife, and Archippus possibly his son (v. 2). Onesimus, his slave, had robbed him and fled to Rome, the common hiding-place of countless criminals. His name means "profitable," and hence the play on words (v. 11). While he was in Rome he came in contact with St. Paul, who converted him and became deeply attached to him. But at great personal sacrifice he restored him to his master, whom he begs to welcome the former slave and thief as now a brother and the apostle's child. Neither here nor in other epistles in which he treats of slaves and their masters does St. Paul order or even recommend emancipation. But he enjoins a treatment of slaves which would render emancipation either inevitable or unnecessary. If a slave is treated as a beloved brother, slavery has become an empty form. Of the effect of this letter we have no certain knowledge; but we need not doubt that Onesimus was forgiven and kindly received.

#### HEBREWS.

**For Whom Written.**—The title "To Hebrews" is very ancient, but is probably not original. The addition of "The Epistle" describes the writing fairly well; but until near the end of it, it is more of an essay than a letter. The writer himself calls it a "word of exhortation" (13: 22). The unsupported statement of Clement of Alexandria (c. A.D. 200) that it was originally "written

in the Hebrew language (*i.e.*, the later Aramaic) and translated by Luke," is contradicted by the vocabulary and style of the treatise, which is written in pure and unfettered Greek. The numerous quotations from the Old Testament are all of them, excepting that in 10: 30, taken from the Septuagint, even when the Septuagint differs from the Hebrew. The writing is not addressed to Hebrews generally, but to some definite community of Hebrew Christians in which there were few or no Gentiles. Probably it is the Christians at Jerusalem, or at some other place in Palestine, that ought to be regarded as the first recipients of the treatise. It was here that the temptation to apostatize and go back to Judaism was specially great; and the writer again and again warns his readers against this danger as one of a really awful character (2: 1-4; 3: 6, 14; 4: 1, 14; 6: 1-8; 10: 23, 26-31; 12: 13, 16, 17).

**Date and Place.**—The epistle was certainly written before the destruction of Jerusalem (A. D. 70); and 12: 4 suggests that neither the Neronian persecution nor the martyrdom of James the Just had taken place. If so, the treatise cannot be later than A.D. 62.

The place from which he wrote is quite uncertain. "They of Italy salute you" (13: 24) may mean, either that people in Italy send greetings to the recipients of the epistle, or that people from Italy, *i.e.*, Italians who are away from their home, send greetings.

**Authorship.**—The chief question regarding this epistle is the author, about whom we must still confess, as Origen did more than sixteen centuries ago, "Who wrote the epistle, God alone knows." In the earliest Greek MSS. it is placed among the epistles of St. Paul. The Syriac, later Greek, and Latin MSS. place it where we have it, as an appendix to the Pauline collection. The different portions of the church were not agreed regarding it. St. Paul, St. Luke, Apollos, and Barnabas have all been accredited with the authorship.

Two things are certain: The writer was not St. Paul, who did not have the gospel "confirmed unto him by them that heard" (2: 3), but by Jesus Christ himself (Gal. 1: 1); and the writer was under strong Pauline influence, as the whole treatise shows. Several other things are probable. The writer was a born Jew; a Hellenist, well versed in the Septuagint and in the Alexandrian type of Jewish theology; a companion of Paul and a friend of Timothy, but working independently of the apostle; a person with a keen interest in the Hebrews of Palestine. As it is possible to place Barnabas among those who received the gospel from "them that heard," the very early African tradition that he is the author may be true. About author, place, and exact date of the epistle we must be content to remain in uncertainty. However, its apostolic power and inspiration, and its right to a place in company with the writings of apostles, are indisputable.

**Summary.**—There is no Pauline salutation or thanksgiving; the writer goes direct to his main thesis: The finality of the revelation made by the Son, who is superior to the angels (chs. 1, 2); Moses and Joshua, the founders of the old dispensation, Jesus the founder of the new (chs. 3, 4); the universal and absolute high-priesthood of Christ (chs. 5-7); Christ's priesthood the fulfillment of Jewish expectations (8: 1-10: 18); exhortations to use their privileges, to remember the triumphs of the faith, and to profit by the lessons of the past (10: 19-12: 17); personal instructions and conclusion (13: 18-25).

#### III. THE GENERAL EPISTLES.

St. James and the six writings which follow it constitute the group known as "The Catholic Epistles." They are called "Catholic," or "Gen-



eral," because they are not addressed to any particular church, but to a wide circle of readers. St. Paul had written to seven churches—Thessalonica, Corinth, Galatia, Rome, Philippi, Colossae, Ephesus; and here we have seven epistles without address to any particular church; therefore, they may be called "General," or "Catholic." This group was anciently placed immediately after the Acts, a place which suits their character very well; and in the group itself the Epistle of St. James has almost always stood first.

### ST. JAMES.

**Author.**—There is scarcely any doubt that the writer was James the Just, the brother of the Lord and the first overseer of the church of Jerusalem. As such he had very great influence, and was regarded as of apostolic rank. But the fact that he was not one of the Twelve explains the ignorance respecting the existence of his epistle which prevailed in the early church, especially in the West. It was mainly in the East, and among Jews and Jewish Christians, that James the Just was so revered. As the brother of the Lord he had been much in the society of Christ before he had learned to believe on him; and this accounts for the numerous reminiscences of Christ's words which we find in his epistle, and which seem to be independent of the reports of his words contained in the Gospels.

**Date.**—James was put to death in A.D. 62 or 63, and therefore his letter cannot be placed later than that date, at which time possibly none of our Gospels were in circulation. It may, however, have been written fourteen or fifteen years earlier than 62; and in that case would not only be earlier than any of our Gospels, but would be the earliest book in the New Testament. But a later date is more probable.

**Character.**—The letter is addressed to the Christian Jews of the Dispersion, *i.e.*, the Jews outside Palestine, especially in Syria and Egypt. Here and there perhaps the writer turns aside and addresses unconverted Jews (4: 1-4; 5: 1-6); but the letter as a whole is addressed to humble and suffering communities of Jewish Christians. There are striking parallels between this epistle and that to the Romans (Jas. 1: 3, 22; 4: 1, and Rom. 5: 3; 2: 13; 7: 23); and also between this and I. Peter (Jas. 1: 2, 3, 10, 11; 4: 6; 5: 20, and I. Pet. 1: 6, 7, 24; 5: 5; 4: 8). In neither case can we be sure which is the earlier writing.

**Summary.**—The letter has no plan, and scarcely admits of analysis. It begins and ends with exhortations to patience and practical piety (1: 2-27; 5: 7-20), while the central portion (2: 1-5: 6) is largely taken up with rebukes. "Deeds, not words" is the theme throughout. The readers are warned against barren orthodoxy, deadly covetousness, and presumptuous worldliness, and are comforted under present and threatening temptations and sufferings. The famous passage on faith and works (2: 14-26) is written without any reference to the teaching of St. Paul. St. Paul contrasts works of the law with faith in Jesus Christ. St. James says nothing about either the law or Jesus Christ, and contrasts works of mercy with the mere belief that there is a God.

### I. PETER.

**Author, Date, and Place.**—Excepting the four great epistles of St. Paul, there is no book in the New Testament of which the authorship is better attested than the First Epistle of St. Peter. The questions open to doubt are when and where he wrote it. Peter remained in the East after his release from prison at Jerusalem (Acts 15: 7), and at Antioch (Gal. 2: 11). It is possible rather than probable that he visited Corinth (I. Cor. 1: 12). Of a visit to Italy there is no trace. When St. Paul wrote to the Romans, A.D. 58, no apostle had as yet visited Rome (Rom. 1:

11-15; 15: 20-24). If such an apostle as Peter had preached there, Paul could not have written thus. The "fiery trial" which awaits the readers of I. Peter (4: 12) seems to point to the persecution under Nero. If this is correct, we must place the epistle either in or after A.D. 64, a date which fully explains the writer's acquaintance with Romans, Ephesians, and St. James. The letter itself indicates where it was written. "She that is in Babylon, elect together with you, saluteth you; and so doth Marcus my son" (5: 13). It is scarcely doubtful that this means the church of Rome. Babylon had long been a name for Rome among the Jews; and such a name would have special point during the Neronian persecution.

**Motive.**—The address of the letter is figurative, as Babylon is figurative. The letter is written "to the elect who are sojourners of the Dispersion in Pontus, Galatia," etc. This probably means those Christians who had fled from Nero's persecution and taken refuge in Asia Minor. The chief motive of the letter is to inspire patience and hope amid tribulation and persecution, and steadfastness under temptation. It beautifully illustrates the special mission of Peter to feed the flock of Christ, in supplying Christians through all ages with spiritual sustenance and refreshment, especially in times of trial.

**Contents.**—There are (1) an exhortation to perseverance under persecution (1: 1-2: 10); (2) admonitions to discharge of particular duties (2: 11-3: 13); (3) the enforcement, by the example of Christ, of duties of patience and holiness (3: 14-4: 19); directions for officers of the church and members, with salutations (5: 1-14).

### II. PETER.

**Authorship.**—The authorship of the Second Epistle is one of the most perplexing problems in New Testament criticism. The writer of the Epistle to the Hebrews veils his personality. The writer of II. Peter seems to give every opportunity of identification. He is "Symeon Peter, an apostle of Jesus Christ" (1: 1), whose death Christ foretold (1: 14), who was present at the transfiguration (1: 18), and was the author of I. Peter (3: 1). The difficulties of admitting the writer's claim to be the chief of the apostles are serious; but the difficulties of rejecting it are not less serious. "In style and diction it is very unlike I. Peter." But most of these difficulties were known in the fourth century, when evidence which is no longer available was in existence; and in spite of them the epistle was finally accepted as apostolic.

**Date and Address.**—It was probably written shortly before the apostle's death, and therefore probably in Rome. It is addressed to all Christians (1: 1), but especially to the recipients of the First Epistle (3: 1).

**Contents.**—There are striking resemblances between II. Peter and I. Peter, and between II. Peter and the speeches of St. Peter as reported in the Acts. In I. Peter there are borrowings from St. Paul and from St. James; and it need not startle us if in II. Peter we find borrowings from St. Jude. The letter begins and ends in exhortations to grow in grace and knowledge (1: 3-21; 3: 14-18), the central portion being occupied with warnings and predictions regarding the certainty of the punishment of the impenitent, and of the future judgment (2: 1-3: 13), which are the main object of the epistle.

### I. JOHN.

**Author and Date.**—It is admitted on all sides that I. John is by the author of the fourth Gospel, and that testimony to either book may be accepted as testimony to the other. The epistle was no doubt written at Ephesus, where St. John spent most of the last thirty years of his life; and it was probably written A.D. 85-95.



**Characteristics.**—The epistle is rightly called catholic, or general, as being addressed to the church at large. St. John may have had the Christians of Asia Minor specially in view when he wrote, but he does not specially address them, and the writing is more like a homily than a letter. It is a companion to the fourth Gospel, the thoughts and words of which it frequently reproduces. It refers to the Gospel, and comments on it repeatedly, with a view to confirming and enforcing it. The Gospel is historical, and only indirectly controversial; the epistle is moral and practical, and sometimes is intentionally polemical. The one exhibits the person of the Christ; the other sets forth the duty of the Christian, who will often have to oppose error. It is the final utterance of "the glorious company of the apostles" to Christendom. It soars above the other epistles and consummates them. It breathes an atmosphere in which the agitation caused by minor collisions is not felt, and every other opposition is merged in the great conflict between light and darkness, truth and falsehood, love and hate, righteousness and sin, life and death.

**Contents.**—The epistle is much harder to analyze than the Gospel. The divisions melt into one another so that the transitions are scarcely perceptible. There is an introduction (1: 1-4) and a conclusion (5: 13-21). What lies between falls into two main divisions, the first of which (1: 5-2: 28) is influenced by the thought "God is light," the second (2: 29-5: 12) by the thought "God is love." It is possible to subdivide these; but it is difficult to say where each section begins and ends, and also to state satisfactorily the exact subject of each.

## II. JOHN.

**Author and Date.**—It is generally admitted that the Second and Third Epistles are by the same hand. "The elder" who wrote these reproduces the style of St. John with such marvelous felicity that it is reasonable to believe that they, as well as the First Epistle and the Gospel, are by the apostle. This letter was no doubt written from Ephesus during about the same period of St. John's life as the First Epistle.

**Contents.**—The First Epistle is certainly addressed to the church universal, the third equally certainly to an individual man; the second may be addressed either to a local church or to an individual woman. The latter alternative is the more probable, owing to the great similarity between the Second and Third epistles. But when we have decided that the "elect lady" (or the "elect Kyria," or the "lady Electa") is an actual person rather than a figurative name for a particular church, we must be content to know no more about her than the letter itself reveals. Like Philemon, II. and III. John are precious examples of the private correspondence of an apostle, the one being addressed to a Christian lady, the other to a Christian gentleman. In the former the apostle states that he has seen some of the lady's children, who, to his great joy, are leading Christian lives. But there are others of her children of whom this could not be said; and this painful fact makes him write to her before coming to visit her. Has she been indiscreet in exposing them to unsound teaching? Hospitality and benevolence ought not to be exercised in such a way as to further the success of evil.

## III. JOHN.

**Date and Place.**—The Third Epistle was written probably about the same time as the other two, and from the same place. It is addressed to Gaius, who seems to be a well-to-do layman.

**Characteristics.**—Like that to Philemon this epistle has importance far beyond its length. It professes to be written by a person of great

authority, who speaks of opposition to himself as "prating against us with wicked words," and as conduct which cannot be passed over. The letter is mainly a narration of facts, which undesignedly throw valuable light upon the condition of the churches of Asia, and reveal a state of things quite in harmony with what we learn elsewhere, showing us episcopacy already in existence in a congregation which may easily have been founded thirty years previously by St. Paul or one of his disciples. All three of the epistles differ in one particular from both the fourth Gospel and the Revelation; they contain no quotations from the Old Testament.

**Contents.**—He is commended for his hospitality, is warned not to imitate the intolerance of Diotrephes, and is told by way of contrast of the excellence of Demetrius, who is perhaps the bearer of the letter. The two contrasted characters are sketched in a few masterly touches with the same skill that is exhibited so often in the fourth Gospel. The hospitality which Gaius practiced and which Diotrephes forbade on pain of excommunication, was general in the primitive church (Rom. 12: 13; I. Tim. 3: 2; 5: 10; Tit. 1: 8; Heb. 13: 2; I. Pet. 4: 9); and at a very early date it began to be abused. The "Teaching of the Twelve Apostles," which is perhaps not much later in date than this epistle, rules that any teacher who stays more than two days with his entertainer, or asks for money when he departs, is a false prophet (11: 5, 6); and an ordinary wayfarer is not to exceed three days (12: 1, 2).

## ST. JUDE.

**Author.**—The last of the Catholic, or General, Epistles is not written by "Judas (not Iscariot)" (John 14: 22), otherwise called Thaddæus, and perhaps Lebbaeus (Matt. 10: 3; Mark 3: 18), who was the son of James (Luke 6: 16; Acts 1: 13); but, as the letter itself states, by Judas the "brother of James," i. e., the Lord's brother. The writer of this epistle is the brother of the writer of the Epistle of James; and both of them were brethren of the Lord. Religious feeling would deter them from stating this; and they knew that to be the "servant of Jesus Christ" was much more than being his actual brother (Luke 11: 27, 28). There had been a time when they had been the latter, and yet had refused to become the former (John 7: 5). The writer of the letter is evidently a Jewish Christian, who, while addressing all that are called, has Jewish Christians chiefly in his mind. It is possible that the letter was written about A.D. 66, from Jerusalem, though nothing is really known of the date and place.

**Object.**—As to its object, the letter itself informs us that, while St. Jude was intending to write a more comprehensive epistle, the entrance of ungodly men into the church caused him to write at once about the crisis which this disastrous invasion produced. All Christians must forthwith be urged to be unflinching in their defense of the truth against errors so monstrous and destructive as the libertinism which these intruders preached and practiced.

**Summary.**—(1) Salutation and reason; (vs. 1-4); (2) historical argument regarding punishment and its application (vs. 5-10); (3) description of the evil-doers, and applications of prophecy (vs. 11-19); (4) exhortation (vs. 20-23); (5) benediction and praise (vs. 24, 25).

## IV. PROPHETIC.

### REVELATION.

**Authorship and Date.**—Excepting I. Corinthians, no book in the New Testament is quoted with the author's name earlier than the Revelation. Justin Martyr in his Dialogue with Trypho the Jew (c.A.D. 140) says, "There was with us a man



named John, one of the apostles of Christ, who in the revelation made to him"—and then he gives the substance of Rev. 20: 3-6, very much abbreviated (*Try.*, 81). The book itself nowhere expressly claims to be written by the apostle. There are some very striking similarities to John's Gospel, as well as great differences, but the similarities are mainly in details, while the differences lie in the general character of the books. There are many scholars who hold that only in one way is it credible that the same person wrote both books, viz.: if the Revelation was written first, and a good many years elapsed before the Gospel was written. In fifteen or twenty years the rugged Greek of the Apocalypse might have been improved into the smooth Greek of the Gospel and Epistles, and other very considerable changes of style might have taken place. At Ephesus St. John would be constantly speaking Greek and rarely speaking Aramaic, and he would be in contact with persons who would influence his style. But Irenæus, who was the disciple of Polycarp, the disciple of the apostle John, tells us that the vision of the Revelation "was seen at the end of the reign of Domitian" (A.D. 95 or 96). As St. John died early in the reign of Trajan (A.D. 98-100), at the age of about a hundred, there is no possibility of finding the necessary interval between the Revelation and the Gospel, if Irenæus is correct; and it is unlikely that St. John wrote anything when he was nearly a hundred years of age. But Irenæus may have been mistaken. The apostle may have been exiled when Domitian was city prætor after the downfall of Vitellius (A.D. 69); and Irenæus, knowing that Domitian was connected with the exile, may have assumed that it took place when Domitian was emperor. When this early date (A.D. 68-70) for the Apocalypse is admitted, the apostolic authorship follows almost as a necessity. The place where the vision was written down was probably Patmos; but what was seen on the island may have been recorded after it was left. The point is unimportant, for it throws no light on the difficulties.

**Characteristics.**—Although several books of the New Testament were probably written after the Revelation, yet its position at the end of the series is appropriate. It is the one prophetic book in the New Testament, which it closes. It gathers up preceding prophecies respecting the coming of the Messiah and the kingdom of heaven upon earth, and translates them into anticipations of the new advent, the new heavens, and the new earth. Its main theme is, "I come quickly"; and its object is to awaken in the believer the response, "Amen: come, Lord Jesus." This it does by confirming his faith under great tribulation, and by showing that the church, while in conflict with evil and enduring much suffering, is ever winning victories, and will absolutely triumph at last. The first three chapters of the book, and the last two, are comparatively easy to understand, and are full of instruction and encouragement to the simplest Christian. But the intermedi-

ate chapters are full of dark visions, the exact meaning of which we are not likely to discover until the Lord comes. They are allegories and parables, for the interpretation of which we at present lack the means. But even in this obscure portion of the book there are occasional passages of very great beauty and comparative clearness.

**Interpretations.**—There are three schools of interpreters, the Præterist, the Continuous, and the Futurist. The Præterists consider that the prophecies refer to events which are now past, and especially the overthrow of Jerusalem and of heathen Rome. The Continuous, or Historical, interpreters regard the book as a series of prophecies which have always been, and continue to be, in course of fulfilment. Some of its predictions have already been verified, others are in process of being so, while others again are as yet wholly unfulfilled. The results reached by this method differ enormously in details, e.g., as to whether the millennium is past or future, and what is the meaning of the number of the beast. The Futurists place the fulfilment of the whole series of predictions immediately before or after the second coming of Christ.

**Summary.**—Like the fourth Gospel, the Revelation has a prologue and an epilogue, between which (1: 19; 22: 5) the Revelation proper lies. This consists of seven visions, in which the symbolical numbers, three, four, seven, and twelve, are frequent. There are occasional interludes between the parts: (1) The vision of the throne of God and of the Lamb (chs. 4, 5); (2) the vision of the seven seals (6: 1-8: 1); (3) the vision of the seven trumpets (8: 2-11: 19); (4) the vision of the woman and her enemies (12: 1-13: 18); (5) the vision of the Lamb and the angels of judgment (ch. 14); (6) the vision of the seven vials of wrath (15: 1-16: 21); (7) the vision of final triumph (17: 1-22: 5). The book ends, as it began, with the certainty of Christ's coming, and of his perfect victory over his enemies, Satan, and sin, and death. Those who hate and oppose him shall be destroyed. Those who love and serve him shall reign with him in everlasting blessedness, in comparison with which their sufferings in this life are as nothing. And it is the prayer and expectation of the seer and of his readers that the glorious consummation is near at hand. "Yea: I come quickly." "Amen: come, Lord Jesus."

**BOOKS OF REFERENCE:** Kerr's *Introduction to New Testament Study*; Weiss' *Manual of Introduction to the New Testament*; McClimount's *New Testament and Its Writers*; Bleek's *Introduction to the New Testament*; Gode's *New Testament Studies and Introduction to the Epistles of St. Paul*; Dodd's *Introduction to the New Testament*; Salmon's *Introduction to the New Testament*; Bengel's *Gnomon of the New Testament*; Alford's *New Testament for English Readers*; Upham's *Thoughts on the Holy Gospels*; Gloag's *Introductions to the Pauline Epistles, Catholic Epistles, and Johannine Writings*; Westcott's *Introductions to the Epistles to the Hebrews and Epistles of St. John*. Consult books under PART II., NEW TESTAMENT CHRONOLOGY, HARMONY OF THE GOSPELS, APOSTOLIC HISTORY, and GENERAL LIST, page 144.

## NEW TESTAMENT APOCRYPHA.

By REV. WILLIAM HEBER WRIGHT, M.A., RECTOR OF ST. GEORGE'S, WORTHING.

A NUMBER of writings professing to supplement the New Testament, and which may be styled for convenience "*New Testament Apocrypha*," were known in the early ages of the church. These writings, which were always carefully excluded from the canon, may be arranged in four divisions: (1) *Gospels*, (2) *Acts*, (3) *Apocalypses*, and (4) *Epistles*.

**I. Gospels.**—According to the unanimous opin-

ion of critics, these are mostly forgeries of little value, of no literary merit, and abounding in inaccuracies. They throw some light upon early Christian thought, are useful in tracing the growth of legends, and of value in the defense of the canonicity of the genuine writings of the New Testament. The apocryphal gospels presuppose the existence of the canonical, as is apparent not only from their quotations from the



evangelists, but also from their silence in reference to many events in the life of Jesus.

1. The most important of the apocryphal gospels is the *Protevangelium of James*, extant in some 50 MSS., written in Greek, and containing 25 chapters. It gives particulars respecting the birth of the Virgin Mary, partly in imitation of the story of Hannah in the Old Testament.

2. *The Gospel of the Pseudo-Matthew* consists of 42 chapters. This book is extant only in Latin, though perhaps originally written in Greek. The date of this work is about the fifth century; its contents are based upon the *Protevangelium*.

3. *The Gospel of the Nativity of Mary* is a short book of 10 chapters, in Latin. The book shows the growing veneration for the Virgin.

4. *The History of Joseph the Carpenter* was originally written in Coptic, but was also translated into Arabic. The book was written, probably after the fourth century, with the object of giving Joseph a share in the honor then accorded to the Virgin.

5. *The Gospel of Thomas* is contained in Greek MSS., probably of the fourteenth and sixteenth centuries, though it is probably almost as old as the *Protevangelium*.

6. *The Arabic Gospel of the Infancy* also contains legends of our Lord's childhood.

7. *The Gospel of Nicodemus* is divided into two portions, treating of different subjects, the first being "*The Acts of Pilate*." The second part relates Christ's descent into the underworld.

8. *The Gospel of Peter*, discovered in a tomb in Egypt in 1886, published in 1892.

A few brief documents may be conveniently mentioned here, viz.: *The Assumption of Mary*; *The Correspondence between Abgar, King of Edessa, and Jesus*; *The Epistle of Lentulus*; *The Story of Veronica*; *The Giving up of Pilate*, and other documents relating to Pilate; *The Death of Pilate*; *The Narrative of Joseph of Arimathea*; *The Saviour's Revenge*.

II. **The Acts**, though abounding in extravagances, are superior to the apocryphal gospels. They are romantic in character, and tinged with an Oriental coloring. The principal ones are *Acts of Peter and Paul*, *The Acts of Paul and Thecla*, *The Acts of Barnabas*, *The Acts of Philip*, *The Acts and Martyrdom of Andrew*, *The Acts of Andrew and Matthias*, *Acts and Martyrdom of Matthew*, *Acts of Thomas*, *The Martyrdom of Thomas*, *The Martyrdom of Bartholomew*, *The Acts of Thaddæus*, *The Acts of John*.

III. **Apocalypses**.—Clement of Alexandria, in the third century, and other writers, have preserved fragments of the so-called *Apocalypse of Peter*.

*The Apocalypse of Paul* is a description of what the apostle saw and heard when caught up into the third heaven (II. Cor. 12).

IV. **Epistles**.—The books grouped under this head are of real value, and ought not to be classed as New Testament Apocrypha. They may, however, conveniently be given here, as contained in Hilgenfeld's *Novum Testamentum Extra Canonem*, or "New Testament Outside the Canon." Fragments of other works included by Hilgenfeld are here passed over.

1. *The Epistle of Barnabas* was probably written during the reign of Vespasian (A.D. 70-79). The original Greek text forms a portion of the celebrated Sinaitic MS. discovered by Tischendorf in 1859. In that important Codex, *Barnabas* and the *Shepherd of Hermas* (see below) come after the book of the Revelation. The author was probably a Gentile Christian, poorly acquainted with the Old Testament, who occupied the position of a teacher in the church of Alexandria, to which the letter is addressed.

2. *The Epistle of Clement*.—The genuineness of this epistle is admitted by all. The writer is often reckoned fourth bishop of Rome. The epistle originated as follows: The church at Corinth, distracted by dissensions calminating in the dismissal of certain presbyters, appealed for advice to the church at Rome. The counsel thus solicited came after some delay caused by "calamities sudden and repeated." These calamities were probably entailed by the persecution under Domitian, which would fix the date of the letter near the close of the first century. The epistle contains an earnest exhortation to humility and "godly peace," enforced by examples and precepts culled from the Old and New Testaments. The style approaches most nearly that of the apostolic epistles. The writer incidentally alludes to the martyrdom of Paul at Rome, and also of Peter, though where the latter suffered is not stated. This epistle is quoted by writers of the second century, and was read in churches, which shows that it was held in esteem.

3. *The Second Epistle of Clement* is admitted to be spurious.

4. *The Shepherd of Hermas* occupies a unique position among the writings of the sub-apostolic age. The writer speaks of himself as a contemporary of Clement of Rome, which city was the scene of his visions. The first part of the book contains *four visions*, in which the church is depicted under various forms. The second part contains *twelve commandments*, given to Hermas by an angel. The last portion of the book contains *similitudes*, in which the church and Christian virtues are represented under symbolic forms. The book was intended to denounce prevalent sins and to announce impending judgment.

5. *The Didache, or Teaching of the Twelve Apostles*, is in Eusebius' list and in the enumeration of Athanasius. The work was practically unknown until its discovery by Bryennios in the MS. at Constantinople. The first part consists of a number of *precepts* arranged after the order of the Ten Commandments, and as comments on them. There is reason to believe that the *precepts* may have been derived from some pre-Christian Jewish manual of instruction for proselytes, and that the author of the *Didache* gave it a distinctive Christian coloring, preserving at the same time its systematic arrangement.

The accepted date of the *Didache* is the close of the first or the beginning of the second century. Its antiquity gives great importance to its contents.

# PART IV.—THE CHRONOLOGY AND HISTORY OF THE BIBLE AND ITS RELATED PERIODS.

## OLD TESTAMENT CHRONOLOGY.

By REV. OWEN C. WHITEHOUSE, M.A., PROFESSOR OF HEBREW, CHESHUNT  
COLLEGE, NEAR LONDON.

**I. Eras.**—By the use of *eras* in chronology we mean the precise determination of dates, by a continuous series of years, reckoned from a definite *terminus a quo*. At different ages in the past history of the world, and among different nations at the present time, various *eras*, or chronological starting-points, have been adopted, for the purpose of measuring and recording the progress of time and of events. Thus the *era* in use among European nations is the *Christian*, the starting-point being the assumed<sup>1</sup> date of the birth of Christ, while that which is employed by Turks, Arabs, and other nations of Islam is the Mohammedan *era* of the *Hejira*, or flight of the prophet from Mecca to Medina, in the year 622 A.D. of our Christian *era*.

**II. Seleucid Era.**—Passing over the numerous modes of dating events in use among the nations of antiquity, the biblical student should take special note of the *Seleucid era*, which dates from the occupation of Babylon by Seleucus Nicator, in the year 311 B.C., twelve years after the death of Alexander the Great. It became the current mode of computing chronology among all the Greek countries bordering upon the Seleucid kingdom, as well as in that kingdom itself. Among the Jews it prevailed as late as the 15th century A.D. It is important for us to take note of this system, as the writers of the books of Maccabees date events according to this chronological method of computation, which prevailed in the Seleucid kingdom.

**III. Persian Period.**—As we retrace our steps along the centuries, we pass from definite to less definite landmarks of time. As we pass from the Greek period into the Persian, Babylonian, and Regal periods, we no longer possess the guidance of a definitely fixed chronological *era* which can be reduced readily to terms of our own, but with the reign of each successive monarch there is a fresh chronological adjustment, and thus with each fresh adjustment arises a possibility of error or inaccuracy. Sources of error we shall now find to accumulate, which ultimately render the absolute accuracy of chronological statement or adjustment impossible. During the Persian period, however, we have fairly definite *data* to guide us in the literature of the Old Testament belonging to that epoch, for in the post-exilic period time is uniformly reckoned from the accession of the reigning Persian sovereign. The last chronological reference of this kind to be found in the Old Testament is that of Neh. 13: 6, where Nehemiah refers to a visit paid to Artaxerxes I. (Longimanus) in the thirty-second year of that monarch's reign, *i.e.*, 433 B.C.

**IV. Babylonian Period.**—Here we find dates given sometimes in terms of the years of Nebuchadnezzar's reign, and sometimes in that of the Judean King. Jer. 25: 1; 26: 1, are

examples of this latter practice, while Jer. 52: 28-30; II. Ki. 24: 12; 25: 8, are examples of the former, which is likewise maintained in the book of Daniel (2: 1; 7: 1; 8: 1; 9: 1; 10: 1). We thus see that there is no difference in the mode of reckoning time, when we compare the annals and prophetic discourses that refer to the Babylonian period with those that refer to the Persian epoch that immediately succeeded it.

**V. The Hebrew Regal Period.**—Here again the same mode of chronological statement appears as in the two preceding periods. Events are dated from the year of accession of the reigning monarch. But as we enter the 8th century a new element complicates the chronological problem, and greatly enhances the possibilities of error. We refer to the parallel chronology of the reigns of the kings of Judah and of those of the kings of Israel. It is not possible to enter fully into the vexed question of the chronology of this period. It is sufficient to say, at the outset, that it is impossible to maintain the absolute accuracy of the numbers as they stand in the biblical records, in the form in which they have come down to us. These records have passed through repeated transcriptions, and, in earlier periods, redaction and revision. This alone is sufficient to account for error, especially when we consider the many difficulties arising from materials, form of Hebrew characters, etc.

But there were doubtless other elements besides the conditions involved in ancient modes of writing which contributed to produce error.

1. Allusion has already been made to the multiplication of the possible sources of mistake from the fact that each successive reign formed a fresh point of departure. Add to this that we have likewise two series of reigns with their synchronistic adjustments or cross-references, and it will be easily perceived that a single error in this complex harmonistic scheme will be likely to generate others.

2. The most serious difficulties in the biblical chronology occur during the period covered by the Assyrian invasions of northern Israel, when the annals of the kings of Israel must have been defective because of the ravages of the invaders.

3. Some of the discrepancies are apparent rather than real, and were due to the different method of reckoning which prevailed among the ancients (Romans as well as Jews) as compared with our own. Thus, in computing time, the Hebrews reckoned both the initial and final date. What happened on the third day is said to happen "in" or "after three days." There does not seem, however, to have been any uniform mode of applying this principle. We do not know for certain whether the final fractional year of the king's reign was counted as a whole one for that reign or for that of his successor. From these considerations it results that, in reducing Hebrew chronology to terms of our own, it may be possible to lengthen or shorten a given reign by a year, without doing any violence to the statement of Scripture.

<sup>1</sup> We say *assumed* date, since our chronology is based upon that of Dionysius Exiguus (in the 6th century), which places Christ's birth in the year 754 of the *Roman era* (reckoned from the foundation of Rome). But it can be shown that Herod's death did not take place later than 750 A.U.C.



4. Years were reckoned by months, each month being a "moon" of 29 or 30 days. The entire year would thus consist of about 354 days. To equate this with the solar or astronomical year, intercalary months were needed from time to time. (See *Hebrew Calendar*, p. 85.)

When we examine the biblical chronology, internal discrepancies are exhibited as we compare the total of successive north-Israelite reigns with that of the reigns of successive Judean monarchs.

Among the contributing causes which produced this discrepancy the most potent were probably: (1) the defective record of the northern kingdom; (2) the synchronistic scheme which introduced consequent errors to an even more serious extent in Judean chronology.

**VI. Period from the Exodus to the Reign of Solomon.**—This entire period, dating from the exodus to the building of the temple in the fourth year of Solomon's reign, is stated in I. Ki. 6:1 to be 480 years. On the other hand, we have a series of chronological statements in the book of Judges. It must be confessed that the latter chronology is full of uncertainty. The successive periods of rule under the judges amount to 410 years. To this we add 40 years of Eli's administration, which gives us a total of 450 years. This exactly coincides with Paul's statement in Acts 13:20. But it will be seen that, if we add to this, on the one side, 40 years of desert wanderings and Joshua's life in the promised land, and, on the other, the life of Samuel and Saul, and 40 years of David's reign, we reach a total considerably in excess of 480 years. But there can be little doubt that all estimates based on a summation of the numbers contained in the book of Judges are greatly in excess of the actual period covered by their rule. It is quite possible that some of the rulers were contemporaneous, and that the narratives are not to be regarded as a mere sequence. This of course would greatly reduce the length of the period.

**VII. Period of the Settlement and Oppression of Israel in Egypt.**—Here we are met by two traditions respecting the duration of this interval, based respectively upon the Hebrew Masoretic text of Ex. 12:40, and upon that of the LXX. The Hebrew text translated in our Revised Version reads thus: "Now the sojourning of the children of Israel which they sojourned in Egypt was 430 years." But the LXX. renders, "Now the sojourning of the children of Israel which they sojourned in Egypt and in the land of Canaan [Codex Alex. adds, "both he and their fathers"] was 430 years." Thus the LXX. understood the period of 430 years to include the stay of the patriarchs in Canaan and the servitude of their descendants in Egypt. The Septuagint tradition was very largely accepted in ancient times. It is adopted by the Samaritan version, by St. Paul in Gal. 3:17, where it is said that the law came 430 years after the covenant with Abraham; also by Josephus (*Antiq.*, ii., 15, 2), Targum of Jonathan, Aben Ezra, Rashi, and other Jewish and Christian writers. On the other hand, the Masoretic text derives most support from the Old Testament itself. In Gen. 15:13, 400 years are given in round numbers as the duration of Israel's affliction (so also LXX. on this verse), and this passage is cited by Stephen (Acts 7:6). Moreover, the Masoretic tradition is upheld by the Targum of Onkelos, Peshitto Vulgate, and Saadia.

**VIII. Patriarchal Period.**—Again we are confronted by diverse traditions. These we shall content ourselves with presenting in a tabulated form. From the tables the reader will observe that, since the actual passage of time is marked by the successive ages of the patriarchs in begetting their respective first-born sons, recorded in the genealogical list, the summation of the left-hand column shows us, in the three schemes

appended below, the length of the patriarchal period in each case down to the birth of Abraham. This period, according to the computation of the LXX., is 1466 years longer than the same period as measured by the data of our Hebrew text.

| PATRIARCHS.   | HEBREW<br>TEXT OF<br>OUR BIBLE.   |                         | SAMARITAN<br>TEXT.                |                         | SEPTUAGINT<br>(LXX.).             |                         |
|---------------|-----------------------------------|-------------------------|-----------------------------------|-------------------------|-----------------------------------|-------------------------|
|               | Age at<br>birth of<br>first-born. | Total<br>life-<br>time. | Age at<br>birth of<br>first-born. | Total<br>life-<br>time. | Age at<br>birth of<br>first-born. | Total<br>life-<br>time. |
| Adam, . .     | 130                               | 930                     | 130                               | 930                     | 230                               | 930                     |
| Seth, . .     | 105                               | 912                     | 105                               | 912                     | 205                               | 912                     |
| Enosh, . .    | 90                                | 905                     | 90                                | 905                     | 190                               | 905                     |
| Kenan, . .    | 70                                | 910                     | 70                                | 910                     | 170                               | 910                     |
| Mahalalel, .  | 65                                | 895                     | 65                                | 895                     | 165                               | 895                     |
| Jared, . .    | 162                               | 962                     | 62                                | 847                     | 162                               | 962                     |
| Enoch, . .    | 65                                | 365                     | 65                                | 365                     | 165                               | 365                     |
| Methuselah    | 187                               | 969                     | 67                                | 720                     | 167                               | 969                     |
| Lamech, . .   | 182                               | 777                     | 53                                | 653                     | 188                               | 763                     |
| Noah, . .     | 500                               | 950                     | 500                               | 950                     | 500                               | 950                     |
| Shem, . .     | 100                               | 600                     | 100                               | 600                     | 100                               | 600                     |
| Arpachshad    | 35                                | 438                     | 135                               | 438                     | 135                               | 535                     |
| (Kainan), . . |                                   |                         |                                   |                         | 130                               | 460                     |
| Shelah, . .   | 30                                | 433                     | 130                               | 433                     | 130                               | 460                     |
| Eber, . .     | 34                                | 464                     | 134                               | 404                     | 134                               | 404                     |
| Peleg, . .    | 30                                | 239                     | 130                               | 239                     | 130                               | 339                     |
| Reu, . .      | 32                                | 239                     | 132                               | 239                     | 132                               | 339                     |
| Serug, . .    | 30                                | 230                     | 130                               | 230                     | 130                               | 330                     |
| Nahor, . .    | 29                                | 148                     | 79                                | 148                     | 179                               | 304                     |
| Terah, . .    | 70                                | 205                     | 70                                | 145                     | 70                                | 205                     |
| Total yrs.    | 1946                              |                         | 2247                              |                         | 3412                              |                         |

**IX. External Tests, and Construction of a Definite Biblical Chronology.**—Having traced the chronology of the Old Testament through successive periods, we have observed that difficulties increase the further we ascend the stream of time. Archaeology has provided for us certain external tests in the shape of the monumental records of nations whose history was contemporaneous with that of God's ancient chosen people, and during certain periods was intimately bound up with the destinies of Israel. These data increase every year with the progress of discovery. With the results hitherto attained, we will construct, as far as possible, a positive chronology reduced to terms of our own era.

1. *Egyptology*, unfortunately, has not yet yielded us chronological results that are sufficiently definite. Most Egyptologists, however, are agreed that the rabbinic date of 1314 for the exodus of Israel approximates pretty closely to the true one. We must, for this period, content ourselves with approximations only. Modern research, including the discovery by M. Naville in 1883 of the site of the ancient store-city, Pithom, establishes the position of the illustrious archaeologist Lepsius, that the Pharaoh of the oppression was the great conqueror Rameses II., and that the exodus took place during the reign of his son and successor, Merneptah. Assuming, therefore, the date 1320 as approximately the most correct, the patriarchal history of the Old Testament would take the following form when carried back to the times of Abraham:

- B.C. 1320. Probable date of the exodus. To this add 430 years assigned by our Hebrew text to Israel's settlement in Egypt. See foot-note (2), page 60.
1750. Jacob's entrance into and settlement in the land of Goshen. His age at that time was 130 (Gen. 47:9).
1880. Jacob's birth. At this time Isaac was 60 (Gen. 25:26).
1940. Isaac's birth. At this time Abraham was 100 years old (Gen. 21:5).
2040. Abraham's birth.



Now the period of the dominance in Egypt of the foreign race of Hyksos, usually called "Shepherd" (probably Semitic), kings, extends from the latter part of the thirteenth to the end of the sixteenth dynasty. To this period Prof. George Ebers assigns the dates 2190 to 1680 B.C. This is in complete accordance with the data set forth above. The visits of Abraham and the other patriarchs to Egypt, and the establishment of the Hebrew Joseph in high official authority, obviously belong to this same interval. The kings who "knew not Joseph" arose in the seventeenth and following dynasties, after the Hyksos kings were overthrown. The exodus of Israel took place under the nineteenth dynasty. A partial confirmation of these results may also be found in the facts recently brought to light by experts in Assyriology.

2. *Assyriology*.—The important publication by Mr. Pinches, of the British Museum, of a cuneiform list of early Babylonian kings, has been made the subject of an interesting investigation by Prof. Schrader of Berlin, who identi-

enth centuries B.C., brought over by Layard and other explorers from Nineveh. Sir Henry Rawlinson showed these tablets to be lists of Assyrian officials, each official representing a particular year, like the pair of consuls at Rome. The particular year in which an event happened was therefore marked by the proper name of the official, who was *eponym*, i.e., gave his name to the year.

Four copies of these canons or lists of rulers have come down to us in a more or less mutilated condition, but fortunately they supplement each other's defects. In addition to these we have three other canons, which not only contain lists of *eponym* officers, but register a brief memorandum of some event, such as a campaign, revolt, or pestilence, which took place each year.

One of these brief memoranda is of unique importance. It occurs in the eponymate (*limu*) of Purilsagali, and runs thus: "In the month Sivan the sun suffered an eclipse." Now this eclipse has been calculated by the astronomer, Mr. Hind, to have been a remarkable total eclipse which took place on June 15, 763 B.C. It



Campaigns of Assur-nasir-apli, king of Assyria, B.C. 884-860. Men and horses crossing a river. (See p. 120.)

fies one of these Babylonian kings, Hammurabi, with the Amraphel, king of Shinar, referred to in Gen. 14: 1, and in this view he is supported by Prof. Fried. Delitzsch. As Dr. Schrader points out, Hammurabi was a contemporary of a king of Larsa named Eriaku. Now this Eriaku of Larsa is no other than the Arioch, king of Ellasar, referred to in the same passage of Scripture. Both of these kings were therefore contemporary with Abraham. Dr. Schrader would place the date of these monarchs at 2100 B.C. This is of course only an approximate date, and other authorities (Tiele and Pinches) differ considerably. Prof. Sayce, in *Ancient Empires of the East* (p. 478), places Hammurabi's reign about 2000 B.C. Nevertheless, the results are highly important, not only because they throw a most valuable light on Gen. 14, the historical character of which they to a certain extent uphold, but also because they enable us to fix on 2250-2000 B.C. as the probable period in which the age of Abraham must be placed. See *Postscript*, page 63.

But cuneiform discovery has given us a far more valuable clue to a definite chronology in the terra cotta tablets containing the "eponym lists," belonging to the ninth, eighth, and sev-

enth centuries B.C., brought over by Layard and other explorers from Nineveh. Sir Henry Rawlinson showed these tablets to be lists of Assyrian officials, each official representing a particular year, like the pair of consuls at Rome. The particular year in which an event happened was therefore marked by the proper name of the official, who was *eponym*, i.e., gave his name to the year.

Now, as the lists are continuous, both before and after the eponymate of Purilsagali, the importance of determining its date as 763 B.C. is obvious; for the entire series of events referred to can be determined with nearly as much precision as any event of modern times, and since some of these events are not only contemporary with, but form a part of, the incidents described in Scripture, we have now some fixed dates to guide us in the formation of a correct biblical chronology. Among these the following are the most important:

- B.C. 854. Battle of Karkar. In the monolith of Shalmaneser II., describing this battle, mention is made of a detachment sent by "Ahab the Israelite."
- 842. Payment of tribute by "Jehu, son of Omri" (a successor of Omri), recorded in Shalmaneser II.'s "black obelisk."
- 742-740. Reference to Azariah (*Uzziah*) of Judah as resisting the arms of Assyria in the records of Tiglath-Pileser III. N.B.—The discovery of the "Baby-



- lonian list of kings" proves that Tiglath-Pileser and Pul are different names for the same person.
- B.C. 738. Payment of tribute by Menahem of Israel, recorded in the annals of Tiglath-Pileser.
734. Defeat and death of Pekah, king of Israel; Hoshea (called *Ausi* in the tablet) is placed on the throne by Tiglath-Pileser. [It does not follow that Hoshea was then *recognized as king by the people*. This may have taken place some years later.]
722. Fall of Samaria and deportation of the inhabitants mentioned in Sargon's annals.
701. Campaign of Sennacherib described in the Taylor cylinder, in which special reference is made to "Hezekiah the Jew."

3. The *Moabite Stone*, called also the "Stone of Dibon" or "Dibon," or sometimes "Stone of Mesha," was discovered more than twenty years ago by Dr. Klein at Dibon, in Moab. It is now preserved, though, unfortunately, in a defective condition, in the Louvre at Paris. It was erected by Mesha, king of Moab, to commemorate his victory over Israel, and corroborates in a remarkable manner the history found in II. Ki. 3: 4-27. See Plate II.

4. Among Greek authorities, by far the most valuable chronological aid is furnished by the Ptolemaic canon of Babylonian rulers.

5. The Tel-el-Amarna tablets, found in 1887, give further chronological aid. They belong to the reigns of Amenophis III. and IV. (15th century B.C.). See Plate I.

## CHRONOLOGICAL TABLES.

| Common Chronology.<br>For Comparison. | BIBLICAL CHRONOLOGY.                                       |                                                                              | SYNCHRONISM WITH BIBLICAL CHRONOLOGY.                               |      |                                                                                                          |                                                                            |
|---------------------------------------|------------------------------------------------------------|------------------------------------------------------------------------------|---------------------------------------------------------------------|------|----------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------|
|                                       | Revised Chronology.                                        | Revised Chronology.                                                          | <i>Babylonia and Assyria.</i>                                       |      | <i>Egypt.</i>                                                                                            | <i>Syria.</i>                                                              |
|                                       | B. C.                                                      | B. C.                                                                        | B.C.                                                                | B.C. | B.C.                                                                                                     | B.C.                                                                       |
| B.C. 1920                             | Approximate date for Abraham,                              | 2250-2000                                                                    | 2200 (?), Hammurabi.                                                |      | 2190-1680, c.                                                                                            |                                                                            |
| 1706                                  | Israel's entrance into and settlement in Egypt,            | 1750                                                                         | 1350, c., Pudu.                                                     |      | Hyksos period.                                                                                           |                                                                            |
| 1491                                  | The exodus,                                                | 1320                                                                         | 1325, c., Ramman-nirari I.                                          |      | Dynasties 13th, 14th, 15th, and 16th.                                                                    |                                                                            |
| 1095                                  | REGAL PERIOD.                                              |                                                                              | 1300, c., Shalmaneser I.                                            |      | 19th dynasty, beginning with                                                                             |                                                                            |
| 1055                                  | Saul, (Judah, 1018-1011; Israel and Judah, 1011-978),      | 1037-1018                                                                    | 1150, c., Asshur-rishshi.                                           |      | Rameses I.                                                                                               |                                                                            |
| 1015                                  | Solomon (Erection of temple, 975),                         | 1018-978                                                                     | 1100, Tiglath-Pileser I.                                            |      | 1450-1445, c., Seti I.                                                                                   |                                                                            |
|                                       | <i>Judah.</i>                                              | <i>Israel (Ephraim).</i>                                                     |                                                                     |      | 1392-1326, <sup>2</sup> c.,                                                                              |                                                                            |
| 975                                   | Rehoboam, 938-921                                          | Jeroboam I., 938-916                                                         |                                                                     |      | Rameses II.                                                                                              |                                                                            |
|                                       | Siege and capture of Jerusalem by Shishak.                 |                                                                              |                                                                     |      | 1326-1306, c., Merneptah.                                                                                |                                                                            |
| 957                                   | Abijam, 921-918                                            |                                                                              |                                                                     |      | 22d dynasty.                                                                                             |                                                                            |
| 955                                   | Asa, 918-877                                               | Nadab, 916-914                                                               |                                                                     |      | 935, c., Sheshen (Shishak) aids                                                                          |                                                                            |
|                                       | Defeats Zerah, the Cushite (Osarkon). Alliance with Syria. | Baasha, 914-901<br>Elah, 901-900<br>Zimri, 900                               |                                                                     |      | Jeroboam and besieges and captures Jerusalem.                                                            |                                                                            |
|                                       |                                                            | Omri, 900-875<br>Builds and fortifies Samaria.                               | 911-890, Ramman-nirari II.                                          |      |                                                                                                          | Benhadad II. of Damascus defeated by Shalmaneser.                          |
|                                       |                                                            | Ahab, 875-853<br><i>Eliah</i> prophesies, and <i>Micaiah</i> , son of Imlah. | 890-884, Tiglath-Adar II.                                           |      |                                                                                                          |                                                                            |
| 914                                   | Jehoshaphat, 877-852                                       | Ahaziah, 853-852                                                             | 884-860, Asshur-nazir-abal.                                         |      |                                                                                                          |                                                                            |
|                                       | Alliance with Ahab, and battle of Ramoth-Gilead, 853.      | Jehoram, 852-842                                                             | 860-825, Shalmaneser I.                                             |      |                                                                                                          |                                                                            |
|                                       |                                                            | Revelation and overthrow of the dynasty of Omri.                             | Battle of Karkar, 854, in which Ahab's troops shared in the defeat. |      | Osarkon (Zerah of the Bible) invades Palestine and is repulsed by Asa, according to II. Chr. 14:9; 16:8. | Hazael murders Benhadad and ascends the throne. Successes against Israel.  |
| 893                                   | Jehoram, 852-843                                           | Jehu, 842-815                                                                | 825-812, Shamshi-Ramman.                                            |      |                                                                                                          |                                                                            |
| 885                                   | Ahaziah, 843-842                                           | Hazael, king of Syria, takes the east-Jordan country.                        | 812-783, Ramman-nirari III. <sup>1</sup>                            |      |                                                                                                          | 803, Benhadad III. <sup>1</sup> of Damascus defeated by Ramman-nirari III. |
| 884                                   | Athaliah, 842-837                                          | Jehoahaz, 815-798                                                            | 803, Total defeat of Syria and capture of Damascus.                 |      |                                                                                                          |                                                                            |
| 878                                   | Joash, 837-797                                             |                                                                              |                                                                     |      |                                                                                                          |                                                                            |
|                                       | Reformation and repair of temple.                          |                                                                              |                                                                     |      |                                                                                                          |                                                                            |

<sup>1</sup> Both Israel and Judah are hard pressed by the invasions of Hazael and of his son and successor, Benhadad, kings of Syria. But Jehovah, in response to the prayers of Jehoahaz, sends a "deliverer." The Assyrian records show that this was Ramman-nirari III., who in 803 B.C. inflicted a crushing defeat on Benhadad.

See Schrader's *Cuneiform Inscriptions and the Old Testament*, vol. i., p. 203 ff.; vol. ii., p. 324, and cf. II. Ki. 13: 5.

<sup>2</sup> Some Egyptologists consider it probable that the reign of Rameses II. should be placed about 40 years later. This would place the exodus about 1280 B.C.

| Common Chron'y.<br>B.C. | Judah.<br>Rev. Chron'y.<br>B.C.                                                                                                                                                                                                                                                                                                                | Israel.<br>Rev. Chron'y.<br>B.C.                                                                                                                                                                                                               | Assyria.<br>B.C.                                                                                                                                                                                                                                                                                                                                          | Egypt.<br>B.C.                                                                                                                                                                                                                                                          | Greece and Rome.<br>B.C.                                                           |
|-------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| 840                     | Amaziah,<br>797-777                                                                                                                                                                                                                                                                                                                            | Jehoash,<br>798-782<br>Death of Elisha—Victories over Syria.                                                                                                                                                                                   | 783-773, Shalmaneser III.                                                                                                                                                                                                                                                                                                                                 |                                                                                                                                                                                                                                                                         |                                                                                    |
| 811                     | Azariah, or Uzziah,<br>777-736<br>Consecration-vision of <i>Isaiah</i> , 736.<br>Prosperity and military strength of Judah.                                                                                                                                                                                                                    | Jeroboam II., 782-741<br>Victories over Syria, Moab, and Ammon—Extension of the frontiers of Israel.<br><i>Amos</i> and <i>Hosea</i> prophesy.                                                                                                 | 773-755, Asshur-dan III.<br>755-745, Asshur-nirari.                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                         | 776, First Olympiad.<br>753, Foundation of Rome.<br>747, Pheidon, tyrant of Argos. |
| 742                     | Jotham, as regent,<br>750-736                                                                                                                                                                                                                                                                                                                  | Zechariah, 741—End of Jehu's dynasty.<br>Shallum, 741<br>Menahem, 741-738<br>Pays tribute to Tiglath-Pileser, 738                                                                                                                              | 745-727, Tiglath-Pileser III., called Pulu or Pul.<br>738, War against Azariah (Uzziah); receives tribute from Menahem.                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                         |                                                                                    |
| 736                     | Jotham, as king, 736-735                                                                                                                                                                                                                                                                                                                       | Pekahjah, 738-736                                                                                                                                                                                                                              |                                                                                                                                                                                                                                                                                                                                                           |                                                                                                                                                                                                                                                                         |                                                                                    |
| 735                     | Ahaz, 735-726<br>Syro-Ephraimite war, begun in Jotham's reign, is continued ( <i>Isa.</i> 7).<br>Alliance with Tiglath-Pileser III.<br>Foreign innovations—an altar of new pattern set up in the temple.                                                                                                                                       | Pekah, 736-734<br>Alliance with Rezin, king of Syria, and invasion of Judah.<br>Invasion of the northern kingdom by Tiglath-Pileser, 734—Defeat and death of Pekah.                                                                            | 734, Expedition to Palestine.<br>733-732, Campaign against Rezin of Damascus.                                                                                                                                                                                                                                                                             | 730, 24th dynasty, Saites—Egypt falls into the hands of Ethiopia.                                                                                                                                                                                                       | 734, Foundation of Syracuse, by Archias of Corinth.                                |
| 726                     | Hezekiah, <sup>1</sup> 726-697<br><i>Isaiah</i> continues his prophetic activity.<br>Ministry of the prophet <i>Micah</i> .<br>Embassy of Merodach Baladan, king of Babylon, and illness of Hezekiah, 712 (?).<br>Campaign of Sennacherib against Judah—Loss of towns—Siege of Jerusalem—Destruction of Sennacherib's army by pestilence, 701. | Hoshea, 734 (730)-722<br>Revolt of Israel against Assyria—Siege and capture of Samaria after three years, and deportation of the inhabitants—Vain is the appeal to So (Sabaka), king of Egypt.<br>End of the northern, or Ephraimite, kingdom. | 727-722, Shalmaneser IV.<br>Siege of Samaria.<br>722-705, Sargon.<br>Captures Samaria, 722.<br>Battle of Raphia.<br>Defeat of Sabaka (called Sabin), 720.<br>Capture of Ashdod, 711 ( <i>Isa.</i> 20).<br>705-681, Sennacherib.<br>Expedition against Egypt and Judah.<br>Siege of Jerusalem, 701.<br>Installs Asshur-nadin-shum as king of Babylon, 700. | 730, 25th dynasty.<br>Sabaka (So of Scripture, II. Ki. 17: 4) conquers Nubia and Upper Egypt.<br>Defeated by Sargon at Raphia.<br>Taharka (= Tirhaka of the Bible), Tarku of Assyrians, confronts the latter at Altaku ( <i>El-tekeh</i> ), and thus delivers Hezekiah. | 710, Croton founded.<br>708, Foundation of Tarentum.                               |

<sup>1</sup> In the reign of Hezekiah we are confronted by a serious difficulty in chronology. In II. Ki. 18: 13 we are told that Sennacherib invaded Judah in the fourteenth year of Hezekiah. This invasion, we know from the Assyrian documents, took place in 701 B.C. On the other hand, we read in II. Ki. 18: 10 that Samaria was captured in the sixth year of Hezekiah, which would place Hezekiah's accession in the year 727-726 B.C., thus making the invasion seem to be in the twenty-fourth year.

Various methods have been adopted for solving the chronological difficulty indicated above. Among these are: (1) That the writer in II. Ki. 28: 13 is blending the invasion of Palestine and capture of Ashdod by Sargon in 711 B.C., which

would fall in the fourteenth year of Hezekiah's reign,<sup>1</sup> with the invasion of Sennacherib, which happened ten years later. Cf. Sayce, *Fresh Light from the Ancient Monuments*, p. 136 ff. (2) That, as in the case of Jotham (II. Ki. 15: 5), Hezekiah may have been associated with Ahaz in the year 726, and hence arose a double mode of reckoning, viz., from the year of the conjoint reign and from that of the sole reign of Hezekiah.

<sup>1</sup> As we have already explained, 726 would probably be reckoned as the last year of the reign of Ahaz, and 725 would count as the first full year of Hezekiah's reign. This date, however, is not free from difficulty (cf. II. Kings 18: 10).



| Common Chron'y.<br>B.C.<br>697 | Judah.<br><br>Rev. Chron'y.<br>B.C.<br>697-641                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Assyria and Baby-<br>lonia.<br><br>B.C.<br>688, Destruction of<br>Babylon by Sen-<br>nacherib.<br>681-668, Esarhaddon.<br>Overthrow of Si-<br>don, 678.<br>Royal palace built<br>at Nineveh.<br>Restoration of Bab-<br>ylon, 677.<br>Conquest of Egypt,<br>671.                                                                                                     | Egypt.<br><br>B.C.<br>25th dynasty.<br><br>Taharka's reign.<br>Tirhaka=Assyrian<br>Tarku.<br>Recapture of Mem-<br>phis from Assyri-<br>ans.<br>Defeated by the<br>troops of Asshur-<br>bani-pal.<br>Death.                                                                                                                                                                                                                                                                                                                           | Greece and Rome.<br><br>B.C.                                                                                        |
|--------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|
| 612<br>640                     | <b>Amon,</b> 641-639<br><b>Josiah.</b> Nahum prophesies. 639-608<br>Great reformation.<br>Prophetic activity of <b>Jeremiah</b> , and probably also of <b>Obadiah</b> (at a later date).<br><b>Habakkuk</b> and <b>Zephaniah</b> prophesied during this period.<br>Josiah slain by Pharaoh Necho's archers in the battle of Megiddo.                                                                                                                                                                                                                                                                                       | 663-626, <b>Asshur-bani-pal.</b><br>Advances against Egypt and captures Thebes—Overthrow and death of Tirhaka—668-663.<br>These events are referred to in Nahum 3: 8-11.<br>Rebellion of Shamash-shumukin crushed, 647.<br>Manasseh, king of Israel, mentioned in a list of tributary vassals.                                                                      | <b>Urdamani, or Rudamon,</b> succeeds his father, and is overthrown by the Assyrians.<br>A fresh rebellion of twelve vassal princes against the Assyrian rule is led by <b>Psamtik</b> , son of Necho. It succeeds mainly by the help of the <b>Greeks</b> of Asia Minor.                                                                                                                                                                                                                                                            |                                                                                                                     |
| 609<br>609<br>598              | <b>Jehoaiah,</b> 608<br><b>Jehoiakim,</b> 608-597<br><b>Jechoniah, Coniah, or Jehoiachin,</b> 597<br>Reigns three months, and is carried away by Nebuchadrezzar, with 10,000 of the Jewish population, to Babylon. Among these captives is the prophet <b>Ezekiel</b> (II. Ki. 24: 12). This was the eighth year of Nebuchadrezzar (Jer. 24: 1; 29: 1, 2).                                                                                                                                                                                                                                                                 | 625-605, <b>Nabo-palassar</b> , king of Babylonia.<br>Destruction of Nineveh, 607.<br>DOWNFALL OF ASSYRIA and foundation of the NEW BABYLONIAN EMPIRE.                                                                                                                                                                                                              | 26th dynasty.<br>650-610, <b>Psamtik I.</b> (Psammetichus.) [Wiedemann, 660 (?) -610].<br>Greek mercenaries settled in and near Bubastis.                                                                                                                                                                                                                                                                                                                                                                                            | 625, Periander of Corinth.<br>624, Legislation of Draco.<br>612, Cylon's attempt to seize the government of Athens. |
| 598                            | <b>Zedekiah,</b> 597-586<br>First year of the deportation, or exile, of Jehoiachin. This is the event from which <b>Ezekiel</b> continually dates his events (II. Ki. 24: 17; cf. Jer. 37: 1 and 49: 34). <b>Daniel.</b><br>Beginning of the siege of Jerusalem, 589-588<br>Ninth year of Zedekiah and of the exile; 10th Tebet, <i>i.e.</i> , near the end of December, 589 (II. Ki. 25: 1; Jer. 52: 4 and 39: 1; also Ezek. 24: 1 ff.).<br>Babylonian army before Jerusalem, 588-587<br>Tenth year of Zedekiah, eighteenth of Nebuchadrezzar (Jer. 32: 1). Ezekiel's prophecy against Egypt (Ezek. 29: 1) on 12th Tebet. | 605-562, <b>Nebuchadrezzar</b> (= Nebuchadnezzar).<br>All the Assyrian possessions west of the Euphrates and south of the Amanus subject to Babylonian—Nebuchadrezzar rules as far as the river of Egypt (Wady el Arish), 600.<br>Tyre, besieged by the Babylonians, holds out successfully for thirteen years under Ethbaal II.<br>Cf. Ezek. 26: 1 ff.; 28: 16-19. | 610-600, <b>Necho I.</b> (Neku.)<br>Defeats Josiah of Judah and other allies of Assyria at Megiddo; but is himself defeated by Nebuchadrezzar at the battle of Carchemish, 605.                                                                                                                                                                                                                                                                                                                                                      | 610, Sappho, Alcæus, and Stesichorus.                                                                               |
|                                | Capture of Jerusalem, 587<br>Eleventh year of Zedekiah (9th Tammuz).<br>Flight and capture of Zedekiah (II. Ki. 25: 3=Jer. 52: 6; 39: 2).<br>Jerusalem destroyed, July, 587. Precise date, 10th Ab (II. Ki. 25: 8; Jer. 52: 12).                                                                                                                                                                                                                                                                                                                                                                                           |                                                                                                                                                                                                                                                                                                                                                                     | 600-590, <b>Psamtik II.</b><br>590-570, <b>Uaphris, or Apries</b> (Egypt. <i>Uahabra</i> , the <i>Hophra</i> of the Bible), rendered uneasy by the victorious inroads of the Babylonians in Palestine, makes a descent on Sidon and captures it, defeats the Cyprians and Tyrians in a naval battle, and urges Zedekiah to conclude an alliance (Jer. 37: 3-10).<br>When Jerusalem, after a second siege, has been captured by Nebuchadrezzar, the king of Egypt opens the frontiers of his realm to receive the exiled inhabitants. | 600, Foundation of Massilia (Marseilles).<br>594, Legislation of Solon.                                             |

| Common Chron'y.<br>B.C. | BIBLICAL CHRONOLOGY.                                                                                                                                                                                                                                                                                                                                                   | Revised Chronology.<br>B.C. | Babylonia and Persia.                                                                                                                                                                                | Egypt.                                                                                                          |
|-------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------|
|                         |                                                                                                                                                                                                                                                                                                                                                                        |                             | B.C.                                                                                                                                                                                                 | B.C.                                                                                                            |
|                         |                                                                                                                                                                                                                                                                                                                                                                        |                             | 568, Nebuchadnezzar invades Egypt in the 37th year of his reign (cf. Ezek. 29: 17; 30: 19).                                                                                                          | 570-526, Amasis (Mannetho: <i>Amosis</i> ) or Aahmes makes alliances with the Greek despot Polycrates of Samos. |
|                         |                                                                                                                                                                                                                                                                                                                                                                        |                             | 562, <b>Evil-Merodach</b> ( <i>Amil (Avil) Maruduk</i> ) succeeds his illustrious father.                                                                                                            | Foreign colonists settle in Egypt.                                                                              |
|                         |                                                                                                                                                                                                                                                                                                                                                                        |                             | Decline of Babylonia under his successors, viz., (560) <b>Nergalsharezer</b> and (556) <b>Nabonaid</b> ( <i>Nabonidus</i> ).                                                                         | Prosperity of the Greek Naucratis.                                                                              |
|                         |                                                                                                                                                                                                                                                                                                                                                                        |                             | 550, <b>Cyrus II.</b> , son of Cambyses, conquers Media, Lydia, and subsequently Babylonia.                                                                                                          | Invasion by the Babylonians (568).                                                                              |
|                         | The prophecies of Isaiah 40-66 mainly refer to the circumstances, events, and anticipations of this interval, and herald the coming restoration of the Jews by Cyrus II.                                                                                                                                                                                               | 550-536                     | 538, Capture of Babylon by Cyrus, and <b>Downfall of Babylonian Empire</b> , and establishment of the <b>Persian Dominion</b> .                                                                      |                                                                                                                 |
| 537                     | Cyrus' edict for the restoration of the Jews. First caravan journey of returning exiles under Zerubbabel and Joshua.                                                                                                                                                                                                                                                   | 536                         | 538-529, <b>Cyrus</b> .                                                                                                                                                                              |                                                                                                                 |
| 535                     | Rebuilding of the temple commenced. It is opposed by the Samaritans.                                                                                                                                                                                                                                                                                                   | 535                         |                                                                                                                                                                                                      |                                                                                                                 |
| 529                     | A letter is sent to the Persian king in opposition to the rebuilding of the temple.                                                                                                                                                                                                                                                                                    | 529                         | 529-521, <b>Cambyses</b> advances against Egypt, the only power that remained in opposition to the supremacy of Persia. Conquers Memphis, and captures Psamtik and puts him to death.                | 526-525, <b>Psamtik III.</b> captured and slain by Cambyses.                                                    |
| 522                     | The building is arrested by decree of the Persian king.                                                                                                                                                                                                                                                                                                                | 522                         | Dies on the march of his army to suppress the rebellion of the Magian, who had given himself out to be <b>Bartja</b> (Smerdis), the king's brother, who had been put to death some years previously. | 27th dynasty (Persians).                                                                                        |
| 521                     | Edict of Cyrus to the Jews is reaffirmed by Darius, son of Hystaspes.                                                                                                                                                                                                                                                                                                  | 521                         | 521-485, <b>Darius</b> , son of Hystaspes, an enlightened ruler, improves the commerce of his kingdom—completes a canal from the Nile to the Red Sea.                                                | 525-521, <b>Cambyses</b> .                                                                                      |
| 520                     | Prophetic ministry of <b>Haggai</b> and <b>Zechariah</b> commences. Resumption of the building (Hag. 1).                                                                                                                                                                                                                                                               |                             | His invasion of Scythia, and disastrous retreat.                                                                                                                                                     |                                                                                                                 |
| 515                     | Dedication of the temple.                                                                                                                                                                                                                                                                                                                                              |                             | 485-465, <b>Xerxes I.</b>                                                                                                                                                                            | <i>Greece and Rome.</i>                                                                                         |
| 458                     | <b>Artaxerxes</b> commissions <b>Ezra</b> to go to Judea on a journey of inquiry, accompanied by several royal counselors and Israelites, priests and Levites (Ezra 7). The work of reformation and reorganization begins, and continues during the following year. Foreign wives are put away (Ezra 9). <b>Esther</b> .                                               |                             | 465-425, <b>Artaxerxes I</b> (Longimanus).                                                                                                                                                           | 510, <i>Rome</i> : Expulsion of the Tarquins. The Republic.                                                     |
| 444                     | New commission to <b>Nehemiah</b> , the royal cup-bearer, who obtains leave of absence with letters to the governors west of the Euphrates. In spite of opposition, plots, and accusations the walls are rebuilt. The book of the Law is read for seven days, and festival of rejoicing held (Feast of Tabernacles), followed by a fast of humiliation and repentance. |                             |                                                                                                                                                                                                      | 510, <i>Greece</i> : Legislation of Cleisthenes.                                                                |
| 433                     | <b>Nehemiah</b> returns to the Persian court and again obtains permission to return to Jerusalem. Prophetic ministry of <b>Malachi</b> .                                                                                                                                                                                                                               |                             |                                                                                                                                                                                                      | 500, Ionic revolt, Sardis burnt.                                                                                |
|                         |                                                                                                                                                                                                                                                                                                                                                                        |                             |                                                                                                                                                                                                      | 495, Battle of Lade.                                                                                            |
|                         |                                                                                                                                                                                                                                                                                                                                                                        |                             |                                                                                                                                                                                                      | 490, Defeat of Datis and Artaphernes at the battle of Marathon.                                                 |
|                         |                                                                                                                                                                                                                                                                                                                                                                        |                             |                                                                                                                                                                                                      | 480, Battle of Salamis.                                                                                         |
|                         |                                                                                                                                                                                                                                                                                                                                                                        |                             |                                                                                                                                                                                                      | 479, Battle of Platea.                                                                                          |
|                         |                                                                                                                                                                                                                                                                                                                                                                        |                             |                                                                                                                                                                                                      | Final defeat of the host of Xerxes.                                                                             |
|                         |                                                                                                                                                                                                                                                                                                                                                                        |                             |                                                                                                                                                                                                      | 478, Confederacy of Delos, and rise of Athenian power.                                                          |
|                         |                                                                                                                                                                                                                                                                                                                                                                        |                             |                                                                                                                                                                                                      | <b>Herodotus</b> .                                                                                              |
|                         |                                                                                                                                                                                                                                                                                                                                                                        |                             |                                                                                                                                                                                                      | 431, Outbreak of the Peloponnesian War. Career of Pericles.                                                     |

*Postscript.*—Respecting the chronology of the New Babylonian and Persian periods, see Oppert in *Zeitschrift für Assyriologie*, May, 1893, p. 56 ff. Sayce now places Hammurabi earlier than 2200 B.C. (*Records of the Past*, new series, vol. V., p. 11.) So also Winckler in his *History of Babylonia and Assyria*. The *Assyrian Eponym Canon*, by George Smith, gives lists of the eponyms. See Schrader's *Cuneiform Inscriptions and the Old Testament*, vol. ii., p. 138; p. 333; the *Babylonian Chronicle*, by T. G. Pinches, of the British Museum.

**BOOKS OF REFERENCE** on chronology and the extended history of Old Testament times: Edersheim's *The Bible History*; the series, *Men of the Bible*; F. B. Meyer's *Old Testament Heroes*, 7 vols.; Dean Stanley's *History of the Jewish Church*; Blaikie's *Bible History*; Student's *Old Testament History*; Wilson's *Mosics of Bible History*; Ewald's *History of Israel*; Milman's *History of the Jews*; Hosmer's *Story of the Jews*. Consult books under Part II., PART VI., and the other topics of this division.



## TABLE OF THE PROPHETICAL BOOKS.

PREPARED BY JESSE L. HURLBUT, D.D., CORRESPONDING SECRETARY OF THE SUNDAY-SCHOOL UNION OF THE METHODIST EPISCOPAL CHURCH.

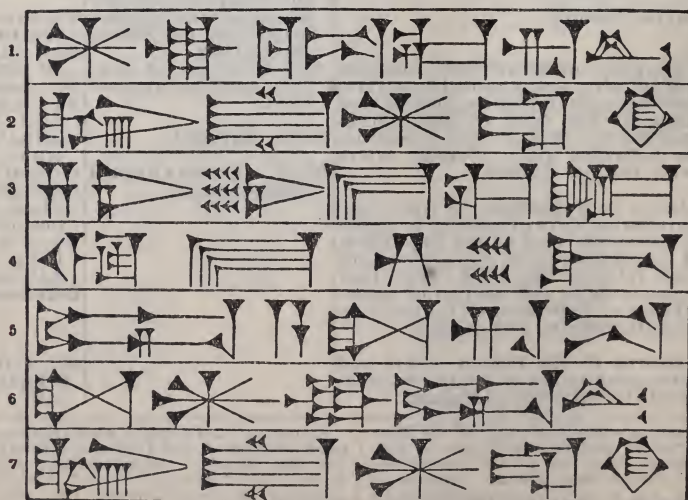
| NAMES.                          | Date of Ministry. | Contemporary Kings.      | Subjects of Prophecy.            | Title or Characteristic.                  |
|---------------------------------|-------------------|--------------------------|----------------------------------|-------------------------------------------|
| I. Earlier Prophets of Judah:   |                   |                          |                                  |                                           |
| Joel.....                       | 875-850 B.C.      | Joash.....               | The Plagues upon Judah.          | The First of the Prophets. <sup>1</sup>   |
| Isaiah.....                     | 760-700....       | Uzziah to Hezekiah.      | The Kingdom of God.              | The Evangelical Prophet.                  |
| Micah.....                      | 750-700....       | Jotham to Hezekiah.      | The Captivity, and Christ.       | The Vehement Prophet.                     |
| II. Prophets of Israel:         |                   |                          |                                  |                                           |
| Jonah.....                      | 825-785....       | Jeroboam II....          | The Fall of Nineveh.             | The Missionary Prophet. <sup>2</sup>      |
| Amos.....                       | 810-785....       | Jeroboam II....          | The Sins of Israel.              | The Peasant Prophet.                      |
| Hosea.....                      | 790-725....       | Jeroboam II. to Hoshea.  | The Sins of Israel.              | The Obscure Prophet. <sup>3</sup>         |
| III. Later Prophets of Judah:   |                   |                          |                                  |                                           |
| Nahum.....                      | 640.....          | Josiah.....              | The Fall of Nineveh.             | The Prophet of Ruin.                      |
| Zephaniah.....                  | 630.....          | Josiah.....              | The Captivity of Judah.          | The Prophet of Punishment.                |
| Jeremiah.....                   | 630-585....       | Josiah to Captivity.     | The Captivity of Judah. [vason.] | The Weeping Prophet.                      |
| Habakkuk.....                   | 620.....          | Josiah.....              | The Chaldean In-                 | The Poetic Prophet.                       |
| IV. Prophets of the Captivity:  |                   |                          |                                  |                                           |
| Daniel.....                     | 600-535....       | Nebuchadnezzar to Cyrus. | The Great Empires                | The Princely Prophet.                     |
| Ezekiel.....                    | 595-570....       | Nebuchadnezzar.          | The Captivity and Return.        | The Priestly Prophet.                     |
| Obadiah.....                    | 585.....          | Nebuchadnezzar.          | The Destruction of Edom.         | The Unknown Prophet.                      |
| V. Prophets of the Restoration: |                   |                          |                                  |                                           |
| Haggai.....                     | 520.....          | Darius I.....            | The Rebuilding of the Temple.    | [Temple. The Prophet of the               |
| Zechariah.....                  | 520.....          | Darius I.....            | The New Israel.                  | [Visions. The Prophet of                  |
| Malachi.....                    | 440.....          | Artaxerxes I....         | [the Messiah. Reformation and    | [Prophecies. <sup>4</sup> The Last of the |

<sup>1</sup>Joel was the earliest prophet whose message was committed to writing.

<sup>2</sup>Jonah was the only prophet sent to preach to a heathen people.

<sup>3</sup>Referring to peculiarity of style and difficulty of interpretation.

<sup>4</sup>With Malachi the Old Testament prophecies close.



BABYLONIAN BRICK INSCRIPTION.

TEXT of Nebuchadnezzar's Brick Inscriptions, found in large numbers at Babylon, whose temple and palace he rebuilt and restored (cf. Dan. 4: 30). The text reads as follows: 1, Nebuchadnezzar; 2, King of Babylon; 3, Patron of E-sagila, 4, and E-zida; 5, Eldest Son, 6, of Nabopolassar; 7, King of Babylon.

# PERIOD INTERVENING BETWEEN THE AGE OF MALACHI (450 B.C.) AND THE BIRTH OF CHRIST,

WHICH INCLUDES THE CLOSE OF THE PERIOD OF THE PERSIAN DOMINION,  
THE ENTIRE PERIOD OF THE GREEK DOMINION IN ASIA, AND  
PART OF THE ROMAN DOMINION.

By REV. OWEN C. WHITEHOUSE, M.A., PROFESSOR OF HEBREW,  
CHESHUNT COLLEGE, NEAR LONDON.

|      | <i>History of the Jews.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | <i>Persia and Syria.</i>                                                                                                                                                     | <i>Egypt.</i>                                                                                                            | <i>Greece and Rome.</i>                                                                   |
|------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|
| B.C. |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | B.C.                                                                                                                                                                         | B.C.                                                                                                                     | B.C.                                                                                      |
| 424  | <b>Joiada</b> , high priest.                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 424, <b>Darius II.</b>                                                                                                                                                       | 414, Egypt and Mediærevolt from Persia.                                                                                  |                                                                                           |
| 382  | <b>Johanan</b> (or <i>Jonathan</i> ), high priest.                                                                                                                                                                                                                                                                                                                                                                                                                                                |                                                                                                                                                                              |                                                                                                                          |                                                                                           |
| 367  | Murder of <b>Joshua</b> in the temple by his brother Johanan, the high priest.                                                                                                                                                                                                                                                                                                                                                                                                                    |                                                                                                                                                                              |                                                                                                                          |                                                                                           |
| 350  | <b>Jaddua</b> , high priest.                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 336, <b>Darius III.</b>                                                                                                                                                      | 331-320, Jews settle at Alexandria.                                                                                      | 359, <b>Philip</b> , King of Macædon.                                                     |
| 332  | <b>Alexander</b> besieges Tyre, demands submission of the Jews, and marches on Jerusalem.                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                              | 323, <b>Ptolemy I. Soter.</b>                                                                                            | 336, <b>Philip</b> slain.                                                                 |
| 331  | Settlement of Jews at Alexandria.                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 330, <b>Darius</b> slain. End of Persian rule.                                                                                                                               |                                                                                                                          | 334, <b>Alexander</b> invades the East.                                                   |
| 330  | <b>Onias I.</b> , high priest.                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                                                                                                                                                                              |                                                                                                                          | 331, Battle of Arbela.                                                                    |
| 320  | <b>Ptolemy I. Soter</b> takes Jerusalem.                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 312, <b>Seleucus I. Nicator</b> conquers Babylon. <i>Seleucid Era.</i>                                                                                                       |                                                                                                                          | 323, Death of Alexander and division of his empire.                                       |
| 314  | <b>Antigonos</b> , ruler over Palestine.                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                                                                                                                                                              |                                                                                                                          |                                                                                           |
| 301  | War of the <i>Diadochi</i> , or successors of Alexander, brought to an issue by the battle of <i>Ipsus</i> in Phrygia.                                                                                                                                                                                                                                                                                                                                                                            |                                                                                                                                                                              | 285, <b>Ptolemy II. Philadelphus</b> . LXX. translation of the Old Testament. This marks the epoch of <i>Hellenism</i> . | 266, Romans masters of all Italy.                                                         |
| 301  | Death of <b>Onias I.</b> <b>Simon I.</b> , the Just, high priest. He was greatest of the later line of priests, last survivor of the "Great Synagogue" of 120, who returned with Ezra from the Babylonian captivity. The "New Synagogue" succeeded, whose office was, according to tradition, to interpret the Old Testament Scriptures.                                                                                                                                                          |                                                                                                                                                                              | 205, <b>Ptolemy V. Epiphanes</b> succeeds Pt. Philopator as ruler of Egypt at the age of five.                           | 264, Beginning of Punic Wars.                                                             |
| 292  | <b>Eleazar</b> , high priest.                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                              |                                                                                                                          |                                                                                           |
|      | <b>Manasseh</b> , high priest.                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                                                                                                                                                                              |                                                                                                                          |                                                                                           |
| 251  | <b>Onias II.</b> , high priest. He refuses to pay tribute to Ptolemy III. <b>Euergetes</b> . <b>Joseph</b> , son of Tobias, high priest's nephew, contrives to appease Ptolemy.                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                              |                                                                                                                          |                                                                                           |
| 240  | <b>Simon II.</b> , high priest.                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                              |                                                                                                                          |                                                                                           |
| 226  | <b>Antiochus III.</b> , of Syria, overpowers Palestine, which is shortly afterwards recovered by Ptolemy IV., of Egypt (Philopator), 217 B.C.                                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                              |                                                                                                                          |                                                                                           |
| 219  | N.B.—The dates of the high priests down to <b>Onias III.</b> are not trustworthy.                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                                                                                                                              |                                                                                                                          |                                                                                           |
| 198  | Death of the high priest <b>Simon II.</b> <b>Onias III.</b> , high priest. <i>Ecclesiasticus</i> written by Jesus Sirachides about 180 B.C.                                                                                                                                                                                                                                                                                                                                                       | <i>Syria.</i>                                                                                                                                                                |                                                                                                                          | <i>Rome.</i>                                                                              |
| 175  | Accession of <b>Antiochus IV.</b> , surnamed <b>Epiphanes</b> (but with the epithet <i>Epimanes</i> , "mad"). <b>Onias III.</b> visits Antioch to clear himself from the charges of <b>Simon</b> , treasurer of the temple. Through bribes and promises of tribute <b>Joshua</b> (or <b>Jason</b> ), brother of <b>Onias</b> , representing the Hellenizing party at Antioch, obtains the high-priesthood. <b>Onias III.</b> deposed. Temple worship neglected. Gymnasium erected for young Jews. | 187, <b>Seleucus IV. Philopator</b> ascends the throne. <b>Demetrius</b> sent to Rome and his succession usurped by 175, <b>Antiochus IV. Epiphanes</b> ( <i>Epimanes</i> ). | 181, Accession of <b>Ptolemy VI. Ptolemytor.</b>                                                                         | 197, Battle of <i>Cynoscephalæ</i> .                                                      |
| 172  | <b>Menelaus</b> outbids <b>Jason</b> in bribes, and supplants him. Summoned to Antioch, he sells the temple vessels to the Tyrians in order to bribe <b>Andronicus</b> , governor at Antioch. He is accused by <b>Onias</b> , and the latter is murdered.                                                                                                                                                                                                                                         |                                                                                                                                                                              | 171, <b>Antiochus Epiphanes</b> invades Egypt, but is compelled to withdraw by the Romans.                               |                                                                                           |
| 168  | Deposition of <b>Menelaus</b> by <b>Jason</b> , who assaults Jerusalem with 1,000 men. <b>Antiochus</b> invades Judea, takes Jerusalem by storm, and slaughters without distinction of age or sex; profanes the temple.<br>Glorious resistance of the aged priest <b>Mattathias</b> and his sons, who gather <i>Chasidim</i> ( <i>Assideans</i> ) around them and retire to mountain fastnesses, whence they issue and slaughter the idolatrous worshippers.                                      |                                                                                                                                                                              | 168, <b>Ptolemy and Physcon</b> reign together.                                                                          | 168, Defeat of <b>Perseus</b> by <b>L. Æmilius Paulus</b> in the <i>Battle of Pydna</i> . |
| 167  | <i>Battle of Beth-horon</i> . Army of Apollonius routed by <b>Judas</b> , surnamed <b>Maccabæus</b> (the "Hammerer"), son of <b>Mattathias</b> .                                                                                                                                                                                                                                                                                                                                                  |                                                                                                                                                                              | 167, <b>Onias IV.</b> takes refuge in Egypt, and founds a new temple at <i>Leontopolis</i> .                             | Conquest of Macedonia.                                                                    |



| B.C. | Judea.                                                                                                                                                                                                                                                                                                                                                                             | Syria.                                                                                                                                           | Egypt.                                                                                      | Rome.                                                                                      |
|------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|
|      | <i>History of the Jews—Continued.</i>                                                                                                                                                                                                                                                                                                                                              | B.C.                                                                                                                                             | B.C.                                                                                        | B.C.                                                                                       |
| 166  | <i>Battle of Ashdod.</i> Gorgias, attempting to surprise the Jewish camp, is utterly routed, with immense loss of booty.                                                                                                                                                                                                                                                           |                                                                                                                                                  |                                                                                             |                                                                                            |
|      | <i>Battle of Bethsura.</i> Lysias, with 65,000 troops, defeated by Judas with much inferior force. Jerusalem retaken.                                                                                                                                                                                                                                                              |                                                                                                                                                  |                                                                                             |                                                                                            |
|      | Judas cleanses the temple and replaces the sacred vessels from the captured booty. Sanctuary is rededicated and <i>Feast of Dedication</i> instituted.                                                                                                                                                                                                                             |                                                                                                                                                  |                                                                                             |                                                                                            |
| 164  | Death of Antiochus at Tabæ. Succeeded by <b>Antiochus V. Eupator</b> .                                                                                                                                                                                                                                                                                                             | 164. <b>Antiochus V. Eupator.</b> Demetrius returns from Rome and overthrows Antiochus, and reigns over Syria as                                 |                                                                                             |                                                                                            |
| 163  | Siege of Bethsura by Lysias with 100,000 troops.                                                                                                                                                                                                                                                                                                                                   | 162. <b>Demetrius I. Soter.</b>                                                                                                                  |                                                                                             |                                                                                            |
| 162  | Alcimus appointed high priest by Antiochus; is supported by <b>Demetrius Soter</b> . Nicanor defeated by Judas at Capharsalama.                                                                                                                                                                                                                                                    |                                                                                                                                                  |                                                                                             |                                                                                            |
| 161  | <i>Battle of Adasa</i> (near Beth-horon). Nicanor defeated and slain.                                                                                                                                                                                                                                                                                                              |                                                                                                                                                  |                                                                                             |                                                                                            |
|      | <i>Battle of Eleasa.</i> Judas attempts to fight against overwhelming numbers with a body of 800 men, and, after defeating the right wing of the Syrians, is himself slain. <b>Jonathan</b> , surnamed <b>Apphus</b> , youngest son of Mattathias, is chosen leader.                                                                                                               |                                                                                                                                                  |                                                                                             |                                                                                            |
| 158  | Bacchides makes peace with Jonathan, who governs the people from the stronghold of Michmash.                                                                                                                                                                                                                                                                                       |                                                                                                                                                  |                                                                                             |                                                                                            |
| 153  | Jonathan's favor is sought by Demetrius against his rival, <b>Alexander Balas</b> . The latter nominates Jonathan high priest. <i>Jonathan inaugurates the line of Asmonean priest-princes.</i>                                                                                                                                                                                    | 150. <b>Alexander Balas</b> usurps authority.                                                                                                    | 150. Marriage of Alexander Balas to Cleopatra, daughter of Ptolemy.                         | 146. Destruction of <i>Carthage</i> by Scipio, and capture of <i>Corinth</i> by Mummilius. |
|      | The Jews support Alexander Balas in spite of the lavish promises of Demetrius.                                                                                                                                                                                                                                                                                                     |                                                                                                                                                  |                                                                                             |                                                                                            |
| 147  | <i>Apollonius</i> , governor of Coele-Syria, adherent of Demetrius, defeated by Jonathan at <i>Azotus</i> . The latter is established in his position as high priest by Demetrius.                                                                                                                                                                                                 | 146. <b>Demetrius II. Nicator.</b>                                                                                                               | Ptolemy supports Demetrius against his rival, Alexander.                                    |                                                                                            |
| 144  | Jonathan confirmed in his authority by <b>Antiochus VI. Theos</b> . Simon appointed governor of the country from Tyre to Egyptian border. The followers of Demetrius overthrown by Jonathan near Gennesareth and Hamath. Simon takes Ascalon and Joppa. Towns of Judea fortified, and walls of Jerusalem heightened. Jonathan is slain through the plots and treachery of Tryphon. | 145. <b>Antiochus VI.</b> , supported by Tryphon, overpowers Demetrius.                                                                          | 145. <b>Ptolemy VII. Physcon</b> or Euergetes.                                              |                                                                                            |
| 143  | <b>Simon</b> , surnamed <b>Thassi</b> , last of the five sons of Mattathias, becomes high priest.                                                                                                                                                                                                                                                                                  | 143. <b>Tryphon</b> puts Antiochus to death and usurps authority.                                                                                |                                                                                             |                                                                                            |
| 142  | Tower of Jerusalem purified and entered. Prosperity and peace enjoyed by Jews (I. Macc. 13: 43-53; 14: 4 ff.). <i>First year of the freedom of the Jews</i> (141).                                                                                                                                                                                                                 | 137. <b>Antiochus VII. Sidetes</b> , second son of Demetrius I., and brother of captive Demetrius II., defeats Tryphon and besieges him in Dora. |                                                                                             | 132-128. Career of Tiberius Gracchus.                                                      |
| 141  |                                                                                                                                                                                                                                                                                                                                                                                    | 128. Is slain in Parthia.                                                                                                                        |                                                                                             | 123-121. Caius Gracchus <i>Leges Sempronie</i> (agrarian reforms).                         |
| 137  | <b>Antiochus VII.</b> refuses the aid of Simon against the usurper Tryphon. War ensues with Syria. In the battle of <i>Jamnia</i> , Cendebeus, the Syrian general, is completely defeated by Simon's sons, Judas and John.                                                                                                                                                         | Release of Demetrius II. More than 10 rulers follow in rapid succession till                                                                     | 117. <b>Ptolemy VIII. Lathyrus.</b> He is banished to Cyprus through his mother, Cleopatra. | 111. War with Jugurtha.                                                                    |
| 135  | Simon and his sons Judas and Mattathias treacherously assassinated by Ptolemy.                                                                                                                                                                                                                                                                                                     |                                                                                                                                                  | 107. He is banished to Cyprus through his mother, Cleopatra.                                | 106. Birth of Cicero.                                                                      |
| 133  | <b>John Hyrcanus</b> , second son of Simon, becomes high priest. He is compelled by famine to surrender Jerusalem and become tributary to <b>Antiochus Eusebes</b> .                                                                                                                                                                                                               |                                                                                                                                                  | 106. <b>Ptolemy IX.</b>                                                                     | 102-101. Cimbri and Teutones defeated by Marius.                                           |
| 128  | Judea recovers independence with the death of Antiochus.                                                                                                                                                                                                                                                                                                                           |                                                                                                                                                  |                                                                                             | 100. Birth of Julius Cæsar.                                                                |
| 125  | Hyrcanus conquers the east of the Jordan, destroys the temple on Mount Gerizim, and builds the tower of Baris northwest of the Jerusalem temple enclosure (Antonia). In consequence of a quarrel with Eleazar, he turns Sadducee.                                                                                                                                                  |                                                                                                                                                  |                                                                                             | 90. 1st Mithridatic War.                                                                   |
| 109  |                                                                                                                                                                                                                                                                                                                                                                                    |                                                                                                                                                  |                                                                                             | 86. Death of Marius.                                                                       |
| 106  | Death of Hyrcanus. <b>Aristobulus I.</b> seizes the high-priesthood, murders in jealousy his brother Antigonus; dies of illness and remorse.                                                                                                                                                                                                                                       | 83. <b>Tigranes</b> , king of Armenia, becomes ruler of Syria.                                                                                   | 81. <b>Ptolemy X.</b>                                                                       | 80. 2d Mithridatic War—Sulla dictator.                                                     |
| 105  | <b>Alexander Jannæus.</b> The Pharisees instigate a rebellion against him (92). He is expelled, but returns to Jerusalem in triumph.                                                                                                                                                                                                                                               |                                                                                                                                                  | 80. <b>Ptolemy XI. Auletes.</b>                                                             |                                                                                            |
| 104  |                                                                                                                                                                                                                                                                                                                                                                                    |                                                                                                                                                  |                                                                                             |                                                                                            |

|            | Judea.<br><i>History of the Jews—Continued.</i>                                                                                                                                                                                                | Syria.<br>B.C.                                                                           | Egypt.<br>B.C.                                                        | Rome.<br>B.C.                                                                            |
|------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------|-----------------------------------------------------------------------|------------------------------------------------------------------------------------------|
| B.C.<br>78 | Alexander becomes reconciled to the Pharisees; dies at the siege of Ragaba. His wife, <b>Alexandra</b> , succeeds him; encourages <b>Aristobulus</b> , her son, to resist the Pharisees; makes her eldest son, <b>Hyrceanus</b> , high priest. |                                                                                          |                                                                       | 67, Pompey's successful war against the pirates. <i>Lex Manilia</i> .                    |
| 70         | <b>Hyrceanus II.</b> succeeds on the death of Alexandra, and is supported by <i>Pharisees</i> . Both are defeated by <b>Aristobulus</b> , who captures Jerusalem.                                                                              |                                                                                          |                                                                       | 66, He defeats Mithridates.                                                              |
| 69         | <b>Aristobulus II.</b> , high priest and ruler. Antipater supports Hyrceanus. The latter appeal for help to Aretas, king of the Nabatheans, who, with 50,000 men, defeats Aristobulus, and besieges him in the temple.                         | 69, Tigranes conquered by the Roman general Lucullus.                                    |                                                                       | 63, Consulship of Cicero and conspiracy of Catiline.                                     |
| 65         | <i>Securus</i> , Pompey's lieutenant, deposes Antiochus XIII., and annexes Syria to the Roman dominions. Rivalry of Hyrceanus and Aristobulus.                                                                                                 | <b>Antiochus XIII.</b> set up by the Romans as king.                                     |                                                                       | 60, 1st <i>Triumvirate</i> of <b>Julius Cæsar</b> , <b>Pompey</b> , and <b>Crassus</b> . |
| 64         | <b>Pompey</b> holds a court at Damascus. Antipater bribes more than 1,000 Jews to support Hyrceanus. Pompey decides in favor of Hyrceanus.                                                                                                     |                                                                                          |                                                                       | 58-51, Cæsar's campaigns in Gaul.                                                        |
| 63         | Resistance of Aristobulus. He surrenders Jerusalem and is himself taken prisoner. The temple still resists, and after three months is captured and 12,000 Jews slain. Pompey enters the holy of holies.                                        | 57, <b>Gabinus</b> , proconsul.                                                          | 59, By bribes obtains recognition from Cæsar.                         | 49, Civil war between Pompey and Cæsar.                                                  |
|            | <b>Hyrceanus II.</b> restored to authority. Judea ruled by Rome through Antipater.                                                                                                                                                             |                                                                                          | 58, <b>Ptolemy Auletes</b> is banished, and goes to Rome.             | 48, Battle of Pharsalia.                                                                 |
| 54         | Crassus receives Syria as his province, and is overthrown by the Parthians (53).                                                                                                                                                               | 54, <b>Crassus</b> , proconsul, is overthrown by the Parthians.                          | Reign of <b>Berenice</b> and <b>Tryphæna</b> .                        | 44, Assassination of Cæsar.                                                              |
| 49         | <b>Aristobulus</b> , released by Cæsar, is murdered by Pompeian adherents.                                                                                                                                                                     |                                                                                          | 55, <b>Gabinus</b> restores <b>Ptolemy Auletes</b> .                  | 43, 2d <i>Triumvirate</i> of <b>Octavian</b> , <b>Antony</b> , and <b>Lepidus</b> .      |
| 48         | <b>Antipater</b> aids <b>Julius Cæsar</b> in the Egyptian War, and is appointed first procurator of Judea, with Hyrceanus as ethnarch.                                                                                                         |                                                                                          | 51, <b>Cleopatra</b> and <b>Ptolemy XII.</b> and <b>Ptolemy XIII.</b> | 42, Battle of <i>Philippi</i> . Defeat of <b>Brutus</b> and <b>Cassius</b> .             |
| 46         | He appoints his sons <b>Phasael</b> and <b>Herod</b> governors of Jerusalem and Galilee respectively.                                                                                                                                          | 43, <b>C. Cassius Longinus</b> , proconsul. After this Syria is ruled by <i>legati</i> . | 48-47, <i>Alexandrine War</i> .                                       | 40, <b>Antony</b> and <b>Octavian</b> reconciled at <i>Brundisium</i> .                  |
| 42         | <b>Herod</b> is betrothed to <b>Mariamne</b> , granddaughter of Hyrceanus, and daughter of Alexander.                                                                                                                                          |                                                                                          | 36-31, <b>Antony</b> and <b>Cleopatra</b> .                           | 37-36, War against <b>Sextus Pompey</b> .                                                |
| 40         | <b>Antigonus</b> , last of the Asmoneans.                                                                                                                                                                                                      |                                                                                          |                                                                       | 31, <i>Battle of Actium</i> . Defeat of <b>Antony</b> .                                  |
|            | <b>Herod</b> secures the favor of Octavian, and also of Antony, and a decree from the Senate appointing him king of Judea.                                                                                                                     |                                                                                          |                                                                       | 30, Octavian advances into Egypt. Death of Antony and Cleopatra.                         |
| 37         | Jerusalem is besieged for six months, and taken after fearful carnage. Antigonus sent in chains to Antony, who puts him to death by Herod's wish.                                                                                              |                                                                                          |                                                                       | 29, Closing of the temple of Janus.                                                      |
| 36         | <b>Herod</b> appoints <b>Aristobulus</b> high priest.                                                                                                                                                                                          |                                                                                          |                                                                       | 27, Octavian assumes the name <i>Augustus</i> .                                          |
| 32         | <b>Herod</b> is defeated by <b>Malchus</b> .                                                                                                                                                                                                   |                                                                                          |                                                                       | 21, <b>Augustus</b> winters in <i>Samos</i> .                                            |
| 30         | Is established by Octavian in his kingdom.                                                                                                                                                                                                     | 27, Syria is made an imperial province, ruled by a prefect as <i>legatus Cæsaris</i> .   | 27, Egypt made an imperial province.                                  | 20, Passes into Syria.                                                                   |
| 29         | Puts <b>Mariamne</b> to death.                                                                                                                                                                                                                 | 23, <b>M. Vipsanius Agrippa</b> , <i>legatus</i> of Syria.                               |                                                                       | Standards taken from <b>Crassus</b> restored by <b>Phraates</b> .                        |
| 26         | Builds a theater at Jerusalem and an amphitheater at Jericho. Games are appointed in honor of <b>Augustus</b> .                                                                                                                                | 20, <b>Augustus</b> visits Syria and meets <b>Herod</b> .                                |                                                                       | 8, Census of Roman citizens instituted.                                                  |
| 22         | <b>Simon</b> appointed high priest, whose daughter <b>Mariamne</b> is married to <b>Herod</b> .                                                                                                                                                | 16, <b>Agrippa</b> once more <i>legatus</i> .                                            |                                                                       |                                                                                          |
| 18         | Rebuilding of the temple. <b>Herod</b> visits Rome and brings back with him his two sons <b>Alexander</b> and <b>Aristobulus</b> , who had been sent there in B.C. 24.                                                                         | 9-8, <b>C. Sentius Saturninus</b> , <i>legatus</i> .                                     |                                                                       |                                                                                          |
| 16         | Visits <b>Agrippa</b> , whom he invites to Judea.                                                                                                                                                                                              | 7, Census of Palestine.                                                                  |                                                                       |                                                                                          |
| 11         | Accuses <b>Aristobulus</b> and <b>Alexander</b> before <b>Augustus</b> , who reconciles them.                                                                                                                                                  |                                                                                          |                                                                       |                                                                                          |
| 6          | <b>Aristobulus</b> and <b>Alexander</b> condemned to death by the Council and strangled. Antipater plots against <b>Herod</b> and goes to Rome.                                                                                                |                                                                                          |                                                                       |                                                                                          |
| 5          | <b>Simon</b> deposed and <b>Matthias</b> made high priest, who is himself deposed in favor of <b>Joazar</b> .                                                                                                                                  |                                                                                          |                                                                       |                                                                                          |
| 4          | Two chief rabbis burnt alive for resisting the innovation of a golden eagle placed over the temple gate.                                                                                                                                       |                                                                                          |                                                                       |                                                                                          |
|            | <b>Herod</b> orders the execution of Antipater, and dies of a painful internal disease. <b>Archelaus</b> succeeds.                                                                                                                             |                                                                                          |                                                                       |                                                                                          |



## JEWISH HISTORY

BETWEEN THE EVENING OF THE OLD TESTAMENT DISPENSATION AND THE MORNING OF THE NEW.<sup>1</sup>

By REV. J. B. HEARD, M.A., CAIUS COLLEGE, CAMBRIDGE; VICAR OF QUEEN-CHARLTON, BATH; LATE HULSEAN LECTURER IN THE UNIVERSITY OF CAMBRIDGE.

**A Preparation for Christ.**—It is not without significance that the genealogical tables, as recorded by St. Matthew, are divided into three sections, each containing fourteen generations. In all probability they are rounded off into equal portions by the omission of one or two insignificant names here and there; but the substantial fact remains that Hebrew history from Abraham to Christ falls into three equal portions—the patriarch and prophet, or tribal, stage of the nation's growth; the kingly, or national, type properly so called; and lastly, the stage from the captivity to Christ, the third and last evolution of Hebrew history. This is its decline and fall, as the secular historian would describe it; but, viewed from within, it is its preparation for the last consummation of all in the times of the Messiah. As the keynote of all Jewish story is the "travailing of Israel" in birth for the appointed seed, under the twofold conditions of Adamic birth and Abrahamic descent,—“made of a woman, made under the law,”—so the stages onward towards that consummation could only attain to their full realization when the seed of the woman and the son of the law found their meeting-point in the one perfect flower of humanity. The course of history is thus tracked to the point when Jew and Gentile flow together as rivers meet and mingle in the common ocean. The captivity, though a judgment on the people for their sins of unfaithfulness to the covenant, was in reality an unconscious preparation for the times of the Messiah. Their national loss was turned to gain: not only were they weaned from their proneness to idolatry, but their departures from monotheism were, after meeting with Persian types of thought, corrected and reformed. Instead of a local covenant God, the patron deity of a solitary Syrian tribe, whose power as El-Elohim was too vague to become the object of a definite worship, they rose to the clear conception of their God being also the God of the whole earth, and the All-Father of men. The God of their fathers Abraham, Isaac, and Jacob was in future to be approached as Absolute and Relative in one, as Jahveh-Elohim in the deepest and strictest sense of the term.

The return from captivity is thus the third and final stage in the growth of Israel as the covenant people. Monotheism, exceptional in the days of Elijah and the early prophets, was burned into them by the fires of persecution. This highest stage of monotheism was the elevated point of view which they had reached in the third and final stage of their spiritual growth on the return from captivity.

But we must not exaggerate or antedate events. The times of the fullness of the Gentiles, when Jew and Gentile were to mingle in one common stock in Messiah's day, were not yet come. If the Hebrews went into captivity for their proneness to idolatry, and were at last weaned from that tendency under the chastisement of a seventy years' separation from their land, they only returned to develop a fresh spirit of separation. They came back monotheists, it is true, and zealous for the law, but in a narrow, exclusive spirit. More than ever they

regarded themselves as the one covenant people, and they learned to hate and despise the Gentiles in proportion as they passed under their yoke. It was the same theocracy before and after the captivity; but it had changed its character. From a state which was also a church it became only a church, in which the priests ruled, and in which the prophetic order, that admirable safeguard of spiritual liberty, sank into comparative insignificance.

**The Return from Captivity.**—Cyrus, the conqueror of Babylon, in the first year of his reign (B.C. 536), seventy years after the captivity, but fifty-two after the destruction of Jerusalem and the temple, caused a decree to be proclaimed by a herald throughout the whole of his vast empire, that all the people of the God of heaven were free without exception to return to Jerusalem and rebuild the temple. This general permission therefore extended to the children of the ten tribes dispersed throughout Assyria, Halah, Gozan, and Media, as well as to the children of Judah and Benjamin, whose settlements were confined to Chebar and Babylon.

The return of the remnant of the tribes, the difficulties they encountered, the wise leadership of Zerubbabel, Ezra, and Nehemiah, the building of the temple, and the delays and obstacles put in the way by the mongrel races remaining in Palestine, are fully detailed in the Scriptures.

**Persian and Greek Periods.**—History is almost silent regarding the condition of the Jews during the century and a half extending from the times of Nehemiah and Malachi, during that transition time between the dominion of Persian and Greek, down to the period of the wars of Alexander. Alexander's brief reign of five years as master of Asia and the East left little or no impression on the Jews, who became subject successively to Ptolemy, then to Antigonius, and finally to the Seleucidæ. So quiet was this last period that it was accepted by the Jews as a recognized starting-point of their chronology. The situation changed when the Roman entered into the struggle of a century before the Seleucian dynasty was finally broken.

**The Maccabees (Asmoneans),** B.C. 167-63.—In 170 the unwise decision of King Antiochus to force on the Jews entire conformity with Hellenistic practices, civil and religious, set in motion a rising of the Jews to recover their religious, which ended in their regaining civil independence. At the head of the party in Judea attached to the old order of theocratic ideas at the time when Antiochus Epiphanes ascended the throne, stood the high priest Onias III. The leader of the Hellenizing party friendly to the Greeks was his own brother, Jesus, or, as he is better known under his Greek name, Jason. In Jerusalem Antiochus sought to force idolatry upon the Jews, to compel them to burn the Scriptures, and to forbid circumcision. He profaned the temple, and carried

<sup>1</sup> The dates of the leading events, are given in the preceding table; this article seeks only to summarize the drift of the history and to indicate the causes of the changes.

away its greatest treasures, and deported many of the inhabitants of Jerusalem.

Mattathias, an aged priest of Modein, with his five sons, John, Simon, Judas, Eleazar, and Jonathan, led a national rising, the hill country of Judea being their stronghold. In 166 B.C. Judas succeeded to the leadership, which resulted in the establishment of a new native dynasty—the Asmoneans. Alert of foot and quick of brain, Judas soon had organized a small but trained army, which by a series of decisive victories drove out the Syrian and strengthened the nation. The temple was rededicated, and forever after its restoration by Judas Maccabæus the worship of the covenant God of their fathers was maintained in all its integrity. Judas was killed in battle at Eleasa in 161 B.C., and was succeeded by his brother Jonathan, and later by Simon. The high office of king-priest, or priest-prince, was conferred upon Judas, and later upon Jonathan and Simon. For a century at least, until the subjugation by the Roman, Judea had rest.

But success was transient, and after the death of the last of the sons of Mattathias the family began to degenerate almost as quickly as it had sprung into greatness. Quarrels, acceptance of the Hellenizing customs, irregularities in various forms, soon brought the Jews to the last of the independent princes of the Asmonean dynasty. Hyrcanus II., high priest, weak and indolent, permitted the power to pass to the Idumean, Antipater, father of Herod the Great, at the time of the taking of Jerusalem by Pompey.

**The Roman Period.—Herod.**—Even Judas had sought an alliance with Rome against Antiochus, and each succeeding generation bound Judea more closely under the control of Rome, the world-governing empire. Antipater, as the actual ruler, kept in favor with the Roman powers, and in B.C. 47 was appointed by Julius Cæsar procurator of Judea. His son Herod succeeded him in B.C. 43.

The reign of Herod as supreme ethnarch of the whole of Palestine extended from B.C. 37 to A.D. 4. It was distinguished, as perhaps no monarch's before or since ever was, by the most brilliant achievements worthy of the Augustan age, and darkened at the same time by atrocities which would have disgraced a Nero or a Domitian. He laid out a new palace on Zion, renewed the city walls, and rebuilt the temple in great magnificence. But he used his power to betray his country, to foster immorality, to weaken the religious faith, to corrupt the priesthood, and to destroy all that was noble in the Jewish character. The gospel narrative throws a side-light on his character, which, perhaps, is all the more instructive because the corroboration of other historians is an object of the sacred record. The motive of the massacre of the innocents of Bethlehem is distinctly ascribed to suspicion of the coming of a possible Messiah, to whom he knew he must yield, when challenged, the place.

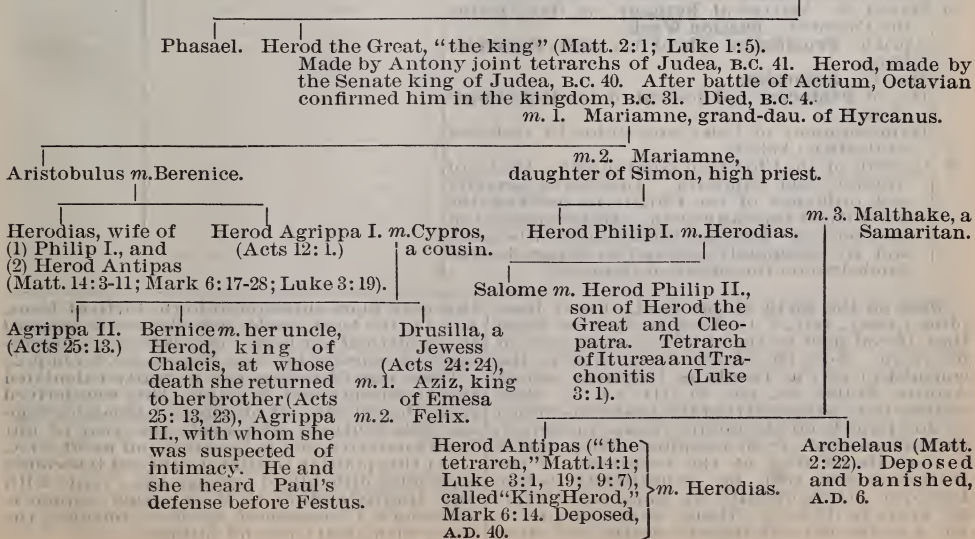
The brief success of the Maccabees had only inspired the Jews with false ideals as to the true nature of the kingdom of the Messiah for whom they were looking. The subsequent loss of political liberty filled them with hatred of their oppressors, drove them into greater exclusiveness, and intensified their spiritual pride and extreme formality. The numerous sects and parties (see chapter on *Sects*, etc.) simply expressed in outward form the varied opinions and ambitions of a narrow, dogmatic, and disputatious people. It was into the midst of such a people, at such a time of oppression, that the Messiah came.

**BOOKS OF REFERENCE:** Schürer's *Jewish People in the Time of Christ*; Josephus' *Antiquities of the Jews*; Ewald's *History of Israel*; Hosmer's *Story of the Jews*; Milman's *History of the Jews*. See under **OLD TESTAMENT CHRONOLOGY**.

## HERODIAN FAMILY TABLE IN CONNECTION WITH THE NEW TESTAMENT.

By REV. A. R. FAUSSET, D.D.

Antipater, an Idumean, made procurator of Judea by Julius Cæsar, B.C. 47, *m.* Cypros, an Arabian.





## BRIEF CHRONOLOGICAL CONSPECTUS OF NEW TESTAMENT HISTORY.

BY REV. OWEN C. WHITEHOUSE, M.A., PROFESSOR OF HEBREW,  
CHESHUNT COLLEGE, NEAR LONDON.

|           | CHRISTIAN HISTORY.                                                                                                                                                                                                                                                                                           | <i>Palestine.</i>                                                                                                                                                                                                                      | <i>Rome.</i>                              |
|-----------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------|
|           | [For details of incidents in our Lord's life, consult the <i>Harmony</i> , p. 76.]                                                                                                                                                                                                                           |                                                                                                                                                                                                                                        |                                           |
| B.C.<br>4 | Probable date of our Lord's birth. Herod's death. <b>Archelaus</b> becomes ethnarch of Judea, Samaria, and Idumea.                                                                                                                                                                                           | B.C.<br>4, Birth of Jesus Christ.<br>Death of <b>Herod the Great</b> .<br><b>Archelaus</b> , ethnarch in Judea, Samaria, and Idumea.<br><b>Herod Antipas</b> in Galilee and Perea.<br><b>Philip</b> in Auranitis and Trachonitis, etc. | B.C.<br>27, <b>Augustus</b> (Octavianus). |
| A.D.<br>8 | Jesus visits Jerusalem at the age of twelve, and converses with the rabbis in the temple.                                                                                                                                                                                                                    |                                                                                                                                                                                                                                        |                                           |
|           |                                                                                                                                                                                                                                                                                                              | A.D.<br>6, Archelaus banished by Augustus. Judea incorporated with Syria, under a <i>procurator</i> .                                                                                                                                  | A.D.                                      |
|           |                                                                                                                                                                                                                                                                                                              | 7, <b>Coponus</b> , procurator.<br><b>Ananus</b> made high priest instead of Jesus.                                                                                                                                                    |                                           |
|           |                                                                                                                                                                                                                                                                                                              | 9, <b>M. Ambivius</b> , procurator in Judea.                                                                                                                                                                                           |                                           |
|           |                                                                                                                                                                                                                                                                                                              | 12, <b>Annius Rufus</b> , procurator in Judea.                                                                                                                                                                                         |                                           |
|           |                                                                                                                                                                                                                                                                                                              | 15, <b>Valerius Gratus</b> , procurator in Judea. <b>Ishmael</b> , and afterwards <b>Eleazar</b> , made high priest.                                                                                                                   | 14, Accession of <b>Tiberius</b> .        |
| 26        | Ministry of John the Baptist.                                                                                                                                                                                                                                                                                | 16, <b>Eleazar</b> deposed for <b>Simon</b> .                                                                                                                                                                                          |                                           |
| 27        | Baptism of Jesus Christ at the age of thirty.                                                                                                                                                                                                                                                                | 17, Simon deposed and <b>Caia-phas</b> made high priest. <b>Cn. Calpurnius Piso</b> , governor of Syria. Terrible earthquakes.                                                                                                         |                                           |
|           | <b>First Passover</b> . First Galilean Circuit with the disciples (Matt. 4:23-25; Mark 1:35-39; Luke 4:42-44).                                                                                                                                                                                               | 19, Death of Germanicus near Antioch.                                                                                                                                                                                                  |                                           |
| 28        | March 29. Christ's Second Passover (John 5). Second Galilean Circuit (Matt. 13:1-53).                                                                                                                                                                                                                        | 26, <b>Pontius Pilate</b> , procurator in Judea.                                                                                                                                                                                       |                                           |
| 29        | Third Galilean Circuit (Matt. 9:35 ff.; 10:1; Mark 6:7-13; Luke 9:1-6). Third Passover, April 16, Jesus stays in Galilee (John 7:1) <sup>2</sup> . Feast of Tabernacles (October) (John 7). Feast of Dedication (December) (John 10:22).                                                                     |                                                                                                                                                                                                                                        |                                           |
| 30        | March 30. Arrives at Bethany six days before the Passover. Passion Week.                                                                                                                                                                                                                                     |                                                                                                                                                                                                                                        |                                           |
|           | April 6. Crucifixion. Third day after, Resurrection.                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                        |                                           |
|           | May 17. Ascension.                                                                                                                                                                                                                                                                                           |                                                                                                                                                                                                                                        |                                           |
|           | Day of Pentecost and descent of the Holy Spirit (Acts 2).                                                                                                                                                                                                                                                    |                                                                                                                                                                                                                                        |                                           |
|           | Imprisonment of Peter and John by order of Sanhedrin (Acts 4).                                                                                                                                                                                                                                               |                                                                                                                                                                                                                                        |                                           |
| 31        | Growth of the Christian community. Death of Ananias and Sapphira. Increasing activity and influence of the Christians awaken the hostility of the Sanhedrin. Imprisonment of the apostles. They are miraculously liberated, and are ultimately allowed to depart by the Sanhedrin on the advice of Gamaliel. |                                                                                                                                                                                                                                        |                                           |

**'Note on the Birth of Our Lord.**—From Josephus (*Antiq.* xvii., 8, 1; *Wars*, i., 33, 8) we learn that Herod died in the thirty-seventh year of his reign. Now Herod was made king in the consulship of Cn. Domitius Calvinus and C. Asinius Pollio, *i.e.*, B.C. 40 (714 A.U.C.). Most writers have supposed that the year is reckoned by Josephus from the month Nisan; moreover, we may conclude from Josephus (*Antiq.* xvii. 9, 3) that Herod died at the beginning of the thirty-seventh year, or immediately before Passover. Consequently we must add thirty-six years to 714 A.U.C. Hence we get 750 A.U.C.—B.C. 4 as the date of Herod's death, and since

this took place subsequent to the birth of Jesus, B.C. 4 is the *latest possible date that can be assigned* to the birth of our Lord. (See Wieseler's *Chronological Synopsis of the Four Gospels*, sec. i., chap. 2.)

Thus, our Christian era is really calculated from a wrong starting-point. This was derived from the defective chronology of *Dionysius Exiguus* (6th century) who made the year of our Lord's nativity, or A.D. 1, correspond to 754 A.U.C.

2At this point in the life of our Lord it becomes especially difficult to arrange the events with any approximation to their actual sequence. Wieseler's *Chronological Synopsis* considers the topic with great care and fullness.

| CHRISTIAN HISTORY.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Palestine.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | Rome.                                                                                                                                                                                                                                                                                   |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>A.D. 36 Trial and martyrdom of <b>Stephen</b> (Acts 6: 9-7). Rapid growth in numbers of the Christians. They are persecuted by their Jewish brethren, in which persecution Saul takes an active part. Philip the deacon preaches in Samaria, whither St. Peter and St. John follow. Philip converts the Ethiopian eunuch (Acts 8).</p> <p>37 Conversion of <b>Saul</b>. He spends three years in Arabia.</p> <p>40 Paul returns to Jerusalem. The Jews plot to take away his life. He departs for Tarsus (Acts 9).</p> <p>Cessation of persecution and increase of Christian believers.</p> <p>Peter visits and baptizes Cornelius, a Roman centurion. Christianity extended to the Gentiles (Acts 10-11: 18).</p> <p>41 Growth in numbers of the Gentile Christians in Antioch. They are visited by Barnabas. They are now first called Christians.</p> <p>43 Paul brought by Barnabas from Tarsus, and they labor together at Antioch. Severe famine prophesied by Agabus (Acts 11: 21-30).</p> <p>44 Herod Agrippa puts James, brother of John, to death, and imprisons Peter. He dies at Cæsarea (Acts 12).</p> <p>45 Paul and Barnabas set apart to preach to the Gentiles. Their <i>first missionary journey</i> (Acts 13, 14).</p> <p>48 Dissensions awakened by the Judaizers at Antioch. Paul and Barnabas sent as representatives to Jerusalem. <i>Decree in favor of Gentile liberty</i>.</p> <p>49-50 St. Paul's <i>second missionary journey</i>, with Silas (Acts 15-17).</p> <p>51 After preaching in Phrygia, Galatia, Mysia, and Troas, he is joined by Luke, and crosses over into Macedonia and visits Philippi, Thessalonica, and Berea, whence Jewish opposition drives him to Athens.</p> <p>52 Paul at Corinth with Aquila and Priscilla. <i>Epistles to Thessalonians</i>.</p> <p>53 Proconsulship of Gallio in Achaia. Paul quits Corinth for Ephesus (Acts 18: 1-22).</p> <p>54-55 Paul at Jerusalem. <i>Third missionary journey</i>.</p> <p>56-57 Sets out from Antioch for Galatia and Phrygia. Paul at Ephesus for two years. Writes perhaps <i>First Epistle to Corinthians</i>, and perhaps also <i>Epistle to Galatians</i> (see below).</p> <p>Compelled by a tumult at Ephesus to leave for Macedonia (Acts 18: 23-19).</p> <p>Writes <i>Second Epistle to Corinthians</i> (and about this time perhaps the <i>Epistle to Galatians</i>). Paul reaches Corinth probably at the end of the year.</p> <p>58 Stays three months at Corinth. <i>Epistle to the Romans</i>. He quits Corinth in the early part of the year, returns to Macedonia, revisits Philippi in company with Luke, and departs after Pass-over (Acts 20: 1-6). Leaves Troas, bids farewell to Ephesian elders at Miletus (Acts 20: 7-38).</p> <p>Visits Tyre, then Cæsarea, and arrives at Jerusalem before Pentecost. Violent outburst of feeling against Paul. He is rescued by Claudius Lysias at the head of his troops. Defends himself before the Jews;issent to Cæsarea. Defends himself before Felix (Acts 21-24).</p> <p>60 Paul still prisoner at Cæsarea. Defends himself before Festus and Agrippa (Acts 25, 26). He is delivered with other prisoners to the centurion Julius. Voyage to Rome. Shipwreck at Melita, where he winters.</p> <p>61 Sails for Rome. Visits Syracuse, Rhegium, Puteoli. At length he reaches Rome, and is placed under custody of the pretorian prefect Burrus. Lives two years in his hired house (Acts 27, 28).</p> <p>62-63 Writes Epistles to the <i>Ephesians</i> and <i>Colossians</i>, to <i>Philemon</i>, and to <i>Philippians</i>. Close of book of Acts.</p> <p>64 Neronian persecution.</p> <p><i>Note.</i>—Conybeare and Howson continue the life of Paul as follows:</p> <p>65 Voyage to Spain.</p> | <p>A.D. 34, <b>Vitellius</b>, <i>legatus</i> in Syria.</p> <p>36, Deposition of Pilate.</p> <p>37, Caiaphas deposed, and <b>Jonathan</b> made high priest by Vitellius.</p> <p>38, <b>Marcellus</b>, procurator in Judea.</p> <p>39, <b>P. Petronius</b>, <i>legatus</i> of Syria.</p> <p>41, <b>Herod Agrippa</b> appointed over the kingdom of Judea and Samaria.</p> <p>42, <b>Matthias</b> made high priest; <b>Elionasus</b>, high priest in 43.</p> <p>44, Herod dies at Cæsarea. <b>Cuspius Fadus</b>, procurator in Judea.</p> <p>45, <b>Theudas</b> executed. <b>Joseph</b>, high priest.</p> <p>46, <b>Tiberius Alexander</b>, procurator in Judea.</p> <p>47, Joseph deposed and <b>Ananias</b> made high priest by Herod.</p> <p>48, <b>Cumanus</b>, procurator in Judea.</p> <p>51, <b>Quadratus</b>, <i>legatus</i> of Syria, deposes Cumanus and sends Ananias, high priest, a prisoner to Rome. <b>Antonius Felix</b>, procurator in Judea.</p> <p>59, <b>Ishmael</b>, made high priest in place of Ananias.</p> <p>60, Felix recalled; <b>Porcius Festus</b>, procurator.</p> <p>62, <b>Gessius Florus</b>, procurator.</p> <p>66, Jewish war begins.</p> | <p>A.D. 37, <b>Caligula</b>, emperor. Agrippa released.</p> <p>39, He endeavors to place his statue in the temple of Jerusalem.</p> <p>41, <b>Claudius</b>, emperor.</p> <p>52, Agrippa II. (son of Herod Agrippa I.) pleads for the Jews at Rome.</p> <p>54, <b>Nero</b>, emperor.</p> |



| B.C. | CHRISTIAN HISTORY.                                                         | Palestine.                                   | Rome.                   |
|------|----------------------------------------------------------------------------|----------------------------------------------|-------------------------|
| 66   | Visit to Asia Minor.                                                       |                                              | 68, Galba, emperor.     |
| 67   | Writes <i>First Epistle to Timothy</i> and <i>Titus</i> .                  |                                              | 69, Otho, emperor.      |
| 68   | Second imprisonment. <i>Second Epistle to Timothy</i> . Martyrdom of Paul. |                                              | 69, Vitellius, emperor. |
| 95   | Persecution of Christians by Domitian.                                     | 70, Siege and capture of Jerusalem by Titus. | 69, Vespasian, emperor. |
| 96   | St. John still living.                                                     |                                              | 81, Domitian, emperor.  |
|      |                                                                            |                                              | 96, Nerva, emperor.     |
|      |                                                                            |                                              | 98, Trajan, emperor.    |

**Note.**—The details of the writing of the Gospels, Acts, Revelation, and Epistles other than Paul's are too uncertain for insertion in this table. For full discussion regarding each, consult the article by Dr. Plummer on the *Books of the New Testament*, p. 43.

**Note by Prof. Whitehouse.**—The chronological scheme set forth above can only be regarded as the best approximation that can be obtained from a careful examination of the facts of the narrative both of our Lord's life, described in the Gospels, and of the followers of our Lord, related in the Acts of the Apostles, supplemented by occasional references in the Epistles. Particular importance belongs to all allusions to the occurrence of Jewish festivals as a means of marking the progress of time. The occasional mention of the name of the reigning Roman emperor also furnishes certain time limits.

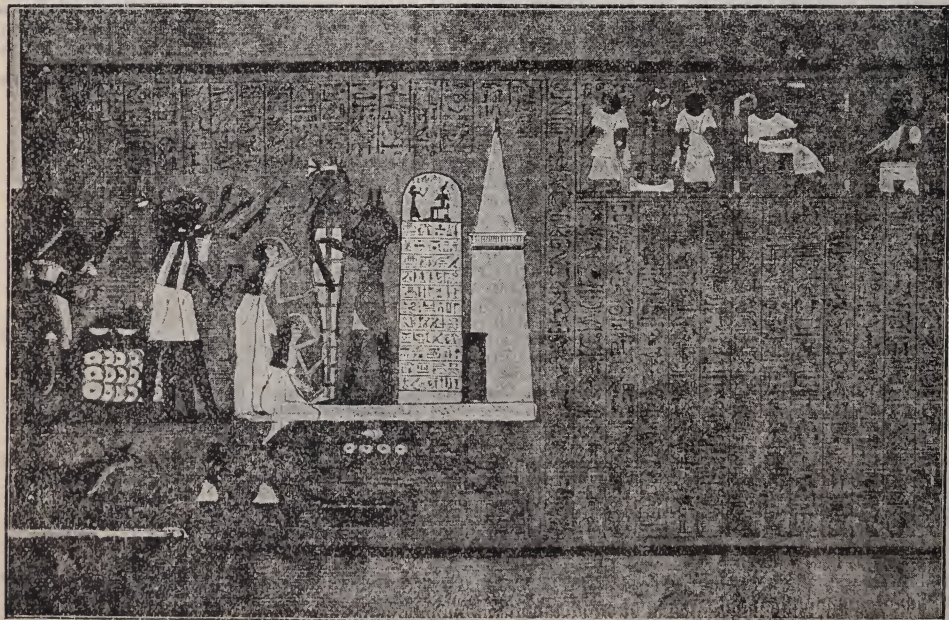
**BOOKS OF REFERENCE:** On the apostolic period the most valuable authority is the treatise by Wieseler on the *Chronology of the Apostolic Age*. An appendix

(containing tables of dates) on the "Chronology of the Life of St. Paul," in Archdeacon Farrar's *Life and Work of St. Paul*, will be found useful. With regard to the Gospels, the problem is complicated by questions regarding the structure of the Gospels. On these the reader is referred to Prof. Sanday's article "Gospels," in the last edition of Smith's *Dictionary of the Bible*.

Schürer's *Jewish People in the Time of Christ*; *Student's New Testament History*; Delitzsch's *Jewish Antiquarian Life*; Merrill's *Galilee in the Time of Christ*; Stapfer's *Palestine in the Time of Christ*; Delitzsch's *A Day in Capernaum*; Fisher's *Beginnings of Christianity*.

Schaff's *Apostolic Christianity*; Neander's *First Planting of Christianity*; Vedder's *Dawn of Christianity*; Stüfer's *Introduction to the Book of Acts*; Pfeiderer's *Influence of the Apostle Paul on the Development of Christianity*; Bartlett's *Early Church History*.

Lewin's *Life and Epistles of St. Paul*; Conybeare & Howson's *Life and Epistles of St. Paul*; Farrar's *Life and Work of St. Paul*; Stalker's *Life of St. Paul*; Taylor's *Paul the Missionary* and *Peter the Apostle*; Matheson's *Spiritual Development of St. Paul*; Gloag's *Introduction to the Pauline Epistles*. See under SUMMARY OF GOSPEL INCIDENTS and under BOOKS OF THE NEW TESTAMENT.



EGYPTIAN MUMMY AND ITS SEPULCHER.

VIGNETTES TO CHAPTER I. OF THE EGYPTIAN BOOK OF THE DEAD, FROM THE PAPYRUS OF HUNEFER (BRITISH MUSEUM, 9901).



## SUMMARY OF THE GOSPEL INCIDENTS AND HARMONY OF THE FOUR GOSPELS.

By REV. A. R. FAUSSET, D.D., CANON AND PREBENDARY OF YORK; SOMETIME UNIVERSITY SCHOLAR AND SENIOR CLASSICAL MODERATOR OF TRINITY COLLEGE, DUBLIN.

### FOUR GOSPELS.

THE separation of the sacred Scriptures from uninspired writers is sealed by the twofold inspiration, (1) that of the inspired authors, and (2) that of the judges, *i.e.*, the prophets and "the discerners of spirits" (I. Cor. 12: 10; I. John 4: 1). Paul appeals to the latter as attesting his epistle (I. Cor. 14: 37). First came *belief* in Christ, the *incarnate* Word; then the *oral* word, about Christ; then gradually arose the *written* word, which ultimately, with the other Scriptures, was formed into a canon. The gospel was first *spoken* whilst the apostles were living; but before their death provision was made for their testimony becoming a continuous legacy for the church. The four therefore, and no more, were recognized by the Christian church at that early date. The concurrence of the four in certain unusual expressions, and in the choice of incidents, implies that there was at first a *common oral gospel* (referred to in Luke 1: 1, as "taught by word of mouth" to Theophilus, R. V. margin). *The three synoptical Gospels* are called so from their giving a synopsis (in the main alike) of Christ's ministry in *Galilee*. *St. John*, long after, treats of Christ's ministry in *Judea*. His incidents are new, except the events of Passion Week, the feeding of the five thousand, and the storm at sea (recorded to introduce the discourse in Galilean Capernaum, ch. 6); also incidents of his Galilean ministry in chs. 2, 7, and 21, which they have not. They also hint at Christ's ministry in Judea (Matt. 23: 37; Luke 13: 34). If the total contents be taken as two hundred, there are seven peculiarities in Mark, forty-two in Matthew, fifty-nine in Luke, ninety-two in John (Westcott). *Mark is no mere copyist of Matthew*; for of all four he has the most graphic touches, as of an eye-witness of the scenes (for internal evidence confirms the saying of the fathers, that he was "Peter's interpreter"), though his Gospel is shortest. *Luke's details are almost peculiar to himself*, from 9: 51 (which refers to Christ's last journey towards Jerusalem) on to 18: 15, the blessing of the children, where he joins Matthew and Mark. *Matthew writes for Jews*, his theme being "the kingdom of heaven" (in Mark and Luke, "the kingdom of God") as opposed to the earthly kingdom, which the Jews were then expecting. *Mark's Gospel has a Roman aspect*; his theme is Christ's practical service as the servant of God for man. His very name is Roman. The *Gospel of Luke*, whose name is Greek, has a Greek aspect; his theme is Christ "the Son of man" in his sympathizing humanity. *John writes for the spiritual of every race*; his theme is the Son of God manifested as our light and life. His Gospel is the complement of the three synoptists. Christ appears as—(1) the Son of David in Matthew; (2) the Servant of God in Mark; (3) the Son of man in Luke; (4) the Son of God in John. As Matthew's Gospel is characterized by *discourses* of Jesus, so Mark's Gospel by his *acts*. We have thus the three chief human civilizations meeting—the Hebrew theocracy answering to Matthew's aspect of Christ, the Roman polity answering to Mark's, the Greek literature and art answering to Luke, whilst in John the spiritual predominates. John forms the climax, portraying Christ's *divinity*, as the synoptists portray his *humanity*.

### SPIRITUAL RELATIONS OF THE FOUR.

Seeming discrepancies occur. The modes of harmonizing these may not be the right ones, but they prove at least that the discrepancies are not necessarily irreconcilable. Reconcilable diversity is a confirmation of the truth, because it disproves collusion and shows the witnesses to be independent. Sameness in all four would make all but the first mere copies. Variation in the order of events in different Gospels shows that chronological sequence is not the aim always, but that the spiritual connection is as true in those Gospels which do not observe the chronological order as in those which do. There are not four different gospels, but one fourfold gospel of Jesus Christ from the Holy Ghost, who inspired four intelligent writers to present him from a fourfold point of view, forming one complete whole.

### REALITY OF JESUS' CLAIMS.

The inspired summary of Jesus' life is, "God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10: 38, R. V.). In Jesus God is manifested as he is, and man as he ought to be. He brings back to man the image of God in which man was made, but which man had lost. "If the apostles or any one else had *invented* Christ, the inventor would be more wonderful than the hero" (Rousseau). His claim to Godhead and Messiahship rests on—(1) *Fulfilled prophecy*, as Isa. 53, and *Holy Scripture* (John 5: 39); (2) *Miracles*, confirmed by Scripture (John 5: 36; 7: 31; 10: 25, 38); (3) *His peerless character*, excluding alike the theory of fanaticism and of imposture; (4) *His resurrection* (Rom. 1: 4); (5) *The moral and social changes wrought in the world through the church of Christ*, in which his Spirit works (Col. 1: 6); (6) *The transformation of individuals* (I. Cor. 6: 10, 11), the witness of his Spirit with their spirit that he satisfies all their soul's needs (Rom. 8: 16; Eph. 3: 17-20).

Jesus is the Greek form of Joshua (Acts 7: 45; Heb. 4: 8); it means *Jehovah-Saviour*, for "he himself [Greek] saves his people from their sins" (Matt. 1: 21); not merely as Joshua, God's instrument; Christ (Greek), Messiah (Hebrew), anointed as Prophet, Priest, and King, alone combining the three. Others, as Moses, David, etc., were only anointed to one or two of the three offices.

BOOKS OF REFERENCE: Westcott's *Introduction to the Study of the Four Gospels*; Dale's *Living Christ and the Four Gospels*; Thompson's *Four Evangelists*; Gregory's *Why Four Gospels?* Genung's *The Fourfold Story*; Robinson's *Harmony of the Gospels*; Cadman's *Critical Harmony of the Gospels*; Broadus' *Harmony of the Gospels* (Revised Version); Strong's *Our Lord's Life*; Geikie's *Life of Christ*; Andrews' *Life of Our Lord*; Stalker's *Life of Christ*; Edersheim's *Jesus the Messiah* (1 vol.) and *Life and Times of Jesus the Messiah* (2 vols.); Farrar's *Life of Christ*; Kephart's *Jesus the Nazarene and Public Life of Christ* (chart); Weiss' *Life of Christ*; Wendt's *The Teachings of Jesus*; Schaft's *Person of Christ*; Hurlbut's *Studies in the Four Gospels*; Ullmann's *Sinlessness of Jesus*; Bushnell's *Character of Jesus*; Broadus' *Jesus of Nazareth*; Fairbairn's *Place of Christ in Modern Theology*; Geikie's *New Testament Hours: The Gospels*.



## HARMONY OF THE GOSPELS.

| <i>Date.</i>   | <i>Contents.</i>                                                                                                                                                                                                                                                                 | <i>Matt.</i> | <i>Mark.</i> | <i>Luke.</i>        | <i>John.</i> |
|----------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|--------------|---------------------|--------------|
| B.C.           | <b>Incidents of the Birth and Boyhood of Jesus Christ Till He Was Twelve Years of Age.</b>                                                                                                                                                                                       |              |              |                     |              |
|                | 1. Introduction, - - - - -                                                                                                                                                                                                                                                       |              |              | 1: 1-4              | 1: 1-14      |
|                | 2. The genealogies—Matthew the legal, Luke the natural descent, - - - - -                                                                                                                                                                                                        | 1: 1-17      |              | 3: 23-38<br>1: 5-25 |              |
| 6, Nov.        | 3. Birth of John announced to Zacharias, - - -                                                                                                                                                                                                                                   |              |              |                     |              |
| 5, May         | 4. Birth of Jesus announced to Mary at Nazareth six months later, - - - - -                                                                                                                                                                                                      |              |              | 1: 26-38            |              |
|                | 5. Mary's visit to Elizabeth, and her hymn, - - -                                                                                                                                                                                                                                |              |              | 1: 39-56            |              |
| Aug.           | 6. John the Baptist's birth, and Zacharias' hymn, - - -                                                                                                                                                                                                                          |              |              | 1: 57-80            |              |
|                | 7. The angel appears to Joseph, - - - - -                                                                                                                                                                                                                                        | 1: 18-25     |              |                     |              |
| 4, Feb.†       | 8. Birth of Jesus at Bethlehem, - - - - -                                                                                                                                                                                                                                        |              |              | 2: 1-7              |              |
|                | 9. Angelic announcement to the shepherds. (In spring flocks are watched by night.), - - -                                                                                                                                                                                        |              |              | 2: 8-20             |              |
| Apr.           | 10. Circumcision of Jesus, and presentation in the temple, where he is welcomed by Simeon and Anna, 41 days after nativity (Lev. 12: 3, 4) - - -                                                                                                                                 |              |              | 2: 21-38            |              |
|                | 11. Visit of the Magi, in the house—no longer in manger; epiphany to Gentiles, - - - - -                                                                                                                                                                                         | 2: 1-12      |              |                     |              |
|                | 12. Flight into Egypt, - - - - -                                                                                                                                                                                                                                                 | 2: 13-15     |              |                     |              |
| 3, Apr.        | 13. Herod's murder of the innocents, - - - - -                                                                                                                                                                                                                                   | 2: 16-18     |              |                     |              |
|                | 14. Return to Nazareth, fearing Archelaus' cruelty, shown from the first, - - - - -                                                                                                                                                                                              | 2: 19-23     |              | 2: 39, 40           |              |
| A.D.<br>9      | 15. Jesus, at the age of twelve, goes up to the Passover, and is found with the doctors in the temple; then follows his 18 years' retirement, - - -                                                                                                                              |              |              | 2: 41-52            |              |
| 26<br>27, Jan. | <b>Inauguration of Christ's Public Ministry.</b>                                                                                                                                                                                                                                 |              |              |                     |              |
|                | 16. Preparatory preaching of John the Baptist, - - -                                                                                                                                                                                                                             | 3: 1-12      | 1: 1-8       | 3: 1-18             |              |
|                | 17. Christ's baptism in river Jordan at Perea Bethany, - - - - -                                                                                                                                                                                                                 | 3: 13-17     | 1: 9-11      | 3: 21-23            |              |
|                | 18. The Spirit leads him to desert of Judea, where Satan tempts him, - - - - -                                                                                                                                                                                                   | 4: 1-11      | 1: 12, 13    | 4: 1-13             |              |
|                | 19. The Baptist's witness to Jesus, - - - - -                                                                                                                                                                                                                                    |              |              |                     | 1: 15-34     |
|                | 20. Two of John's disciples follow Jesus; Andrew brings his brother Simon, - - - - -                                                                                                                                                                                             |              |              |                     | 1: 35-42     |
|                | 21. Christ returns to Galilee; finds Philip, who in turn finds Nathanael, - - - - -                                                                                                                                                                                              |              |              |                     | 1: 43-51     |
|                | 22. First miracle at Cana, and visit to Capernaum, - - - - -                                                                                                                                                                                                                     |              |              |                     | 2: 1-12      |
|                | <b>Public Ministry of Christ from the First Passover to the Second.</b>                                                                                                                                                                                                          |              |              |                     |              |
| Apr.           | 23. Christ goes up to Jerusalem for the Passover, and, with a scourge, expels the sellers and money-changers from the temple; works miracles, convincing many, - - - - -                                                                                                         |              |              |                     | 2: 13-25     |
|                | 24. Nicodemus is convinced; has a night interview with Jesus, - - - - -                                                                                                                                                                                                          |              |              |                     | 3: 1-21      |
|                | 25. Christ leaves Jerusalem, stays eight months in N. E. Judea, and baptizes by his disciples, - - -                                                                                                                                                                             |              |              |                     | 3: 22        |
|                | 26. John, baptizing in Ænon, again witnesses to the Christ, - - - - -                                                                                                                                                                                                            |              |              |                     | 3: 23-36     |
|                | 27. Imprisonment of John, - - - - -                                                                                                                                                                                                                                              |              |              | 3: 19, 20           |              |
|                | 28. John being cast into prison, Jesus leaves Judea for Galilee; John beheaded—not till 28 A.D. (Matt. 14: 12-21), - - - - -                                                                                                                                                     | 4: 12        | 1: 14        | 4: 14, 15           | 4: 1-3       |
| Dec.           | 29. Passing through Samaria, he converts a woman of Sychar, and through her many of the Samaritans, four months before harvest, - - -                                                                                                                                            |              |              |                     | 4: 4-42      |
|                | 30. Commencement of his public ministry in Galilee, - - - - -                                                                                                                                                                                                                    | 4: 17        | 1: 14, 15    | 4: 14, 15           | 4: 43-45     |
|                | 31. Visiting Cana again, he heals a nobleman's son sick at Capernaum, - - - - -                                                                                                                                                                                                  |              |              |                     | 4: 46-54     |
| 28<br>Apr.     | <b>From His Second to His Third Passover.</b>                                                                                                                                                                                                                                    |              |              |                     |              |
|                | 32. Returns to Jerusalem at the Passover, "the feast." His second Passover. From this to the third, his main Galilean ministry. Jesus cures an infirm man at Bethesda pool on the Sabbath. The Jews seek to kill him for declaring himself one with the Father in working, - - - |              |              |                     | 5: 1-47      |

† The date of the birth of Jesus is usually given as December, B. C. 5, a difference of about two months. Where this is accepted the preceding month should be changed accordingly.—EDITOR.

| <i>Date.</i> | <i>Contents.</i>                                                                                                                                                                                                       | <i>Matt.</i> | <i>Mark.</i>      | <i>Luke.</i>          | <i>John.</i> |
|--------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|-------------------|-----------------------|--------------|
| A.D.<br>28   | 33. Returns to Galilee. A chasm between the earlier visit to Nazareth, whilst fresh from the Spirit's baptism, and this later visit to Galilee, and his sermon at Nazareth, as Luke 4: 23 proves, - - - - -            |              |                   | 4: 14-30              |              |
|              | 34. He settles at Capernaum, and teaches in public, - - - - -                                                                                                                                                          | 4: 13-17     | 1: 21, 22         | 4: 31, 32             |              |
|              | 35. Miraculous draught of fishes; call of Simon, Andrew, James, and John, - - - - -                                                                                                                                    | 4: 18-22     | 1: 16-20          | 5: 1-11               |              |
|              | 36. Jesus casts out a demon, - - - - -                                                                                                                                                                                 |              | 1: 23-28          | 4: 33-37              |              |
|              | 37. Cure of Simon's wife's mother, and other sick people, - - - - -                                                                                                                                                    | 8: 14-17     | 1: 29-34          | 4: 38-41              |              |
|              | 38. Circuit with the disciples through Galilee, - - - - -                                                                                                                                                              | 4: 23-25     | 1: 35-39          | 4: 42-44              |              |
|              | 39. He heals a leper, and, shunning popularity, retires to the desert, - - - - -                                                                                                                                       | 8: 1-4       | 1: 40-45          | 5: 12-16              |              |
|              | 40. Returning to Capernaum, he heals a palsied man let down through the roof, - - - - -                                                                                                                                | 9: 2-8       | 2: 1-12           | 5: 17-26              |              |
|              | 41. Call of Matthew, the feast, and discourse at his house—the new garment and new wine, - - - - -                                                                                                                     | 9: 9-13      | 2: 13-17          | 5: 27-32              |              |
|              | 42. He answers objections as to the reason of his not fasting, - - - - -                                                                                                                                               | 9: 14-17     | 2: 18-22          | 5: 33-39              |              |
|              | 43. Returning towards Galilee, the disciples pluck corn ears on the Sabbath, - - - - -                                                                                                                                 | 12: 1-8      | 2: 23-28          | 6: 1-5                |              |
|              | 44. Healing a man's withered hand on the Sabbath, the Pharisees plot his death with the Herodians, - - - - -                                                                                                           | 12: 9-14     | 3: 1-6            | 6: 6-11               |              |
|              | 45. He withdraws to the lake and heals many, - - - - -                                                                                                                                                                 | 12: 15-21    | 3: 7-12           |                       |              |
|              | 46. Ascending a hill west of the lake, after prayer all night, he chooses the Twelve; his charge, - - - - -                                                                                                            | 10: 1-42     | 3: 13-19          | 6: 12-19              |              |
|              | 47. Sermon on the mount, on the level below the hilltop, - - - - -                                                                                                                                                     | 5: 1-8:1     |                   | 6: 20-49              |              |
|              | 48. Healing of the centurion's servant, - - - - -                                                                                                                                                                      | 8: 5-13      |                   | 7: 1-10               |              |
|              | 49. Raising of the widow's son at Nain, - - - - -                                                                                                                                                                      |              |                   | 7: 11-17              |              |
|              | 50. John Baptist's mission of inquiry from his dungeon at Machærus, - - - - -                                                                                                                                          | 11: 2-19     |                   | 7: 18-35              |              |
|              | 51. Jesus upbraids Chorazin, Bethsaida, and Capernaum, and invites the heavy-laden, - - - - -                                                                                                                          | 11: 20-30    |                   |                       |              |
|              | 52. Anointing of his feet, in the Pharisee Simon's house, by the sinful but forgiven woman, - - - - -                                                                                                                  |              |                   | 7: 36-50              |              |
|              | 53. Short circuit of two days' preaching through Galilee; women ministering, - - - - -                                                                                                                                 |              |                   | 8: 1-3                |              |
|              | 54. Returning to Capernaum, he heals a blind and dumb demoniac, the Pharisees attributing the miracle to Beelzebub, - - - - -                                                                                          | 12: 22-37    | 3: 22-30          | 11: 14, 15, 16, 24-36 |              |
|              | 55. Seeking a sign, and the answer, - - - - -                                                                                                                                                                          | 12: 38-45    |                   |                       |              |
|              | 56. His kinsfolk try to lay hold on him as mad, - - - - -                                                                                                                                                              | 12: 46-50    | 3: 19-21, [31-35] | 8: 19-21              |              |
|              | 57. From a fishing vessel he speaks a series of seven parables, beginning with the parable of the sower, - - - - -                                                                                                     | 13: 1-53     | 4: 1-34           | 8: 4-18               |              |
|              | 58. Jesus crosses the lake with his disciples, and calms a storm, - - - - -                                                                                                                                            | 8: 18-27     | 4: 35-41          | 8: 22-25              |              |
|              | 59. He cures two demoniacs of Gadara, one being prominent, - - - - -                                                                                                                                                   | 8: 28-34     | 5: 1-20           | 8: 26-40              |              |
|              | 60. Returning to the west shore, he raises Jairus' daughter, and heals a woman with an issue of blood, - - - - -                                                                                                       | 9: 1, 18-26  | 5: 21-43          | 8: 40-56              |              |
|              | 61. He heals two blind men and casts out a demon, - - - - -                                                                                                                                                            | 9: 27-34     |                   |                       |              |
|              | 62. Jesus visits Nazareth again, when his countrymen disbelieve in him, - - - - -                                                                                                                                      | 13: 54-58    | 6: 1-6            |                       |              |
|              | 63. Christ teaches throughout Galilee, - - - - -                                                                                                                                                                       | 9: 35-38     | 6: 6              |                       |              |
|              | 64. Sends forth the Twelve, - - - - -                                                                                                                                                                                  | 10: 1-11:1   | 6: 7-13           | 9: 1-6                |              |
|              | 65. Herod, who has murdered John the Baptist, fears that Jesus is John risen from the dead, - - - - -                                                                                                                  | 14: 1-12     | 6: 14-29          | 9: 7-9                |              |
|              | 66. The Twelve return to Jesus, telling all they have done and taught. He withdraws with them to a desert on the other side of the Sea of Galilee, and feeds five thousand people, - - - - -                           | 14: 13-21    | 6: 30-44          | 9: 10-17              | 6: 1-14      |
|              | 67. He sends the disciples across the lake westward to Bethsaida (close to Capernaum, distinct from Bethsaida Julias, northeast of the lake, Luke 9: 10), and at night comes walking to them upon the water, - - - - - | 14: 22-33    | 6: 45-56          |                       | 6: 15-21     |
|              | 68. The miraculously-fed multitude seek and find Jesus at Capernaum. His discourse in the synagogue and Peter's confession, - - - - -                                                                                  |              |                   |                       | 6: 22-71     |
| 29, Apr.     | From the Third Passover to the Beginning of the Last Passover Week.                                                                                                                                                    |              |                   |                       |              |
|              | 69. Healings in the Gennesaret plain for a few days, - - - - -                                                                                                                                                         | 14: 34-36    | 6: 55, 56         |                       |              |
|              | 70. Pharisees from Jerusalem object to his neglect of washing hands, - - - - -                                                                                                                                         | 15: 1-20     | 7: 1-23           |                       |              |



| Date.      | Contents.                                                                                                                                                                                | Matt.      | Mark.            | Luke.     | John.     |
|------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|------------------|-----------|-----------|
| A.D.<br>29 | 71. Jesus goes northward towards Tyre and Sidon. The Syrophenician woman's faith gains a cure for her daughter, - - - - -                                                                | 15: 21-28  | 7: 24-30         | .....     | .....     |
|            | 72. He returns through Decapolis, and, ascending a mount near the Sea of Galilee, heals many and feeds four thousand, - - - - -                                                          | 15: 29-38  | 7: 31-8: 9       | .....     | .....     |
|            | 73. He crosses the lake to Dalmanutha, - - - - -                                                                                                                                         | 15: 39     | 8: 10            | .....     | .....     |
|            | 74. Pharisees and Sadducees require a sign, - - - - -                                                                                                                                    | 16: 1-4    | 8: 11, 12        | .....     | .....     |
|            | 75. Embarking in the ship, he comes to Bethsaida (Julias). He warns against leaven of doctrine, - - - - -                                                                                | 16: 4-12   | 8: 13-21         | .....     | .....     |
|            | 76. Healing of a blind man, - - - - -                                                                                                                                                    | .....      | 8: 22-26         | .....     | .....     |
|            | 77. Journey to the region of Cæsarea Philippi. Peter's confession, - - - - -                                                                                                             | 16: 13-20  | 8: 27-30         | 9: 18-21  | .....     |
|            | 78. He foretells his death and resurrection. Re-proof of Peter, - - - - -                                                                                                                | 16: 21-28  | 8: 31-38,        | 9: 22-27  | .....     |
|            | 79. The transfiguration on Mount Hermon six days later, - - - - -                                                                                                                        | 17: 1-13   | [9: 1<br>9: 2-13 | 9: 28-36  | .....     |
|            | 80. Descending, the following day he casts out a demon which the disciples could not cast out, - - - - -                                                                                 | 17: 14-21  | 9: 14-29         | 9: 37-43  | .....     |
|            | 81. Jesus again foretells his death and resurrection, - - - - -                                                                                                                          | 17: 22, 23 | 9: 30-32         | 9: 44, 45 | .....     |
|            | 82. Temple-tribute money miraculously provided from a fish at Capernaum, - - - - -                                                                                                       | 17: 24-27  | .....            | .....     | .....     |
|            | 83. The disciples strive which shall be greatest. Jesus teaches a childlike, forgiving spirit. John tells of the disciples' forbidding one who cast out demons in Jesus' name, - - - - - | 18: 1-35   | 9: 33-50         | 9: 46-50  | .....     |
| Oct.       | <i>Journey to the Feast of Tabernacles, six months after the third Passover; this period ends with his arrival at Bethany before the last Passover, - - - - -</i>                        | .....      | .....            | .....     | 7: 1-10   |
|            | 84. He goes up from Galilee about the midst of the feast and teaches in the temple, - - - - -                                                                                            | .....      | .....            | .....     | 7: 14     |
|            | 85. The people are divided in opinion; the rulers try to seize him; Nicodemus remonstrates, - - - - -                                                                                    | .....      | .....            | .....     | 7: 11-53  |
|            | 86. His charity, yet faithfulness, towards the adulteress, - - - - -                                                                                                                     | .....      | .....            | .....     | 8: 1-11   |
|            | 87. Jesus in the temple declares himself the Light of the world, preëxistent before Abraham. The Jews seek to stone him, - - - - -                                                       | .....      | .....            | .....     | 8: 12-59  |
|            | 88. Healing of the beggar, blind from his birth, - - - - -                                                                                                                               | .....      | .....            | .....     | 9         |
|            | 89. Christ's discourse on himself as the Good Shepherd and the Door, - - - - -                                                                                                           | .....      | .....            | .....     | 10: 1-21  |
|            | 90. Final departure for Jerusalem from Galilee through Samaria, - - - - -                                                                                                                | .....      | .....            | 9: 51-56  | .....     |
|            | 91. Warnings to certain who would follow, - - - - -                                                                                                                                      | .....      | .....            | 9: 57-62  | .....     |
|            | 92. Sending forth of the seventy, - - - - -                                                                                                                                              | .....      | .....            | 10: 1-16  | .....     |
|            | 93. The seventy return, announcing their successful mission, - - - - -                                                                                                                   | .....      | .....            | 10: 17-24 | .....     |
|            | 94. In reply to a lawyer's general question about the whole law, Christ speaks the parable of the good Samaritan, - - - - -                                                              | .....      | .....            | 10: 25-37 | .....     |
|            | 95. Jesus in Bethany visits Mary and Martha, - - - - -                                                                                                                                   | .....      | .....            | 10: 38-42 | .....     |
|            | 96. He again teaches the disciples how to pray, - - - - -                                                                                                                                | .....      | .....            | 11: 1-13  | .....     |
|            | 97. Cure of the dumb demoniac; the Pharisees again attribute his miracles to Beelzebub; dines with one; woes to hypocritical lawyers; doom of the nation, - - - - -                      | .....      | .....            | 11: 14-54 | .....     |
|            | 98. Exhortation to disciples, - - - - -                                                                                                                                                  | .....      | .....            | 12: 1-12  | .....     |
|            | 99. Appeal to Jesus to arbitrate about inheritance; parable of the rich fool, - - - - -                                                                                                  | .....      | .....            | 12: 13-21 | .....     |
|            | 100. Discourses, - - - - -                                                                                                                                                               | .....      | .....            | 12: 22-59 | .....     |
|            | 101. God's judgments; motive to repentance, - - - - -                                                                                                                                    | .....      | .....            | 13: 1-5   | .....     |
|            | 102. Parable of the barren fig-tree, - - - - -                                                                                                                                           | .....      | .....            | 13: 6-9   | .....     |
|            | 103. Cure of a woman with a spirit of infirmity, - - - - -                                                                                                                               | .....      | .....            | 13: 10-17 | .....     |
|            | 104. Jesus, at the Feast of Dedication in Jerusalem, proclaims his divine oneness with God. The Jews a third time seek to kill him, when consequently he withdraws to Peræa, - - - - -   | .....      | .....            | .....     | 10: 22-42 |
| 30, Jan.   | 105. His second journey toward Bethany on hearing of the sickness of Lazarus, - - - - -                                                                                                  | .....      | .....            | 13: 22    | 11: 1-16  |
|            | 106. Pharisees urge him to depart quickly from Peræa, on the plea that Herod will kill him, and his answer, - - - - -                                                                    | .....      | .....            | 13: 31-35 | .....     |
|            | 107. Cure of a man with the dropsy, - - - - -                                                                                                                                            | .....      | .....            | 14: 1-6   | .....     |
|            | 108. Parable of the great supper, - - - - -                                                                                                                                              | .....      | .....            | 14: 7-24  | .....     |
|            | 109. He warns the multitude to count the cost of discipleship, - - - - -                                                                                                                 | .....      | .....            | 14: 25-35 | .....     |
|            | 110. Many publicans crowd to him, and on the Pharisees' murmuring, he utters the parables of the lost sheep, the lost coin, and the prodigal son, - - - - -                              | .....      | .....            | 15        | .....     |

| Date.      | Contents.                                                                                                                                                                                                                                                                         | Math.                  | Mark.                   | Luke.        | John.                              |
|------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------|-------------------------|--------------|------------------------------------|
| A.D.<br>30 | 111. To the disciples he speaks the parables of the unjust steward and the rich man and Lazarus, - - - - -                                                                                                                                                                        |                        |                         | 16           |                                    |
|            | 112. Sayings as to offenses; mutual forgiveness and profitableness never exceeding duty, - - - - -                                                                                                                                                                                |                        |                         | 17: 1-10     |                                    |
|            | 113. Arriving at Bethany, he raises Lazarus from the dead, - - - - -                                                                                                                                                                                                              |                        |                         |              | 11: 17-46                          |
|            | 114. Caiaphas and the Sanhedrin determine to put Jesus to death; unconscious prophecy, - - - - -                                                                                                                                                                                  |                        |                         |              | 11: 47-53                          |
|            | 115. Jesus withdraws to Ephraim on the borders of Samaria, - - - - -                                                                                                                                                                                                              |                        |                         |              | 11: 54                             |
| Mar.       | <i>The Last Journey to Jerusalem through the midst of Samaria and Galilee.</i>                                                                                                                                                                                                    |                        |                         |              |                                    |
|            | 116. He heals ten lepers on the Samaritan frontier, - - - - -                                                                                                                                                                                                                     |                        |                         | 17: 11-19    |                                    |
|            | 117. The Pharisees ask when the kingdom of God shall come; he foretells its concomitants, - - - - -                                                                                                                                                                               |                        |                         | 17: 20-37    |                                    |
|            | 118. Parables of importunate widow, and the Pharisee and publican, - - - - -                                                                                                                                                                                                      |                        |                         | 18: 1-14     |                                    |
|            | 119. Journey from Galilee through Peraea, - - - - -                                                                                                                                                                                                                               | 19: 1, 2               | 10: 1                   |              |                                    |
|            | 120. Pharisees question him about divorce, - - - - -                                                                                                                                                                                                                              | 19: 3-12               | 10: 2-12                |              |                                    |
|            | 121. Parents bring their children to Jesus to bless them, - - - - -                                                                                                                                                                                                               | 19: 13-15              | 10: 13-16               | 18: 15-17    |                                    |
|            | 122. The rich young ruler declines the discipleship; Peter contrasts the disciples' self-sacrifice, - - - - -                                                                                                                                                                     | 19: 16-30              | 10: 17-31               | 18: 18-30    |                                    |
|            | 123. Parable of the laborers in the vineyard to warn against mercenary service, - - - - -                                                                                                                                                                                         | 20: 1-16               |                         |              |                                    |
|            | 124. Jesus goes before on his way to Jerusalem, and a third time foretells his death and resurrection, - - - - -                                                                                                                                                                  | 20: 17-19              | 10: 32-34               | 18: 31-34    |                                    |
|            | 125. James and John desire highest places next to Christ in the temporal kingdom, - - - - -                                                                                                                                                                                       | 20: 20-23              | 10: 35-45               |              |                                    |
|            | 126. He heals two blind men near Jericho, - - - - -                                                                                                                                                                                                                               | 20: 29-34              | 10: 46-52               | 18: 35-19: 1 |                                    |
|            | 127. Zaccheus climbs a sycamore tree, and is called down by Jesus; salvation comes to his house, - - - - -                                                                                                                                                                        |                        |                         | 19: 2-10     |                                    |
|            | 128. Nigh Jerusalem, when men think the kingdom of God shall immediately appear, Jesus checks this thought by the parable of the pounds, - - - - -                                                                                                                                |                        |                         | 19: 11-27    |                                    |
|            | <i>The Last Sabbath, Saturday, beginning at Friday sunset.</i>                                                                                                                                                                                                                    |                        |                         |              |                                    |
|            | 129. The hostile Jews seek him at Jerusalem; Pharisees command to take him. Jesus reaches Bethany six days before the Passover. In the house of Simon the leper, Mary anoints his head and feet, - - - - -                                                                        | 26: 6-13               | 14: 3-9                 |              | [12: 1-8<br>11: 55-57,<br>12: 9-11 |
|            | <b>The Last Passover Week, Ending with the Crucifixion.</b>                                                                                                                                                                                                                       |                        |                         |              |                                    |
|            | <i>First Day of the Week—Sunday, April 2.</i>                                                                                                                                                                                                                                     |                        |                         |              |                                    |
|            | 131. Jesus triumphantly enters Jerusalem. He weeps over the city as doomed. At eventide he returns to Bethany, having first entered the temple, and sternly looked round about upon all things (Zeph. 1: 12), - - - - -                                                           | 21: 1-11, 17           | 11: 1-11                | 19: 29-44    | 12: 12-19                          |
|            | <i>Second Day—Monday, April 3.</i>                                                                                                                                                                                                                                                |                        |                         |              |                                    |
| Apr.       | 132. On his way from Bethany, Jesus curses the barren fig-tree. He purges the temple at the close of the ministry as at the beginning, but without the scourge, and again returns to Bethany, after detecting at a glance the desecration in the court of the Gentiles, - - - - - | 21: 12-16,<br>[18, 19] | 11: 12-19               | 19: 45, 46   |                                    |
|            | <i>Third Day—Tuesday, April 4.</i>                                                                                                                                                                                                                                                |                        |                         |              |                                    |
|            | 133. On his way to Jerusalem, the fig-tree being now withered up, Jesus teaches the lesson "that believing prayer can move mountains of hindrance," - - - - -                                                                                                                     | 21: 20-22              | 11: 20-26               |              |                                    |
|            | 134. Teaches in the temple. Deputation from the Sanhedrin challenges his authority. Parables of the two sons and the vineyard, - - - - -                                                                                                                                          | 21: 23-46              | [12: 1-12<br>11: 27-33, | 20: 1-19     |                                    |
|            | 135. Parable of the marriage feast, - - - - -                                                                                                                                                                                                                                     | 22: 1-14               |                         |              |                                    |
|            | 136. The Pharisees, with the Herodians, try to entangle him in his words. His reply from Cæsar's image on the coin, - - - - -                                                                                                                                                     | 22: 15-22              | 12: 13-17               | 20: 20-26    |                                    |
|            | 137. He baffles the Sadducees' cavil about the resurrection, - - - - -                                                                                                                                                                                                            | 22: 23-33              | 12: 18-27               | 20: 27-40    |                                    |



| Date.      | Contents.                                                                                                                                                                                                                                                                                                                                                      | Matt.                  | Mark.                  | Luke.     | John.                  |
|------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------|------------------------|-----------|------------------------|
| A.D.<br>30 |                                                                                                                                                                                                                                                                                                                                                                |                        |                        |           |                        |
| 138.       | He replies to a lawyer on which one is the great commandment, - - - - -                                                                                                                                                                                                                                                                                        | 22: 35-40              | 12: 28-34              | .....     | .....                  |
| 139.       | Our Lord leaves them without answer to his question, If Christ be Son of David, how does David call him Lord? - - - - -                                                                                                                                                                                                                                        | 22: 41-46              | 12: 35-37              | 20: 41-44 | .....                  |
| 140.       | Warns against scribes and Pharisees. Woe to Jerusalem, - - - - -                                                                                                                                                                                                                                                                                               | 23                     | 12: 38-40              | 20: 45-47 | .....                  |
| 141.       | He commends the widow's offering to God's treasury, - - - - -                                                                                                                                                                                                                                                                                                  | .....                  | 12: 41-44              | 21: 1-4   | .....                  |
| 142.       | Some Greeks desire to see Jesus. He accepts this as a pledge of his coming glory and the gathering in of the Gentiles. Jesus' prayer and the Father's answer heard by the disciples, - - - - -                                                                                                                                                                 | .....                  | .....                  | .....     | 12: 20-36              |
| 143.       | Leaving the temple, Jesus, sitting on Olivet, with Peter, James, John, and Andrew, foretells the destruction of the temple and Jewish theocracy. The last days, - - - - -                                                                                                                                                                                      | 24: 1-42               | 13: 1-37               | 21: 5-36  | .....                  |
| 144.       | Parables: The goodman of the house, the wise and the evil servant, the ten virgins, the talents, the sheep and the goats, - - - - -                                                                                                                                                                                                                            | 24: 43-51,<br>[25]     | .....                  | .....     | .....                  |
|            | <i>Fourth Day—Wednesday, April 5.</i>                                                                                                                                                                                                                                                                                                                          |                        |                        |           |                        |
| 145.       | <i>Beginning at sunset:</i> Jesus, two days before the Passover, announces his betrayal and crucifixion; the Sanhedrin consult to kill Jesus by subtlety. Judas, availing himself of his Master's retirement from them, covenants to betray him. Most disbelieved; some rulers believed, but loving men's praise confessed him not. Jesus' judgment, - - - - - | 26: 1-5,<br>[14-16]    | 14: 1, 2,<br>[10, 11]  | 22: 1-6   | 12: 36-50              |
|            | <i>Fifth Day—Thursday, April 6.</i>                                                                                                                                                                                                                                                                                                                            |                        |                        |           |                        |
| 146.       | Jesus sends two disciples into the city to prepare for the Passover; follows with the rest in the afternoon, - - - - -                                                                                                                                                                                                                                         | 26: 17-19              | 14: 12-16              | 22: 7-13  | .....                  |
|            | <i>Sixth Day—Friday, April 7.</i>                                                                                                                                                                                                                                                                                                                              |                        |                        |           |                        |
| 147.       | <i>At sunset:</i> Jesus celebrates the Passover by anticipation, - - - - -                                                                                                                                                                                                                                                                                     | 26: 20                 | 14: 17                 | 22: 14    | .....                  |
| 148.       | Reproves the ambition of disciples, yet promises the kingdom, - - - - -                                                                                                                                                                                                                                                                                        | .....                  | .....                  | 22: 24-30 | .....                  |
| 149.       | He teaches love and humility by washing disciples' feet, - - - - -                                                                                                                                                                                                                                                                                             | .....                  | .....                  | .....     | 13: 1-20               |
| 150.       | He indicates his betrayer, who, however, did not leave till after the Lord's Supper (Luke 22: 21), - - - - -                                                                                                                                                                                                                                                   | 26: 21-25              | 14: 18-21              | 22: 21-23 | 13: 21-35              |
| 151.       | He foretells Peter's sifting by Satan, and restoration by his intercession; and scattering of the Twelve, - - - - -                                                                                                                                                                                                                                            | 26: 31-35              | 14: 27-31              | 22: 31-33 | 13: 36-38              |
| 152.       | Ordains the Lord's Supper (I. Cor. 11: 23-25), - - - - -                                                                                                                                                                                                                                                                                                       | 26: 26-29              | 14: 22-25              | 22: 15-20 | .....                  |
| 153.       | Farewell address and intercessory prayer in the paschal chamber, all standing (John 14: 31), - - - - -                                                                                                                                                                                                                                                         | .....                  | .....                  | .....     | 14-17: 26              |
| 154.       | His agony in Gethsemane, - - - - -                                                                                                                                                                                                                                                                                                                             | 26: 30, 36-46          | 14: 26,<br>[32-42]     | 22: 39-46 | 18: 1, 4               |
| 155.       | His betrayal with a kiss, and apprehension. Peter cuts off, and Jesus heals, Malchus' ear, - - - - -                                                                                                                                                                                                                                                           | 26: 47-56              | 14: 43-52              | 22: 47-53 | 18: 2-12               |
| 156.       | He is brought before Annas first at night. Peter's three denials: (1) <i>The flesh</i> (Mark 14: 54); (2) <i>the world</i> (Matt. 26: 70—first cock-crowing, Mark 14: 68); (3) <i>the devil</i> (Mark 14: 71, 72—the second cock-crowing; Ps. 1:1), - - - - -                                                                                                  | 26: 57, 58,<br>[69-75] | 14: 53, 54,<br>[66-72] | 22: 54-62 | 18: 13, 18,<br>[25-27] |
| 157.       | Before Caiaphas, at first dawn, Jesus avows his Messiahship and Godhead. He is condemned for blasphemy and mocked, - - - - -                                                                                                                                                                                                                                   | 26: 59-68              | 14: 55-65              | 22: 63-71 | 18: 19-24              |
| 158.       | Brought before Pilate for sentence of crucifixion, - - - - -                                                                                                                                                                                                                                                                                                   | 27: 1, 2,<br>[11-14]   | 15: 1-5                | 23: 1-5   | 18: 28-38              |
| 159.       | Pilate sends him to Herod; Herod sends him back to Pilate, - - - - -                                                                                                                                                                                                                                                                                           | .....                  | .....                  | 23: 6-12  | .....                  |
| 160.       | Pilate seeks to release him, but the Jews demand Barabbas. To appease them, Pilate scourges him; the Jews clamor for his crucifixion as making himself a king. Pilate, notwithstanding his wife's warning, sentences him, - - - - -                                                                                                                            | 27: 15-26              | 15: 6-15               | 23: 13-25 | 18: 39,<br>[19: 1-16]  |
| 161.       | Jesus mocked by Roman soldiers with scarlet robe, crown of thorns, and reed, - - - - -                                                                                                                                                                                                                                                                         | 27: 27-30              | 15: 16-19              | .....     | .....                  |
| 162.       | Judas' remorse; he presumptuously enters the temple, flings down the silver, and hangs himself (Acts 1: 18, 19), - - - - -                                                                                                                                                                                                                                     | 27: 3-10               | .....                  | .....     | .....                  |

| Date.      | Contents.                                                                                                                                                                                                                                                                                                                                                   | Matt.     | Mark.      | Luke.     | John.       |
|------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|------------|-----------|-------------|
| A.D.<br>30 | 163. Jesus bears his own cross to the city gate, where he is relieved by Simon of Cyrene; refuses stupefying myrrhed wine, - - -                                                                                                                                                                                                                            | 27: 31-34 | 15: 20-23  | 23: 26-32 | 19: 16, 17  |
|            | 164. Crucified at Golgotha, probably outside the Damascus gate. Seven sayings on the cross, three relating to others, four to himself: (1) For his murderers—"Father, forgive them," etc., -                                                                                                                                                                | 27: 35-44 | 15: 24-32  | 23: 33-38 | 19: 18-27   |
|            | 165. (2) The penitent thief promised paradise—"To-day," etc., - - -                                                                                                                                                                                                                                                                                         | .....     | .....      | 23: 39-43 | .....       |
|            | 166. His garments divided and vesture cast lots for; (3) commends his mother to the care of John—"Behold thy son," etc., - - -                                                                                                                                                                                                                              | .....     | .....      | .....     | 19: 23-27   |
|            | 167. Darkness over the land from sixth to ninth hour. Jesus' loud cry, (4) " <i>Eli, Eli,</i> " etc. Saith, (5) " <i>I thirst,</i> " and receives the vinegar to fulfill Scripture; (6) " <i>It is finished</i> "; (7) " <i>Father, into thy hands I commend my spirit</i> "; gives up the ghost; the veil of the temple rent. Centurion's testimony, - - - | 27: 45-54 | 15: 33-41  | 23: 44-49 | 19: 28-30   |
|            | 168. The side pierced by the soldier's spear and the blood and water attest his death and the truth of Scripture (Gen. 2: 21-23; Eph. 5: 30, 32; 1. John 5: 6; Zech. 12: 10). The body, taken down, is wrapped up with Nicodemus' aloes and myrrh, and buried in new tomb of Joseph of Arimathea, - - -                                                     | 27: 57-61 | 15: 42-47  | 23: 50-56 | 19: 31-42   |
|            | <i>Seventh Day—Saturday, April 7.</i>                                                                                                                                                                                                                                                                                                                       |           |            |           |             |
|            | 169. Pilate grants a guard, and they set a seal upon the sepulcher, - - -                                                                                                                                                                                                                                                                                   | 27: 62-66 | .....      | .....     | .....       |
|            | <b>Christ's Resurrection, His Appearances during Forty Days, and Ascension.</b>                                                                                                                                                                                                                                                                             |           |            |           |             |
|            | <i>First Day—Easter Sunday, April 8.</i>                                                                                                                                                                                                                                                                                                                    |           |            |           |             |
|            | 170. Resurrection at first dawn, - - -                                                                                                                                                                                                                                                                                                                      | 28: 2-4   | .....      | .....     | .....       |
|            | 171. The women, coming with spices, find the sepulcher open and empty. Mary Magdalene returns to tell Peter and John, - - -                                                                                                                                                                                                                                 | 28: 1     | 16: 1-4    | 24: 1-3   | 20: 1, 2    |
|            | 172. The other women, remaining, see two angels, who declare the Lord's resurrection, - - -                                                                                                                                                                                                                                                                 | 28: 5-7   | 16: 5-7    | 24: 4-8   | .....       |
|            | 173. Mary Magdalene returns to the sepulcher. Jesus reveals himself to her. She reports to the disciples— <i>First</i> appearance, - - -                                                                                                                                                                                                                    | .....     | 16: 9-11   | .....     | 20: 11-18   |
|            | 174. Jesus meets the women (Mary mother of James, Salome, and Joanna) on their return to the city— <i>Second</i> appearance, - - -                                                                                                                                                                                                                          | 28: 8-10  | 16: 8      | 24: 9-11  | .....       |
|            | 175. Peter and John find the sepulcher empty, - -                                                                                                                                                                                                                                                                                                           | .....     | .....      | 24: 12    | 20: 3-10    |
|            | 176. Report of the watch to the chief priests, who bribe them, - - -                                                                                                                                                                                                                                                                                        | 28: 11-15 | .....      | .....     | .....       |
|            | 177. Jesus seen by Peter (Cephas, 1. Cor. 15: 5)— <i>Third</i> appearance, - - -                                                                                                                                                                                                                                                                            | .....     | .....      | 24: 34    | .....       |
|            | 178. Seen by the two disciples on way to Emmaus— <i>Fourth</i> appearance, - - -                                                                                                                                                                                                                                                                            | .....     | 16: 12, 13 | 24: 13-35 | .....       |
|            | 179. Jesus appears to the ten, Thomas being absent— <i>Fifth</i> appearance, - - -                                                                                                                                                                                                                                                                          | .....     | 16: 14     | 24: 36-49 | 20: 19-23   |
|            | <i>Subsequent Appearances.</i>                                                                                                                                                                                                                                                                                                                              |           |            |           |             |
| Apr. 15    | 180. Evening of Sunday after Easter day. Jesus appears to them again, Thomas being present— <i>Sixth</i> appearance, - - -                                                                                                                                                                                                                                  | .....     | .....      | .....     | 20: 24-29   |
|            | 181. The eleven go into Galilee, to a mountain appointed. Jesus appears, and commands them to teach all nations— <i>Seventh</i> appearance, -                                                                                                                                                                                                               | 28: 16-20 | 16: 15-18  | .....     | .....       |
|            | 182. Jesus shows himself at the Sea of Tiberias— <i>Eighth</i> appearance. Charges Simon to feed his lambs, sheep, and young sheep, - - -                                                                                                                                                                                                                   | .....     | .....      | .....     | 21: 1-24    |
|            | 183. Seen of above five hundred brethren at once (1. Cor. 15: 6), probably along with the eleven— <i>Ninth</i> appearance, - - -                                                                                                                                                                                                                            | 28: 16    | .....      | .....     | .....       |
|            | 184. He is seen by James, then by all the apostles (Acts 1: 3-8; 1. Cor. 15: 7)— <i>Tenth</i> appearance. In all, 538 (549 if the eleven (Matt. 28: 16) be distinct from the 500) persons are <i>specified</i> as having seen the risen Saviour; also, after his ascension, St. Paul (1. Cor. 15: 8), - - -                                                 | .....     | .....      | .....     | .....       |
| May 17     | 185. The ascension, forty days after Easter (Acts 1: 9-12), - - -                                                                                                                                                                                                                                                                                           | .....     | 16: 19, 20 | 24: 50-53 | 20: 30, 31, |
|            | 186. Purpose and conclusion, - - -                                                                                                                                                                                                                                                                                                                          | .....     | .....      | .....     | [21: 25]    |



## APOSTOLIC HISTORY.

## INCLUDING PAUL'S MISSIONARY JOURNEYS AND THE VOYAGE TO ROME.

By REV. A. R. FAUSSET, D.D.

## PLAN OF THE ACTS.

OUR authority for the foundation and first extension of the Christian church is the book of Acts of the Apostles, the remaining historical book of the New Testament. Chrysostom calls it "the Gospel of the Holy Spirit"; for as in the Gospels the presence of Jesus in the flesh is described, so in Acts his presence with the church by his Spirit. It links itself with the Gospels by continuing the work begun in them, the foundation of the church, as Christ had promised; and with the Pauline and Petrine Epistles by undesigned, because not obvious, coincidences. Thus the four Gospels and Acts form one Christian historical Pentateuch, on which the Epistles are an inspired commentary.

There is a unity and a progressive development in this history, of which Christ's words (1: 8) are the summary—"Ye shall be witnesses unto me" (1) "in Jerusalem," 6-8: 1; (2) "in all Judea," 8: 1; (3) "in Samaria," 8: 1-25; and (4) "unto the uttermost part of the earth." It begins with Jerusalem, the metropolis of Judaism, and ends with Rome, the metropolis of the Gentiles. The book is divisible into three portions—(1) *From the ascension to the close of ch. 11*, which describes the rise of the first purely Gentile church, viz., Antioch, where, accordingly, the disciples were first called Christians; (2) *Thence down to the vision at Troas*, which caused the passing over of the gospel to Europe (16: 9); (3) *Thence down to its reaching Rome* (ch. 28). In the first period the aspect of the church was Jewish; in the second, Gentile, but with a strong Jewish element; in the third, the Gentiles preponderate. At first the gospel was preached to the Jews (chs. 1-7); then to the Samaritans (8: 1, 5); then to the eunuch, "a proselyte of righteousness," i.e., a "circumcised Jew by religion, though not by birth" (8: 27); then to Cornelius (ch. 10), "a proselyte of the gate," i.e., a Jew in religion, though not circumcised (had he been circumcised there would have been no need of a special revelation to Peter as his warrant, for there was none such in the eunuch's case); then to the Gentile Greeks (as the oldest MSS. read, not *Grecians*, which would mean *Greek-speaking Jews*) at Antioch (11: 20, 21, 26). Then Peter, who, as "the apostle of the circumcision," in the first portion was the chief preacher, gives place (from ch. 13 onwards) to Paul, the "apostle of the uncircumcision," who proclaimed the word successively in Asia Minor, Greece, and Rome.

## HISTORY IN THE ACTS.

*First Period, A.D. 30-41.  
Chapters 1-11.*

The period of earliest development of the church includes Pentecost (ch. 2); the healing of the lame man by Peter and John, and the consequent arrest of the apostles (3-4: 22); their release and successful preaching with "boldness" (4: 23-31); the selling of the lands and distribution to the needy (4: 32-37); death of Ananias and Sapphira (5: 1-11); the apostles' second arrest and release by the "angel of the Lord" (5: 17-19); the choice of deacons, of whom Stephen was the most prominent (6: 1-7); Stephen's trial and martyrdom (6: 8-7: 60). In the persecution by the Sanhedrin the gospel was carried into Samaria by Philip and others (ch. 8) and the eunuch was converted (ch. 8). Saul's conversion while

leading the persecutions (ch. 9) was the most important incident which prepared the way for the second period of the church; for his work was to preach to the Gentiles. At this time, too, Peter is sent to the Roman centurion (ch. 10) and the idolatrous Greeks are taught at Antioch (11: 20), where the disciples are first called Christians (11: 26).

*Second Period, A.D. 41-49.  
Chapters 12-15: 35.*

In the beginning of the second period was Herod's persecution and the martyrdom of James (12: 2 ff.). It was at this time, while working at Antioch, that Saul and Barnabas were sent by the Spirit to the Gentiles, and the first missionary journey was begun.

*First Missionary Journey.*—Leaving Antioch (13: 1) Barnabas, Saul, and John Mark sail from Seleucia to Cyprus, stopping first at Salamis. At Paphos, in the western part of the island, Sergius Paulus is converted, and Elymas is struck blind (13: 6-12). Paul, as he is now called, and his companions sail to Perga in Pamphylia, from which point John Mark returns home (13: 13). Paul and Barnabas then go to Antioch in Pisidia, preaching two sermons (13: 14-50). Driven hence, they come to Iconium (13: 51), from which they are driven to Lystra (14: 6). Here they are at first worshiped, then stoned. Thence they go to Derbe for rest, preaching and teaching (14: 20). From Derbe they return by way of Lystra, Iconium, Antioch, and Perga to Attalia, from which they sail for Antioch to report (14: 21-23, R.V.). While here the First Council at Jerusalem was held, at which it was decided that the Gentiles need not be circumcised.

*Third Period, A.D. 49-63.  
Chapters 15: 36-28.*

*Second Missionary Journey.*—In the year A.D. 49 Paul and Silas begin the second missionary journey (15: 40, 41), leaving Antioch and passing by land through Syria and Cilicia to Derbe and Lystra, where Timothy joins them (16: 1-3). In Phrygia and Galatia they establish churches, being detained at Galatia because of sickness (Gal. 4: 13). Forbidden by the Holy Ghost to preach in Asia and in Bithynia, they pass through Mysia to Alexandria Troas, where Luke joins them. Here Paul's vision of the man of Macedonia leads them to sail for Europe (16: 9). By way of Samothracia they sail to Neapolis, thence to Philippi, where the first converts in Europe are gained (16: 12-40). Leaving Luke and Timothy at Philippi for a time, Paul and Silas pass through Amphipolis and Apollonia to Thessalonica. Here Paul labors day and night for his living, and teaches with much success (17: 1-9). He is, however, driven out and goes to Berea, where he has many followers (17: 10-14). He is sent away by sea to Athens, where he preaches on Mars' Hill, going thence to Corinth (17: 15-18: 1). He is joined again by Silas and Timothy, and makes Corinth his headquarters for about eighteen months (18: 1-18). He then sails with Aquila and Priscilla to Syria by way of Cenchrea, Ephesus, and Caesarea; thence he goes to Jerusalem for the Feast of Pentecost, afterward returning to Antioch (18: 18-22).

*Third Missionary Journey.*—After remaining some time at Antioch, Paul, with Timothy and perhaps Titus, begins his third missionary journey, revisiting Phrygia and Galatia, and



proceeding to Ephesus (18:23). Here he labors and preaches for two or three years (19:1-20). After the uproar created by Demetrius he goes to Philippi, where he meets Titus, who is returning from Corinth. Traveling probably as far as Illyricum, he comes again to Corinth for three months (20:3). To avoid a Jewish plot he and Luke (20:5) return through Macedonia by way of Philippi, Troas, Assos, Mitylene, Chios, Samos, and Trogyllum to Miletus. Here the elders of Ephesus meet him and take final leave of their leader (20:17-38). Sailing by Coos and Rhodes to Patara he reaches Tyre, where he remains seven days with the disciples; thence by way of Ptolemais he goes to Caesarea, and from thence to Jerusalem for his last visit (21:1-17).

*Arrest at Jerusalem, A.D. 58.*—By the counsel of James, to conciliate the prejudices of the Jewish converts, Paul, with four men, completes a Nazarene vow (21:20-26). Near the close of the seven days he is seized by a mob of Jews, alleging that he brought Greeks into the temple. Rescued by Claudius Lysias, commander of the castle, he addresses the crowd from the stairs, proclaiming his commission to the Gentiles (21:27-22:29). After an examination before the Sanhedrin (22:30-23:10), he is sent to Felix at Caesarea (ch. 23). Having passed two years of varied experience, Paul finally appeals from the tribunal of Festus to that of the emperor at Rome (25:11).

*Voyage to Rome, A.D. 60 (chs. 27, 28).*—Paul, under care of a centurion, with Luke and Aristarchus, sets sail from Caesarea, touching at Sidon, sailing "under the lee" of Cyprus and coming to Myra in Lycia. Taking another ship, of Alexandria, they sail for Italy. Passing Cnidus and Salmone, on the island of Crete, they reach Fair Havens on its southern shore. Instead of wintering here, they seek to reach Phoenix, R.V. (Phenice, A.V.). Driven by a violent wind, Euraquilo

(27:14, R.V.), they pass under the lee of Cauda (Cauda, R.V.), and to avoid the "quicksand" (Syrtis, 27:17, R.V.) drive slowly before the wind. After fourteen days they are shipwrecked on the island of Malta (27:21-28:10). Three months later they sail for Italy, via Syracuse and Rhegium, landing at Puteoli, in the Bay of Naples. Here brethren meet Paul, and again at Appii Forum and The Three Taverns. At length Paul reaches Rome, where he "dwelt two whole years in his own hired house" (28:30, 31). Here, though a prisoner, he preached and wrote with freedom and success.

### SUCCEEDING HISTORY.

The formal history of the New Testament ends with the book of Acts. From the Epistles are evident Paul's release and second imprisonment. He was at Ephesus again (I. Tim. 1:3; 4:13; II. Tim. 1:18), at Crete (Tit. 1:5), Asia Minor (Tit. 3:12), Miletus and Corinth (I. Tim. 1:3; II. Tim. 4:20), Troas (II. Tim. 4:13), and perhaps other cities. He was sent to Rome in bonds (II. Tim. 2:9). Here Luke alone was with him, and here he suffered martyrdom with the sword.

Of the other early leaders Peter seems to have spent his later years at Babylon, a seat of the dispersed Jews (I. Pet. 5:13), and to have suffered martyrdom some time after the death of Paul. John presided over the seven churches of western Asia, and after Paul's martyrdom wrote his Gospel, Epistles, and Revelation, and was banished to Patmos under Domitian (probably in A.D. 95). He lived to a great age, spending many years in directing and teaching.

The church organization was now more settled and its growth fully begun.

BOOKS OF REFERENCE: Consult list of books on NEW TESTAMENT, APOSTOLIC HISTORY, and under CHRONOLOGICAL TABLE, page 72.

## THE SUB-APOSTOLIC AGE.

By REV. HENRY COWAN, D.D., PROFESSOR OF CHURCH HISTORY, UNIVERSITY OF ABERDEEN.

THE sub-apostolic age extends from the death of St. John, about 98 A.D., to the martyrdom of Polycarp, one of his last surviving disciples, in 155. It is the period during which the church's life and development, work and worship, were under the guidance mainly of those who had been personally associated with the apostles.

**I. Prominent Names.**—Among these leaders were: *Clement*, leading bishop of Rome, author of an epistle. Tradition says he was martyred in 102. *Simone*, bishop or presiding presbyter of Jerusalem, brother of James, was crucified, at the age of 120, in A.D. 107. *Ignatius* of Antioch, thrown to the wild beasts of the Coliseum at Rome in 115. *Telesphorus*, the earliest bishop of Rome to endure martyrdom—in 138. *Papias*, bishop of Hierapolis, "a disciple of John and friend of Polycarp." *Polycarp* of Smyrna suffered death at the stake in 155. *Justin Martyr*, the strong defender of the Christian faith, was born about 100, and educated in the pagan philosophies. After conversion he wrote his *Apologies*. He was martyred in Rome about 166.

**II. Christian Literature of the Age.**—The principal writings of this period are included in the so-called apocryphal books of the New Testament (see p. 55). Besides the *Epistles of Clement* and *Barnabas* and the *Shepherd of Hermas*, there are the seven *Ignatian Epistles*, vindicated by Bishop Lightfoot, written not later than 115; *Epistle of Polycarp*, written to the Philippians 116-140; fragments of a lost *Exposition of Our Lord's Discourses* by Papias. These constitute the "Apostolic Fathers." In addition the *Didache*, or *Teaching of the Twelve Apostles*, the *Apology of Aristides*, the anonymous *Epistle to Diognetus*, the two *Apol-*

*ogies* of Justin Martyr, are all intrinsically interesting and historically valuable.

**III. Missionary Activity.**—Within apostolic times Christianity had been diffused from Babylon to Rome, and also, according to ante-Nicene traditions, in Scythia, Persia, and "India" (perhaps Arabia); while a statement by Clement that St. Paul "reached the furthest bounds of the West" gives countenance to the early belief that the apostle accomplished his "journey into Spain." Records of sub-apostolic missions are scanty; but Pliny, governor of Bithynia, reported to Trajan in 112 A.D. that "even through the villages and rural districts the Christian contagion had spread," and Justin testifies, rhetorically, yet significantly, that "there is no single race of men . . . among whom prayers are not offered up in Jesus' name."

**IV. Persecutions.**—Down to near the close of the apostolic age Christians were regarded by the Roman government as a Jewish sect, and the toleration accorded to national religions was thus extended to the Christian faith. Roman, as distinguished from Jewish, persecution of the apostolic church, accordingly, was mainly due, not to the Christians' creed, but to alleged crime, as when Nero accused them of burning Rome, or to supposed revolutionary aims, as when Domitian regarded expectations of Christ's millennial reign as incipient treason. In the sub-apostolic age circumstances changed. The emperors—Trajan, Hadrian, and Antoninus Pius—were too just to punish Christians for imaginary crimes, and too enlightened to fear them as political revolutionists. But a new peril arose. Christianity was now recognized to be independent of



Judaism, and thus, having no national connection, became an "illicit religion," whose adherents were liable to prosecution according to old Roman laws. Christianity was officially proscribed as penal, but prosecution was not encouraged, while informal charges were disallowed; search for Christians and anti-Christian clamor were prohibited. During this age, persecution arose not from imperial hostility, but from personal animosity and local fanaticism, through which here and there the imperial statutes were put in force, as at Jerusalem, Antioch, Smyrna, Athens, and Rome.

**V. Christian Life.**—The sub-apostolic church has its moral shadows. Clement rebukes Corinthian strife; Aristides represents the church weeping over members who have died in sin; Polycarp deploras a backsliding presbyter; the *Didache* alludes to covetous prophets; germs of false asceticism appear. Yet Christian life as a whole is depicted by contemporaries in bright colors, as if, after the sun of apostolic Christianity had gone down, there remained a spiritual afterglow. Justin, Pliny, Galen, Lucian, Aristides, Clement, and others testify to the purity, devotion, charity, industry, high mechanical skill, and beneficence of the Christians of their time, who "did good to their persecutors" and "comforted those who made them grieve."

**VI. Worship and Sacraments.**—Partly through poverty, and still more for privacy (to avoid persecution), social worship was held chiefly in private houses. Catacombs were also used, but only to a limited extent, for in none of them could more than thirty persons conveniently congregate. Christians usually met for worship "before dawn" on the Lord's day; on the Sabbath, also, where Jewish believers abounded. On Wednesday and Friday a fast was held. The anniversary of our Lord's death and resurrection was observed. Lord's day worship culminated in the holy communion. In apostolic times this sacrament was celebrated along with a love-feast (*agape*) in the evening; and traces of this custom are found in the beginning of the second century. Early in that century, however, partly perhaps to avoid risk of profanation and to silence the pagan calumny of "secret orgies," but chiefly to remove the suspicion that the Christian brotherhoods might become semi-political clubs, the *agape* and communion were dissociated, and the eucharist became part of the morning service. The worship was, to a considerable extent, non-liturgical. The Scripture was read, including parts of the New Testament, an exhortation was given, prayers were offered, bread and wine were distributed, and a collection was taken, each giving what he pleased. Besides the Psalter, Christian hymns were used. In baptism the general usage was triple immersion; but affusion was permitted when immersion was inconvenient. Catechetical instruction preceded, and not only the catechumen, but the celebrant and friends, fasted beforehand. The first reference to infant baptism is by Ireneus (c. 180 A.D.); but Origen traces the usage to apostolic sanction. Adult baptism, however, of the offspring of Christian parents was a frequent practice.

**VII. Ecclesiastical Organization.**—In two particulars our period is one of transition. (1) In apostolic times, while the church was being founded, extraordinary office bearers—apostles, apostolic

delegates, and prophets—were naturally more prominent than locally appointed presbyters or bishops, whose original function was governmental, although aptness to teach ere long became a requisite (1. Tim. 5: 17). Early in the sub-apostolic age, special honor and authority continued to belong to extraordinary office bearers. (2) During this period, mainly, the transition was accomplished from the original episcopate, identical with the presbyterate, to monarchical episcopacy. Mono-episcopacy became general in Christendom about the close of the sub-apostolic age. The episcopacy, however, thus established was congregational, not diocesan. Diocesan episcopacy was the later outcome of congregational missionary effort combined with the natural tendency to centralization. The distinction of clergy from laity as a separate priestly caste is not found in the sub-apostolic age, though Clement and the *Didache* trace analogies between the Christian ministry and Jewish priesthood. Ignatius never ascribes priesthood to bishops; Justin refers to all believers as "the true high-priestly race of God."

**VIII. Bible and Creed.**—The New Testament canon was in course of formation, the standard of canonicity being apostolic authorship actual or virtual. No extant canon belongs to this age, except that of the Gnostic Marcion (including ten epistles of Paul and a mutilated Luke); but from our knowledge of three independent lists of New Testament books which existed about 170 A.D. (Canon Muratori, Syriac version, and Old Latin) we conclude that the New Testament of the sub-apostolic church was substantially that of later times. The so-called Apostles' Creed is not found in present form before the sixth century, and was gradually built up from apostolic times on the basis of the baptismal formula. Sub-apostolic theology, as a whole, embraces the cardinal doctrines of the faith, without that precision of conception and statement which is the outcome of controversy.

**IX. Sub-Apostolic Heresy** was Judaistic, Gnostic, or both combined. After the destruction of Jerusalem, moderate Jewish Christians amalgamated with Gentile believers, but some stood aloof: (1) Nazarenes, who constituted an orthodox schism, observing the Mosaic Law; (2) Ebionites, who denounced Paul as heretic, declared circumcision essential for salvation, and accepted Jesus as a mere human Messiah, divinely inspired. A section of these, the Elkesaites, represent Christ as Lord of angels, and the Holy Spirit as a divine female essence. They constitute a bridge between Judaistic and Gnostic heresy. (For further details see p. 16.)

**BOOKS OF REFERENCE:** Lightfoot's *Apostolic Fathers*; Schaff's *Ante-Nicene Christianity*; Bunsen's *Hippolytus and His Age*; Cruttwell's *Literary History of Early Christianity*; Roberts & Donaldson's *Ante-Nicene Fathers*; Farrar's *Lives of the Fathers*; McConnell's *Day Dawn of Christianity*; Harris's *Great Commission*; *Early Christian Literature Primers*; Hurst's *Short History of the Early Church*; Plummer's *Church of the Early Fathers*; Conybeare's *Monuments of Early Christianity*; Lea's *Historical Sketch of Sacramental Celibacy in the Christian Church*; Etter's *Doctrine of Christian Baptism*; Dale on Baptism; Hitchcock & Brown's *Teaching of the Twelve Apostles*; Schaff's *Teaching of the Twelve Apostles*; Ncander's, Fisher's, and other Church Histories; Bickell's *Lord's Supper and Passover Ritual*; Ramsey's *The Church in the Roman Empire, before A.D. 170*.

## HEBREW FESTIVALS.

By REV. OWEN C. WHITEHOUSE, M.A., PROFESSOR OF HEBREW,  
CHESHUNT COLLEGE, NEAR LONDON.

THE word *festival* is employed to designate certain regularly recurring days or periods celebrated in some marked manner, i. e., by special acts, as sacred. In Israel these occasions and

gatherings were for special acts of homage to God, and for celebrating the fellowship of a people with their divine Founder and Lord, and of members of the race with one another. The



annual festivals were the veins and arteries of social and national life. They tended to weld the tribes into a nation, and to perpetuate the memories of the incidents of the national history.

Beginning with the Sabbath, there were weekly, monthly, and annual days of worship and occasions of celebration.

**I. The Sabbath.**—Both new moon and Sabbath are frequently mentioned in pre-exilic prophetic oracles. Isaiah (1: 13, 14) expresses the scorn and disgust of Jehovah for the wearisome iteration of these recurring festivals, with their formal offerings and crowded assemblies. Compare Hos. 2: 13 (11 Heb.). The invective of the prophet Amos (8: 5) against the grasping trader shows that abstinence from buying and selling on Sabbath and new moon was strictly enforced.

The Sabbath is the only season of worship to which the decalogue makes any reference, and it stands first among the "feasts" in the catalogue contained in Lev. 23. Like the other festivals, it is called a "holy convocation." Its maintenance as a strict day of rest was insisted on even in the "earring time" and "harvest" (Ex. 34: 21). In the later days of the exile, the prophets gave special prominence in their teaching to the sanctity of the Sabbath (Ezek. 22: 26; cf. Jer. 17: 19-27; Ezek. 44: 24; Isa. 56: 2; 58: 13), enforcing the precepts that found legislative expression in stringent regulations (Ex. 31: 14; 35: 2, 3; Num. 15: 32-35), and in the reforming zeal of Nehemiah (13: 15-19).

What the precise form of Sabbath worship was, both before and after the exile, we cannot determine. Probably in earlier times it mainly consisted in sacrificial acts; probably also it was employed as a day for consulting the prophets in cases of difficulty, or the priests for responses with ephod or with Urim and Thummim (cf. 11. Kings 4: 23). During the Greek and Roman periods, when synagogue worship became established among all the Jewish settlements throughout Asia Minor, Egypt, and Europe, the reading of the Jewish Scriptures—more especially of the Torah and Prophets—became the regular characteristic feature of Sabbath ritual.

**Sabbatic Cycles.**—Starting from the sacred seventh day of the week-cycle of days, we next observe the cycle of seven months, the first day of the seventh month being a "solemn rest" and "holy convocation," celebrated by blowing of trumpets and "an offering made by fire" (Lev. 23: 24, 25). Next in order comes the *seventh or sacred year* of release. The regulations respecting the sabbatic year are clearly set forth in Ex. 21: 2-6; 23: 10, 11; Deut. 15: 1-18. Lastly came the *year of jubilee*, which marked the close of the seventh in the series of seven-year periods. It is not easy to determine satisfactorily whether this meant the fiftieth or the forty-ninth year (Lev. 25: 10, 11). From Lev. 25: 8-18 we learn that the jubilee year was inaugurated on the 10th of the seventh month (Tishri) by a loud blast on the trumpet.

**II. New Moon.**—Respecting the *new moon* festival, we have no information as to its inauguration among the local sanctuaries in the earlier period of Israel's national history. From 1. Sam. 20: 5, 6, 24-29 we learn that in the days of David each clan had its new moon celebration at its local sanctuary. Once yearly every member was expected to be present, even the younger sons. The practice in the post-exilic days, and perhaps in the reformed cultus of the seventh century, seems to have followed the rule laid down in Num. 10: 10 that on the first day of the month the blowing of trumpets should accompany the celebration of burnt-offerings and peace-offerings. To this we have an allusion in Ps. 81: 3 (4 Heb.). The special detailed regulations will be found in Num. 28: 11-14. Also compare the following references in exilic and post-exilic literature: Ezek. 46: 1, 3, 6; Ezra 3: 5; Neh. 10: 33, 34.

**III. Annual Festivals.**—There were three great yearly festivals, at which every male Israelite from twelve years of age (Luke 2: 42) was commanded to "appear before the Lord," in the court of the tabernacle or temple (Ex. 23: 14-17; 34: 23; Deut. 16: 16). These were the Passover, Pentecost, and Tabernacles. There were other annual gatherings, which will be fully explained.

**1. Passover and Unleavened Bread.**—For the institution and meaning of this feast consult Ex. 12. The *Passover* was the covenant feast of Israel, kept on the 14th Abib, or Nisan, followed by the *Feast of Unleavened Bread*, which lasted seven days (Lev. 23: 6).

It was strictly ordained that all leaven should be removed from the dwellings of the Hebrews on the 14th Nisan. This was the *preparation for the Passover* (παράσκευη τοῦ πάσχα) (John 19: 14). The presence of women, boys, and little children, as well as men, was permitted at this as well as other festivals (Luke 2: 41; cf. 1. Sam. 1: 24), for the festival, though national, was domestic. The victim might be either a lamb or a kid (Ex. 12: 5), and it was to be selected four days beforehand, *i. e.*, 10th Nisan, by the head of the family. If a household was too small, it might unite with another small household in providing a single lamb for both. The lamb was slain at sunset of the 14th Nisan, and whatever remained uneaten was consumed by fire. The blood of the animal was sprinkled with a bunch of hyssop on the two side posts and lintel of the house door. The paschal feast was eaten by the family with unleavened cakes and bitter herbs, with loins girded, sandals on the feet, and staff in hand. The animal was eaten entire,—head, legs, and entrails,—without breaking a bone (Ex. 12: 7-11), so far as this was possible.

Later Jewish usage enacted elaborate details. There were extended ceremonies at the temple. Probably at the commencement of the feast in the house a wine cup was filled and the benediction was pronounced. After the wine was drunk, a basin of water with a towel was handed round, and the members of the party washed their hands (cf. John 13: 4-12). Bitter herbs and unleavened bread were then brought in, as well as the *haroseth* made of dates, raisins, etc., also the paschal lamb and the *chagigah* or festal offering. The president at the table then took bitter herbs and dipped them in the *haroseth*, and, after taking a small portion himself, handed a like morsel to the other members who participated. It is possible that we ought to compare with this Matt. 26: 23; John 13: 26. Before the lamb was eaten, a second cup of wine was poured out (cf. Luke 22: 17, 20), and then the formal questions were asked in accordance with Ex. 12: 26, to which suitable replies were given, affording instruction as to the meaning of the feast. The first part of the Hallel (Ps. 113, 114) was then sung, after which the lamb was divided and eaten. Then followed a third cup, succeeded by the chanting of the second part of the Hallel (Ps. 115-118). Compare Matt. 26: 30; Mark 14: 26.

The 15th Nisan was a day of "holy convocation," and also the 21st. On the former the rules prohibiting all manner of work were almost as rigidly applied as on the Sabbath day. The 16th was rendered memorable by the presentation of the *omer*, or first harvest sheaf (of barley), which was waved by the priest before the Lord. The Passover corresponded in the year to our Easter.

**2. Feast of Weeks, or Pentecost.**—Pentecost is a Greek word, ἡ πεντηκοστή (ἡμέρα), the *fiftieth day*. This followed the last day of the seven weeks reckoned from "the morrow of the Sabbath" (Lev. 23: 11, 15, 16). The Feast of Weeks thus fell on the 6th Sivan. This day of Pentecost was marked by the offering of *two* loaves made with leaven to be presented by way of *Tenufah* as a first-fruit. They were accompanied by burnt-offerings of seven lambs without blemish, of a year old, together with meat-offerings and



drink-offerings. In addition to these there was a sin-offering of a he-goat and a peace-offering consisting of two male lambs of the first year. These likewise were to be presented as a wave-offering by the priest (Lev. 23: 16-20; Num. 28: 26-30).

Pentecost corresponds to the Whitsuntide of the modern church, in commemoration of the great day of Pentecost when the Holy Spirit was bestowed upon the church (Acts 2).

3. **The Feast of Tabernacles**, beginning on the 15th day of the seventh month, or Tishri, and continuing for one week. Fruit, palm branches, boughs of large trees, and willows from the brook were gathered by the pilgrim crowd, and booths erected. The first day (the 15th) was a day of holy convocation or public worship, on which there was to be a cessation from all servile labor (Lev. 23: 35). In Num. 29 we have special details respecting the sacrifices to be presented on this day, both for burnt-offerings, drink-offerings, and meat-offerings, and for the daily oblations which followed. The following six days, 16th to 21st, were devoted to the free enjoyment of this festal season.

We find a variation upon the usage prescribed in the Pentateuch in the book of Nehemiah (8: 15, 16). The branches for the booths are there specially determined as olive, wild olive, myrtle, and palm. Moreover, the booths were erected on the roofs of the houses, or their courts—"in the courts of the temple, in the open street of the watergate, and in that of the gate of Ephraim."

In later times a part of each day's ceremony was the drawing of water from the pool of Siloam, so intimately connected with our Lord's words in John 7: 37, 38. They were uttered in reference to this act on the last day of the feast (21st Tishri). Another feature was the lighting of four great candelabra, which were set up in the middle of the court, and illuminated all Jerusalem. Compare John 8: 12.

Connected with these great festivals:

1. **Feast of Trumpets**, called in Lev. 23: 24 a "blowing commemoration" by trumpets, marked the commencement of the seventh month (Tishri) of the ecclesiastical and of the first of the civil year. It was therefore a new-year festival (*Rôsh hash-shanah*). It was a solemn rest day, or Sabbath, on which no work was done, being a new month feast. In Num. 29: 1-6 we have detailed regulations respecting the burnt-offerings and meat-offerings which were to be offered on this day.

In the modern Jewish worship there are services not only on the 1st Tishri, but also on the preceding day.

2. **Day of Atonement** was a fast of peculiar solemnity, hence called in Acts 27: 9 *ἡ νηστεία*, "the fast." It was, moreover, a day on which no work could be done. This day was called a "high Sabbath" as well as a day of "holy convocation" (Lev. 16).

It lasted from the evening of the 9th Tishri till that of the 10th. The ritual acts were performed by the high priest. Having bathed his body in water, he clothed himself with a white linen coat, hose, and girdle, and with a white linen turban. Then he brought a young bullock as a sin-offering for himself and his house, and a ram as a burnt-offering. In making atonement for the people, there were two he-goats selected, as well as a ram for a burnt-offering (cf. Heb. 7: 27). Lots were cast with respect to the two he-goats, and thereby it was determined that one he-goat was for Jehovah and the other for Azazel. The bullock was then slaughtered as an expiation for the high priest himself and his family. Taking then a censer full of coals from off the altar, and having filled his hands with sweet incense pounded small, the high priest entered the holy of holies (cf. Heb. 9: 7, 11, 24-26). As he cast the incense upon the coals, the clouds rose in thick volumes, and

enveloped the covering of the ark (or "mercy-seat"). The blood of the high priest's sin-offering was then sprinkled seven times upon and before the covering of the ark with the fingers. Emerging from the holy of holies, the high priest next sacrificed the goat reserved as a sin-offering for the people to Jehovah. The blood was then conveyed by him "within the veil," and sprinkled in like manner both on the covering of the ark and before it. Coming once more out of the holy of holies, he made atonement for the holy place, some of the blood, both of the bullock and the goat, being sprinkled on the altar of incense (Ex. 30: 10). During these proceedings the high priest was the only personage that could remain within the "tent of meeting." The goat devoted to Azazel was then brought forward, and the high priest, laying both his hands upon it, confessed over it all the iniquities of the Israelites. The goat was then consigned to the care of an appointed person, who carried him off to a lonely, untrodden spot and set him free. The high priest then disrobed himself of his holy linen vestments in the tent of meeting, and, having resumed his ordinary garb, made burnt-offerings for himself and for the people, and also consumed upon the altar the fat of the sin-offering. After the man appointed to set free the goat for Azazel had discharged his task, he was regarded as unclean, and was not permitted to return to the camp until he had bathed his flesh in water.

IV. **Post-Exilian Festivals**.—1. **The Feast of Acra**, on the 23d of the second month (Iyyar), was established by Simon the Maccabee, in 141 B.C., to celebrate the capture and purification of Acra, and the expulsion of the Hellenizing party from Jerusalem (1 Macc. 13: 50-52). This festival, however, appears to have soon become obsolete, for in Josephus there is no mention of it.

2. **Feast of Wood-Carrying** (*ἡ τῶν ξυλοφορίων εὐρτή*) on the 15th of the fifth month (Ab). The institution of this festival dates from an early period after the return from the Babylonian captivity (Neh. 10: 35; cf. 13: 31). According to Josephus (*Wars*, ii., 17, 6), it was the custom on this day for the people to bring wood to supply the ever-burning altar fire in the temple.

3. **Feast of Dedication**, still called among the Jews *Chanucah*. St. John in his Gospel (10: 22) gives it the current name *τὰ ἑκαταίνα*. This festival was instituted by Judas Maccabæus in commemoration of the purification of the temple on the 25th Kislev (about December), 164 B.C. This purification took place exactly three years after the pollution of the temple with heathen sacrifices by Antiochus Epiphanes, 167 B.C. The festival lasted eight days, corresponding to the full duration of the Feast of Tabernacles (if we include the final day of holy convocation).

4. **Feast of Nicanor**, called in Megillath *Taanith* "day of Nicanor," was instituted by Judas Maccabæus as a festival to be commemorated on the 13th day of the twelfth month, viz., Adar (February-March), in remembrance of the victory achieved over Nicanor in B.C. 161.

5. **Feast of Purim** took place on the 14th and 15th of the twelfth month (Adar), to commemorate the deliverance of the Jews from destruction plotted against them by Haman. In the book of Esther it is expressly laid down that the Jews should make these two days "days of feasting and gladness, and of sending portions to one another, and gifts to the poor" (Esth. 9: 22). The day preceding the festival (13th) is called the Fast of Esther (Esth. 4: 16).

BOOKS OF REFERENCE: The following should be consulted respecting Hebrew festivals: Articles on the separate feasts in Kittos *Cyclopædia of Biblical Literature* (chiefly by Dr. Ginsburg); Smith's *Dictionary of the Bible*; Riehm's *Handwörterbuch des biblischen Alterthums*; Schenkel's *Bibliscum*; Ewald's *Alterthümer*; *Encyclopædia Britannica* (9th ed.); Schaff-Herzog's *Religious Encyclopædia*.



# HEBREW CALENDAR.

By REV. OWEN C. WHITEHOUSE, M.A., PROFESSOR OF HEBREW,  
CHESHUNT COLLEGE, NEAR LONDON.

**The Year.**—The primitive character of the arrangement of the Jewish year is shown by its close correspondence to the course of agricultural life, beginning in early times after the close of harvest. This earlier method is reflected in what is called the Jewish *civil year*. The Jewish *sacred* or *ecclesiastical year*, on the other hand, follows the Babylonian system. One main stimulating cause for the adoption of this new arrangement, which made spring, and not autumn, the commencement of the year, was the great importance of the Passover festival, which marked the commencement of the Jewish festal cycle.

**The Months.**—The year consisted of twelve lunar months, and the month contained from twenty-nine to thirty days. The Jewish, like the Babylonian, month began with the evening when the new moon was first observed, and the entire length of the year of twelve months was three hundred and fifty-four days. This discrepancy between the lunar and the solar year made intercalary months necessary, both in the Babylonian and Jewish systems. Thus we have an intercalary (or second) Adar, called *Ve-adar*.

**The Day and the Night.**—The *civil* day of twenty-four hours was reckoned from sunset to sunset. This is clear from the express injunction in Lev. 23: 32 to reckon the Sabbath from

evening to evening. The reference in Gen. 1: 5 is far from clear, and therefore should not be quoted in this connection.

The following terms were employed by the ancient Hebrews to mark the progress of the day: (1) *Shachar*, the early dawn; (2) *Boker*, early part of the morning; (3) "Heat of the day," about ten o'clock (Gen. 18: 1); (4) Noon (Gen. 43: 16; Deut. 28: 29); (5) "Cool (*lit.* breeze) of the day," near sunset (Gen. 3: 8); (6) Evening.

(Note.—The later division of the day was: *Third hour*, 6 to 9 A.M.; *Sixth hour*, 9 to 12 A.M.; *Ninth hour*, 12 to 3 P.M.; *Twelfth hour*, 3 to 6 P.M.)

The night was divided by the ancient Hebrews into three watches, so far as we can gather from scattered notices. The first probably lasted till about ten at night (Lam. 2: 19), the second till about two in the morning—"the middle watch" (Judg. 7: 19), and "the morning watch" till sunrise (Ex. 14: 24). But in the Greek and Roman periods there were four watches, viz.: (1) From six till nine (Mark 11: 11; John 20: 19, *ὀψέ, ὀψία ὥρα*); (2) from nine till midnight (Mark 13: 5); (3) from midnight till 3 A.M. (Mark 13: 35); (4) from 3 A.M. till 6 A.M. (John 18: 28, *πρωὴ or πρωία ὥρα*).

The following table will be found useful as containing the Jewish calendar for the entire year, with the accompanying festivals and fasts:

| Sacred Year. | Civil Year. |                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                                                                          |
|--------------|-------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|
| 1            | 7           | <b>Abib or Nisan</b> (March-April).<br>1st—New Moon. <i>Beginning of the SACRED YEAR.</i> 14th—Preparation for <i>Passover</i> —paschal lamb eaten in the evening. 15th—Sabbath and Holy Convocation. Week of unleavened bread begins. 16th—The offering of <i>Ómer</i> or <i>First Sheaf</i> (Lev. 23: 10-12). 21st—Holy Convocation.                                                          | Latter or spring rains (Deut. 11: 14).<br>Barley harvest begins.                                                         |
| 2            | 8           | <b>Iyyar or Zif</b> (April-May).<br>1st—New Moon. 10th— <i>Fast</i> to commemorate the death of Elijah. 14th— <i>Second</i> or <i>Little Passover</i> . 28th— <i>Fast</i> for the death of Samuel.                                                                                                                                                                                              | Barley harvest (Ruth 1: 22).                                                                                             |
| 3            | 9           | <b>Sivan</b> (May-June).<br>1st—New Moon. 6th and 7th— <i>Pentecost</i> or <i>Feast of Weeks</i> , marking the close of harvest.                                                                                                                                                                                                                                                                | Wheat harvest.                                                                                                           |
| 4            | 10          | <b>Tammuz</b> (June-July).<br>1st—New Moon. 17th— <i>Fast</i> to commemorate the breach in the wall of Jerusalem (Jer. 52: 5-7).                                                                                                                                                                                                                                                                |                                                                                                                          |
| 5            | 11          | <b>Ab</b> (July-August).<br>1st—New Moon. 9th— <i>Fast</i> for the destruction of the temple by Nebuzaradan.                                                                                                                                                                                                                                                                                    | Grapes, figs, and olives begin to ripen as the month progresses.                                                         |
| 6            | 12          | <b>Elul</b> (August-September).<br>1st—New Moon. 7th— <i>Feast</i> for the dedication of the walls by Nehemiah.                                                                                                                                                                                                                                                                                 | Vintage begins, also harvest of maize. Pomegranates ripen. Former or early rains (Joel 2: 23). Plowing and sowing begin. |
| 7            | 1           | <b>Tishri or Ethanim</b> (September-October).<br>1st—New Moon. <i>New-Year's Day.</i> <i>Beginning of the CIVIL YEAR.</i> <i>Feast of Trumpets.</i> 3d— <i>Fast</i> for Gedaliah's assassination (Jer. 41: 2-6; II. Kings 25: 25). 10th— <i>Kíppurim</i> or <i>Day of Atonement</i> . 15th-22d— <i>Feast of Tabernacles</i> or <i>Booths</i> . 21st— <i>Feast of Branches</i> or <i>Palms</i> . |                                                                                                                          |
| 8            | 2           | <b>Marchesvan or Bul</b> (October-November).<br>1st—New Moon.                                                                                                                                                                                                                                                                                                                                   | Wheat and barley sown.                                                                                                   |
| 9            | 3           | <b>Kislev</b> (November-December).<br>1st—New Moon. 25th— <i>Chanuccah</i> — <i>Feast of Dedication</i> .                                                                                                                                                                                                                                                                                       |                                                                                                                          |
| 10           | 4           | <b>Tebet</b> (December-January).<br>1st—New Moon. 10th— <i>Fast</i> commemorating the beginning of Nebuchadnezzar's siege of Jerusalem (II. Kings 25: 1).                                                                                                                                                                                                                                       |                                                                                                                          |
| 11           | 5           | <b>Shebat</b> (January-February).<br>1st—New Moon.                                                                                                                                                                                                                                                                                                                                              |                                                                                                                          |
| 12           | 6           | <b>Adar</b> (February-March).<br>1st—New Moon. 13th— <i>Fast of Esther</i> . 14th and 15th— <i>Feast of Purim</i> .                                                                                                                                                                                                                                                                             | Almond tree blossoms.                                                                                                    |
| 13           |             | <b>Veadar</b> (intercalary month).                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                          |



## POLITICO-RELIGIOUS PARTIES IN THE TIME OF CHRIST.

By C. R. BLACKALL, D.D., EDITOR OF PERIODICALS, AMERICAN BAPTIST PUBLICATION SOCIETY.

It is entirely impossible to understand the attitude our Lord maintained toward the existing religious and political parties among the Jews of his time without a clear comprehension of the status of these parties, their relation to each other, and the striking difference between their teachings and his own. With the possible exception of the Essenes, neither of these parties was in any true sense a "sect," as they were not separated by materially divergent views from the Jewish economy, and all participated alike in the temple and synagogue services. Indeed, it was the purpose of each to preserve all the peculiarities of Judaism and to strengthen and protect the national religious belief, and all were essentially close adherents of whatever pertained to the rites of the Mosaic law and the legal requirements of the Mosaic system.

The origin of these parties may be clearly traced to the religious and political conditions that were especially marked during and subsequent to the captivity. The Pharisees and the Sadducees were the most prominent; the canonical books of the Old Testament do not mention either of them, and they are the only parties directly named in the New Testament. The people, as a whole, were not, however, divided between them. In order to understand the subject properly, it will be necessary to consider the racial conditions that formed their environment, the several classes to which they were more or less directly related, and the character and quality of the religious cult of the age.

## THE LAND AND ITS PEOPLE.

The Canaanites were the original inhabitants of Palestine; they claimed descent from Canaan, the son of Ham, whence their name. When the Canaanites were subdued by the Hebrews, the latter called their new home the Land of Israel. The greater portion of the Israelites who returned from the exile were remnants of the tribe of Judah, whereupon Palestine was designated the Land of Judah and its people were first called Jews. Its boundaries were religious rather than political, though the latter were the more definite and of greater extent, including Peræa, Idumea, Abilene, etc. The political additions were made for the convenience of their Roman masters in administering the government. In the time of our Lord, Palestine was divided into three parts, or provinces, not now easily defined with exactness—Judea in the south, Galilee in the north, Samaria in the center.

In their religious and political concepts, the Jews were a people distinctly separated from surrounding nations, holding themselves as the peculiarly chosen ones of Jehovah. In every principle and practice they were, as a rule, especially hostile to their Roman oppressors. Hence, all who were outside their own religious fellowship were stigmatized as foreigners and heathen, under the general term of Gentiles. Because of the more or less necessary conditions of mercantile and social life that prevailed, however, this foreign element became closely intermixed with the Jews, yet not assimilated. The true Jews looked with contempt upon Gentiles, counting them as utterly unclean; they hated them intensely, calling them dogs, and other opprobrious names. The very dust of Gentile lands and houses was regarded as a defilement, whence came the direction by the

scribes to "shake off the dust of your feet" upon leaving Gentile possessions. This hatred was cordially and bitterly reciprocated. In the light of these facts, our Lord's recognition of certain Gentiles would seem surprising, and the almost insuperable difficulties in the early spread of Christianity become apparent.

The language of Palestine was as varied as were its people. Hebrew was "the tongue of the learned," understood by the scribes and doctors of the law, and used by them in teaching, but held as sacred, and not spoken by the common people. In course of time the penetrating and pervasive influence of Hellenism led to a wide use of the Greek language, at least by the more cultured classes. Under the Romans, Latin became the official language, and was in general use by the court, the soldiers, publicans, and tax-gatherers; but it was thoroughly despised by the Jews, who persistently and stubbornly refused to employ it. The Aramaic or Syriac dialect was spoken by the people in general; its name derived from Aram, fifth son of Shem, progenitor of the Syrians. Pilate's reason for writing in three languages the inscription upon the cross of Jesus is thus made evident.

**Judeans.**—The people of Judea may be regarded as typical Israelites, the pure-blooded. They were in possession of the temple and its impressive ritual, and had within their territory most of that which made the Jewish people great—Jerusalem the capital, the national center of intellectual activity, the home of the strongest elements of both political and religious life among the Jews.

**Galileans.**—In the province of Galilee, a large proportion of the population consisted of heathen elements, which gave it the name of "Galilee of the Gentiles," among them being Phœnicians, Arabians, Syrians, and Greeks. These people were not lacking in courage, but were given to change, sedition, and tumult. They were loyal to the temple and its services, but would be regarded religiously as more liberal than the inhabitants of Judea. As a result of this the stricter party, the Pharisees, would have less influence in Galilee. The provincial dialect was corrupt, as compared with that of Judea, and because of their inferior education and their intercourse with the heathen, Galileans were counted in a great degree as unclean, hence were despised by their brethren in the south. This explains the Judean prejudice against Jesus, from the fact that he and all of his disciples, except Judas, the betrayer, were Galileans.

**Samaritans.**—Between the above were the Samaritans, descendants of the mixed race that was formed by the imported colonists and the Israelites who remained in the land when the bulk of the ten tribes were carried into captivity. Gradually the heathen immigrants assimilated with the Jews. Upon the return from the captivity, the bitterness between the Jews and Samaritans grew into open hatred, so that the latter erected on Mount Gerizim, which they claimed to be the only place not covered by the flood, a temple of their own to Jehovah. They accepted Moses as the chief lawgiver, and the Pentateuch as their law, but rejected the traditions and rules of the Pharisees. They observed the rite of circumcision, the requirements of the Sabbath and the yearly Jewish festivals, but denied the Jewish priesthood, and refused to accept Jerusalem as the one place where God's temple



should stand. They believed in the coming of a Messiah, and expected that he would eventually convert all nations to Samaritanism. Samaria was not regarded by the Jews as belonging to the Holy Land, but simply as "a Gentile tongue,"—a strip of foreign country. The very term *Samaritan* was one of reproach. It is evident that Jesus and his immediate disciples did not share in the bitterness and hatred shown toward the Samaritans.

**Proselytes.**—Gentiles who were won to Judaism were called proselytes, of whom there were two classes—one known as "proselytes of the gate," and the other as "proselytes of righteousness." The latter entered into full Jewish fellowship, fulfilling all requirements, while the former mainly observed the obligations of the law but did not submit to circumcision. All proselytes were admitted by immersion in water, which symbolized purification, after which offerings of sacrifices were required. Proselytes cast off the usual ties of kindred and affection, and were absolved from previous obligations. But proselytism had a dark side. In large cities they were frequently the subjects of insult and persecution. Even among the Jews the proselyte gained but little honor, as it was an accepted maxim that no wise man would trust a proselyte, even to the twenty-fourth generation.

**Hellenists.**—The Jews may be said to have been divided into two sections—the eastern, including the inhabitants of Palestine and Syria, under the general term *Hebrews*, from the language they spoke; and the western, who were called *Hellenists* or *Greeks*. The latter term indicates not original ancestry but the characteristics that resulted from contact with the Greeks. The wide adoption of the Greek language, which became universal, had the greatest influence in impressing Greek ideas and customs upon the people. Hence there was a sort of dualistic Judaism. The two systems thus brought together were antagonistic, and the Grecian eventually prevailed over the other. The Hellenists were members of the priestly and wealthy class, who had become fascinated by Greek life and affected in their religion by Greek philosophy. Hellenism found good ground for development among the Sadducees. The Greek translation of the Old Testament was venerated as the oldest, and in the time of Christ held honorable place and was freely quoted, being the only complete Scriptures at command. This translation, known as the Septuagint, was regarded as equally inspired with the original. The scribes, as a class, steadily fought Hellenism, and through their influence there were times when the national religious fervor and faithfulness were partly restored. But while they succeeded in keeping heathen worship out of Judea, the Hellenist spirit constantly increased. It has been well said: "Grecian worldliness dashed against Hebrew religion; Greek freedom encountered Hebrew legalism; Greek philosophy was met by Hebrew simplicity; Greek radicalism was opposed by Hebrew conservatism. It was the shaping of progress, and each had something to gain from the other. The meeting of two such contrary forces proved rich in results for the whole world."

**Herodians.**—These were partisans of Herod Antipas, described by Josephus as "people who supported Herod's cause." Outwardly they maintained a friendly attitude to the Romans. They were developed naturally from the Sadducees. They saw through Herod a possibility of preserving Jewish national existence, notwithstanding the Roman control. Like Herod, they were not closely observant of the Mosaic requirements, and were ready for any compromise that was necessary between their faith and the civilization of which Herod was the representative. They did not form a strong party, and their im-

press upon the community was neither great nor enduring. The intrigue of the Pharisees with the Herodians in the effort to fix a political stigma upon Jesus was despicable, and characteristic of the unscrupulous partisans of so wicked a king. It will be observed that the Pharisees, rather than the Herodians, sought this alliance. With the passing away of the Asmonean or Herod family, Herodian influence would inevitably cease.

**Publicans.**—Under Roman domination the *Publicani* at Rome bought the revenues of the country at a fixed price and employed local subordinates to gather the taxes at the cost of the people. These latter formed the publicans of the New Testament. Their duties were to levy taxes of all sorts, and all classes were subject to their extortions. The rabbis despised them, and forbade any one to receive their charitable gifts or even to make them the medium of changing money, ranking them as outcasts, highwaymen, and murderers. By a decree of Cæsar the taxes of Judea were levied by publicans in Judea and paid directly to the national government, the officials being appointed by the provincial officers. This made the publicans yet more unpopular, because they were the direct officials of a heathen power. Matthew would naturally be regarded not only as a publican, but one of the worst kind, who himself stood at the place of custom, and one in whom repentance would be deemed especially difficult.

## WORSHIP.

**Temple and Synagogue.**—Although the temple in Jerusalem was the place to which every devout Jew looked, and toward which he prayed, the necessities of the Jewish people during the captivity led to the institution of the synagogue, or school of religion. In the time of Christ the synagogue system was at the height of its prosperity. Sacrifices were, of course, legal only in the temple, but prayers were offered and the Scriptures were read and expounded in the synagogue. In Jerusalem there were nearly five hundred such Jewish schools or synagogues, while every city and town had one or more, according to population. Certain men were appointed to maintain order, and these were called elders. As the ancient Hebrew was an unknown language to many, an interpreter translated the Scriptures into Aramaic, the dialect of the common people. Prayer was offered standing, while the teaching was conducted in a sitting posture. Chief seats were arranged for the rulers, the rabbis, and distinguished men who might be present. Attendance on the services was imperative, and while there the people were to behave in a suitable manner. Although there were some occasions when eating and drinking, and even sleeping, were allowed in the synagogue, as a rule the house was regarded as sacred to God and his worship. All the movements and postures in prayer and in other public services were defined with great punctiliousness. It will be remembered that our Lord frequently attended the synagogue in his youth and early years, and he evidently observed the usual forms of worship. In synagogues he wrought some of his greatest works of healing, and uttered many of those wonderful words that beyond measure touched human hearts. While the synagogue did not wholly take the place of the temple, it was second to it only in point of importance.

**Sanhedrin.**—This was the great council of the Jews, who designated it as the "Great Court of Justice" and the "Great Sanhedrin." This national council remained in existence and authority until the Jews ceased to be a nation, ending in the ruin of the people in A.D. 70. It consisted of seventy persons, who are designated in the New Testament as "chief priests," "eld-



ers," and "scribes." While required to be of mature age, it was not necessary that its members should be the eldest of the people. The priestly portion of the body were Sadducees and the most distinguished, but the Pharisees were more numerous and possessed greater influence. The high priest, by virtue of his office, was the president. The Sanhedrin originally possessed supreme religious and secular jurisdiction. In the days of our Lord it determined all questions that were not reserved for the Roman authorities. Its functions were to "watch over the genealogies of the people, so as to guard the purity of the hereditary priesthood; to announce feast days; to make calculations for the calendar; to adjust the solar year to the lunar month; to fix dates for the festivals; to decide matrimonial cases; to punish infringements of the law; and even to exercise judicial control over the chief priests. The confirmation and execution of death sentences were taken from the national council and reserved for the Roman procurator." The power of the Sanhedrin was recognized beyond the limits of Palestine—Jewish communities in distant countries submitting to its direction and decisions.

### RELIGIOUS CLASSES.

**Scribes.**—The scribes can scarcely be called a party, but may better be designated as a class. Originally they were men who were appointed secretaries to the king. Even in the time of the judges they are spoken of as those who "handled the pen of the writer." Hezekiah fostered the growth of a body of men whose specific work was to transcribe the old records and to put into writing that which had been handed down orally. Gradually they became students of the law, and easily from that the interpreters of the law; and by natural gradation, while aiming to promote reverence for the law and make it the groundwork of the life of the people, they came to be regarded as authority upon all questions concerning it, sometimes perverting its applications and requirements, and adding new burdens that the law did not originally contemplate.

The necessity for a class such as the scribes is readily apparent when it is recalled that the law was written in a language that had ceased to be spoken. They claimed that apart from the six hundred and thirteen commandments of the Pentateuch alone, there were a multitude of traditional requirements that had been added. Under these circumstances the people generally could scarcely be expected either to understand or to carry out so complicated a system. In the Old Testament the scribes are known as the Sapharin. In the New Testament they are spoken of as men of learning, acquainted with the law, lawyers, or teachers of the law.

The Jews believed that Moses received on Mount Sinai, in addition to the series of laws which he wrote down, a second series known as the oral law, which he gave first to Aaron, then to the sons of Aaron, and lastly to all the Israelites. This oral law was handed down from father to son, and from age to age, in course of time, with traditions and corruptions, making a mass of ceremonial requirements. After the captivity, piety was made to consist in the strictest conformity to the multitudinous precepts of this double and complicated code.

The office of the scribes was not only to prepare copies of the sacred records, but also discourses for those who were gathered in the synagogues. In the time of Christ the scribes were also jurists, judges, and public instructors. They met together for the discussion of legal questions, but their decisions were required to be confirmed by the Sanhedrin. Their places of meeting for teaching the law were called

"houses of assembly," or "houses of the rabbis." One of these was in the temple, where Jesus, when a boy of but twelve years of age, awakened so much interest by his knowledge and his questionings and answers. A scribe was addressed as Rabbi, or Master. The scribes usually performed their duties without pecuniary gain, giving themselves to some useful calling in order to personal support. Great deference was paid them, and they both sought and received salutations in the market-places and distinguished seats of honor at feasts and synagogues. In the time of our Lord, the methods by which they aimed to impress the people, and the perversions and absurdities which they indulged in with regard to the law, gave rise to strong denunciations on the part of Jesus.

The outward form was to them more than the inward spirit. Their teaching was more a recalling of the words of their predecessors, "the traditions of the elders," than an effort to reach the true inwardness of the law, by this means placing the expositor of the law on a higher plane than the law itself; which led to the statement of Matthew, that Jesus "spoke as one having authority and not as the scribes"; he had compassion on the multitude and taught independently of the traditions of the fathers. Although their character as a class was possibly one of unconscious hypocrisy, yet it is fair to say that some among them were wise in matters of Christ's kingdom. They represented that which was best, as well as that which was worst, in Judaism.

**Pharisees.**—Mention has been made of the written law and the oral code, and the part which the scribes had taken in making the latter known and its precepts observed. But many of the Jews set aside the oral code, because they regarded the regulations of the written law as being sufficient for their guidance. The larger number, however, held also to the traditional law, or oral code.

The word *Pharisee* is derived from the Hebrew word meaning to separate, and this title was given to the Pharisees because of their superior strictness in adhering to the law. They held themselves apart from all Gentile contact, observed the most minute injunctions of the oral law, professed faith in washings and vows, and were intolerant of those who differed from them. They formed a large class, including many of the scribes. They were not identical with the scribes, but were rather a class among the scribes. So exact were they in their ceremonial requirements that the ordinary Jew was to the Pharisee an unclean being, no better than a heathen. They were sanctimonious in manner, and hypocritical in character, transforming religion into the mere outward observance of acts and ceremonies.

They were ready for a Messiah of their own order, but not for the one who came. It is not, therefore, singular that they hated Jesus with a perfect hatred, and were not satisfied until they had killed him. In doctrine they held to freedom of the will and also predestination, the immortality of the soul, the resurrection of the body, and the existence of angels and spirits. The teachings of Jesus were in large degree contrary to theirs, and his unmasking of them severe in character, and his charges of hypocrisy were unqualified.

They were spiritually proud, and in great part without moral excellence. Their estimate of the common people is very well indicated in our Lord's parable of the Pharisee and the Publican. Yet there were notable exceptions. Some of the best names in Jewish literature are those of Pharisees, and they really had within their number much that was best and bravest in Israel. They contended for liberty of conscience in worshipping God, and so thoroughly devoted were they to the observance of the law



that they would submit to butchery by their enemies rather than violate any of its precepts. The distinction between the Pharisees and the Sadducees was not so much religious as political. The Pharisees were really the party of the people, while the Sadducees were the party of the aristocracy. In number the Pharisees did not exceed about six thousand.

**Sadducees.**—Effort has been made to trace the history of the Sadducees back to an earlier time than the facts would seem to warrant. The essential principle of the Sadducees was to observe the simple letter of the law, whatever the consequences might be. Primarily, they did not absolutely deny the doctrine of the resurrection as promulgated by the Pharisees, but only that the resurrection could be proved from the law. Yet between this and the direct denial of the doctrine there was but a step. They believed that earthly recompense and happiness, with long life and numerous descendants, constituted the only immortality.

It seems entirely clear that the origin of the Sadducees was simply in a negation of the views held by the Pharisees. While the latter added to the law, the Sadducees would stand upon its bare letter, and would not be over-righteous. While the Pharisees represented the better class among the Jews with regard to learning, the Sadducees were representatives of the priestly families of the aristocracy; hence the latter had more control than the Pharisees in the services of the temple, although they were less in numbers.

The principles of the Sadducees were as secular as those of the Pharisees were religious. They held many of the important offices, as high priests, priests, and judges. They allowed themselves a great deal of latitude with regard to the pleasures of the table and the luxuries of the court. By the people generally they were regarded as possessing hereditary nobility and as entitled to class privileges. As a rule, they were proud and arrogant. Necessarily they were sharply opposed to Jesus, whom they hated as a fanatic. So far as known, not one of them accepted the Christian religion, yet with a single exception they were not the subjects of severe denunciation by Jesus, as were the Pharisees and scribes. They rapidly disappeared from history after the first century.

**Zealots.**—The Zealots formed the nationalistic party of the Jews, deriving their name from their intense zeal for the law. The people were ranged either with or against them. They refused to call any human being absolute lord, reserving that title for God alone. The Zealots arose in Galilee in the early days of Herod, and during his reign he endeavored by every possible means to suppress them. They were not destroyed, however, but only held in check. Their original leader was Judas the Galilean or Gaulanite, who was associated with a Pharisee named Saduc. They were most naturally allied to the Pharisees, from whose ranks they were chiefly recruited. They refused to pay tribute to foreign governments, holding that Jehovah alone, as Supreme Ruler, was entitled to tribute.

They organized armed resistance against the taxation of Israel, and made open rebellion against Rome. The center of their influence was not so much in Judea or Jerusalem as in Galilee; but Rome had strong friends among those who were considered the better portion of the community, including persons of high rank among the priesthood and aristocracy and leading business men who were satisfied with foreign rule because of the personal advantages gained therefrom. They expected an earthly Messiah who would restore the kingdom of Israel. This question came to our Lord at an early period in his life, but before he began his public work his separation from such possible associations was made clear. If he had yielded to the pressure of the Zealots, and identi-

fied himself in any degree with this nationalistic party, there is no doubt that he would have met the fate of Judas the Galilean. Simon, a disciple of Jesus, was at one time a Zealot. The movement of rebellion against Rome was an ill-starred one, however; the destruction of the leaders was followed by a war that broke out in the years 6 and 7 A.D., when the Zealots were exterminated.

**Essenes.**—The origin and many things connected with the Essenes are involved in mystery. The earliest mention of them is about 150 B.C. They came into more prominent notice in the time of our Lord's ministry upon earth. The word *Essene* has been variously interpreted as healer, teacher, and baptist. Contrasted with the Pharisees, the Essenes were not a party, but a communistic religious order. Their dread of any uncleanness was so exaggerated that social intercourse between them and others became almost impossible. Retiring from the towns and villages, where it was found impossible to avoid contamination from the world about them, they sought refuge in the solitudes of Engedi, on the shores of the Dead Sea, where they lived in isolated communities. They were opposed to marriage, and their number was increased for the most part by the adoption of children.

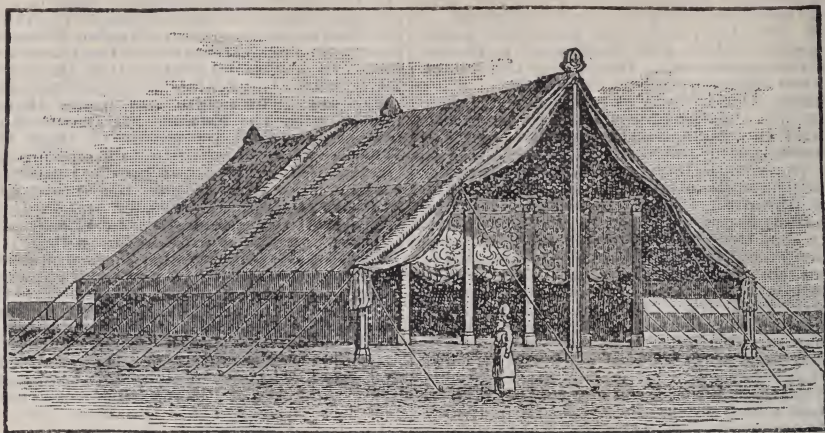
There was absolute equality among them as to property. Agriculture was their chief occupation. Their habits were simple and austere. Every meal was regarded as sacrificial, indeed the only sacrifice that they acknowledged. No trace of Messianic expectation entered into their creed. Practically, in great measure they were outside of Judaism as represented either by the Pharisees or Sadducees. Their order included four degrees, and when one of a higher stage came into contact with one of a lower, he was considered defiled. A three years' probation was required of every candidate. At the end of the first year, the novice was admitted to special privileges; if during two years he maintained a satisfactory course, he was admitted to full membership by an oath that bound him to conform to every requirement of the organization and never to reveal its mysteries.

In numbers they did not at any time exceed four thousand. In zeal for the absolute supremacy of God, the Essenes went beyond the Pharisees. They believed that the body perished after death, the soul only being immortal, and that between the soul and the body there was no indissoluble connection, the body being merely the temporary abiding place of the soul. At death, the souls of the wicked were punished with eternal torment, and the souls of the good were transported to the islands of the blessed. They made offerings to the temple services, although they refused to enter the temple itself. They rejected all images, even those stamped on coins. They neither ate flesh nor drank wine. Their outer clothing consisted mainly of a white linen garment.

The Essenes are not mentioned in the New Testament. They formed the extreme opposite to the Zealots, in that they lived and died for themselves alone, having no interest in the morals or the government of their country, and holding strictly aloof from the struggles that were in progress with a view to establishing the nationality of their own people. Their history ceased with the destruction of Jerusalem, although there are some traces of them up to the fifth century.

**BOOKS OF REFERENCE:** For a more thorough study of this subject the reader is referred to the following works that are generally accessible: Ederheim's *The Life and Times of Jesus the Messiah*; Ederheim's *Sketches of Jewish Social Life in the Days of Christ*; Stapler's *Palestine in the Time of Christ*; Seidel's *In the Times of Jesus*; Fairweather's *From the Exile to the Advent*; Smith's *Bible Dictionary*, unabridged edition.





## THE TABERNACLE AND THE TEMPLE.

BY REV. CHARLES H. H. WRIGHT, D.D., PH.D.

### I. THE MOSAIC TABERNACLE.

**1. The Tabernacle in General—Outward Court and Its Furniture.**—The tabernacle erected by Moses in the wilderness is described in Exodus 26 and 27. It was divided into three main portions, the outer court, the sanctuary, and the holy of holies. The outer court was surrounded by fine twined linen screens, 5 cubits in height, hung by silver hooks upon pillars of brass resting in sockets of brass. Of these pillars there were twenty on the southern side, twenty on the northern, and ten on the western. The eastern side had also ten pillars. On four of the six pillars in the center was hung the screen of 20 cubits of "blue, and purple, and scarlet, and fine twined linen," which served the purpose of an entrance gate. The six other pillars were placed three on either side, and from them were hung fixed screens, as on the north, south, and west. The space thus enclosed was 100 cubits by 50, or in round numbers 150 feet by 75.

In the outer court, which was accessible to all the Israelites, stood the altar of burnt-offering, square in shape, 5 cubits in length and breadth, and 3 in height (Ex. 27: 1-8). It was made of acacia wood, covered with brass. The laver of brass, with its pedestal of brass, placed between the tabernacle and the altar, is most minutely described in Exodus 30: 17-21. This outer court was a perfect square (50 cubits by 50), occupying exactly half of the space of the whole enclosure.

**2. The Tabernacle Proper, Its Construction and Coverings.**—Inside the enclosure, 50 cubits from the entrance into the outer court, towards the western end, was the tabernacle proper (*mishcan*), covered by a large tent (*ohel*) spread "over it," thus protecting it from sun and rain (Ex. 26: 7; 36: 14). The tabernacle proper was 30 cubits long, 10 broad, and 10 high. It was externally a parallelogram, with an entrance on the eastern side; its innermost shrine, the holy of holies, was towards the west. The two longer sides, the northern and southern, were each composed of twenty boards of shittim or acacia wood, overlaid with gold, each board being 10 cubits in height and  $1\frac{1}{2}$  in breadth. The western side was formed of eight such boards (Ex. 26: 25),

two of which formed the posts at the angles (Ex. 26: 22-24). On the eastern side was the entrance, closed by the curtains of "blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer." This curtain was suspended by golden hooks from five pillars of acacia wood, overlaid with gold, which rested in sockets of brass (Ex. 26: 36, 37, R.V.). The general structure will be best understood from the illustration above, drawn from the article in Smith's *Bible Dictionary* (vol. iii.) on "The Temple," by Jas. Fergusson, F.R.S., Fellow of the Royal Institute of British Architects.

The ceiling of the tabernacle was formed of "ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the cunning workman." Each curtain was 28 cubits long by four broad. These curtains were coupled together, five and five united together by fifty loops of blue and fifty clasps of gold. The covering composed of these curtains, when joined together (40 cubits long by 28 wide), sufficed to cover the tabernacle above, with its northern and southern sides, leaving only a small space uncovered near the ground on each side.

Such was the *mishcan*, or tabernacle proper. Over the whole of this splendid structure an outer tent was pitched. In order to give the fullest protection to the interior tabernacle, the outer tent had three special coverings. (1) The first and innermost was composed of eleven curtains of goats' hair, each curtain 30 cubits long by 4 wide, sewn together so as to form two larger curtains of unequal size, one composed of six, the other of five, of the smaller curtains. Over this goats' hair covering was further thrown (2) a curtain of rams' skins, with their wool dyed red (Ex. 26: 14). This bright red covering was that seen by all Israel. (3) The third covering appears to have been merely a coping along the ridge, extending a little way down the sides. It was composed of the skins of some species of porpoise or dolphin (Ex. 26: 14). ("Badgers' skins," given by the A.V., is erroneous.)

**3. The Holy Place and Its Furniture.**—The sanctuary, or the holy place, was 20 cubits long by 10 wide, and 10 cubits in height, the curtain

on the western end dividing it from the holy of holies. This outer chamber of the tabernacle proper was accessible only to the priests. In it stood the altar of incense, the seven-branched candlestick, and the table of showbread.

(1) *The Altar of Incense* was also square, 1 cubit long by 1 cubit broad, and 2 cubits in height (Ex. 30: 1-10). It was formed of acacia wood, overlaid with pure gold, with horns of gold, and a crown or rim of gold round its sides, with golden rings on two sides, and staves overlaid with gold, by which it could be carried. Incense only was burned thereon.

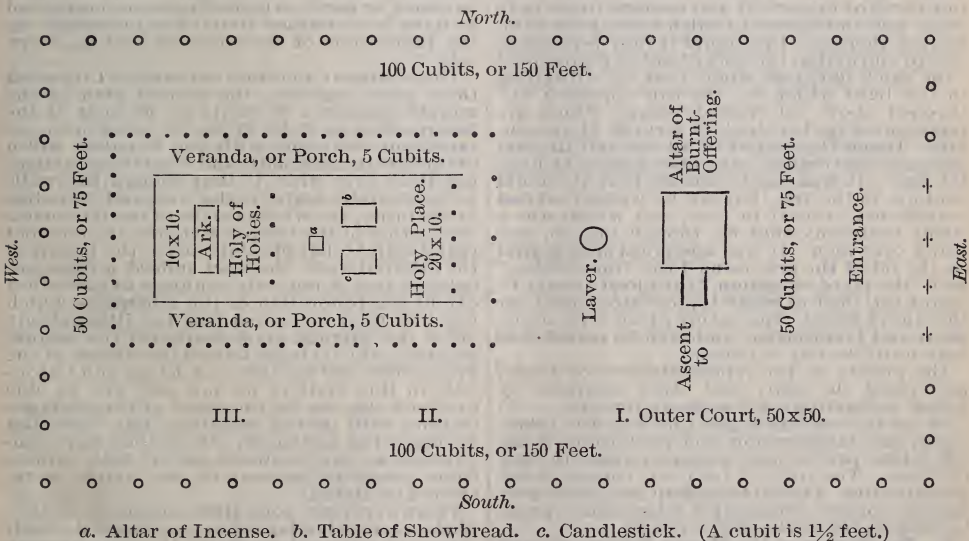
(2) *The Candlestick* was of pure gold, of beaten work. It had seven arms, the center one being the shaft, formed on each side of three cups of almond blossoms, their knobs and flowers (Ex. 25: 31-40). The lamps, which were placed on the tops of the seven branches, were separate from the candlestick itself, and were supplied with

were formed of the acacia boards covered with gold noticed before, its fourth side being formed by the curtain, or veil, suspended from four pillars, which veil screened off the most holy from the holy place. Into the holy of holies no one was permitted to enter except the high priest on the annual day of atonement, described in Lev. 16.

The sole furniture of the holy of holies consisted of the ark of the covenant. The latter was an oblong chest made of acacia wood, overlaid within and without with gold. Its dimensions were  $2\frac{1}{2}$  cubits long by  $1\frac{1}{2}$  in breadth and depth. Its lid, termed "the mercy-seat," was also overlaid with gold, with a golden rim, or crown, round it; out of the same piece of beaten gold were formed two cherubim, one cherub at the one end and one cherub at the other end of the lid. These cherubim spread out their wings on high, covering the mercy-seat with them,

### GROUND PLAN OF TABERNACLE.

WITH OUTER ENCLOSURE, SHOWING OPEN VERANDA, OR PORCH, FORMED BY THE OHEL, OR TENT, OVERSHADOWING THE MISHCAN, OR TABERNACLE PROPER.



a. Altar of Incense. b. Table of Showbread. c. Candlestick. (A cubit is  $1\frac{1}{2}$  feet.)

oil from oil vessels which are not specially described. The height of the candlestick is not mentioned. Its lamps were lighted and trimmed daily by the priests, and kept constantly burning (Ex. 27: 20, 21).

(3) *The Table of Showbread* was also of acacia wood, overlaid with pure gold—2 cubits in length, 1 in breadth, and  $1\frac{1}{2}$  in height. It also had a crown or rim of gold round it, and staves overlaid with gold to carry it with, which were placed in four golden rings (Ex. 25: 23-30). The table was also provided with dishes and spoons for the frankincense (Lev. 24: 7), also with flagons and bowls, probably for wine. On this table were every week placed twelve loaves of bread to represent the twelve tribes, arranged in two rows of six loaves each. The loaves which were removed were eaten by the priests in the holy place.

4. *The Holy of Holies and the Ark of the Covenant.*—The holy of holies, or most holy place, was in the Mosaic tabernacle completely dark. It was 10 cubits long by 10 in width, and 10 in height, being a perfect cube. Three of its sides

their faces being towards one another, but their countenances directed as if looking down upon the mercy-seat (Ex. 37: 1-9). Above these cherubim the glory of God appeared; hence the Lord is often represented as throned between the cherubim.

On the sides of the ark were placed four golden rings, through which staves of acacia wood, overlaid with gold, were placed, so that the ark could be carried thereby. In the journeys of the children of Israel the ark was borne by the sons of Kohath.

Inside the ark were the two tables of stone, termed "the testimony," on which were the ten commandments, written with the finger of God. It is expressly stated that when the ark was brought into the temple of Solomon it contained nothing else (1 Ki. 8: 9). The pot of manna (Ex. 16: 33) and Aaron's rod that budded (Num. 17: 10) were laid up "before the testimony," but were not placed inside the ark.

5. *The Priests.*—The services of the tabernacle were performed by the high priest, the priests, and the Levites.



Among the services performed by the high priest alone, the most important was the entrance once a year, on the day of atonement, into the holy of holies to sprinkle the blood for himself and for the people upon the mercy-seat. The duties to be discharged by each of the three orders (the high priest, priests, and Levites) are, in a number of cases, specially defined in the Pentateuch; but in a very large number of cases they must have been regulated by later authority.

The attire of the high priest was elaborate, and is minutely described in Ex. 28 and 29. The dress of the other priests was plainer, and is not so fully described.

**6. The Symbolical Meaning of the Tabernacle and Its Services.**—Inasmuch as the tabernacle, its furniture, and the various colors appertaining thereto were all formed "after the pattern showed . . . in the mount," they have always been understood as symbolical. The Epistle to the Hebrews reveals the meaning of a portion of these symbols, seen in the light of the New Testament dispensation. Such an interpretation was, however, wholly beyond the ken of the most spiritual worshippers in Old Testament days. Hence many theories have been put forward in ancient and modern times as to what was understood in olden times to be symbolized thereby. In general it may perhaps be safe to affirm that the holy of holies represented "the thick darkness where God is," "dwelling in the light which no one can approach to," throned above all created beings, which are represented in their highest form by the cherubim. Hence the holiest of all was left in total darkness, untrodden, save once a year, by mortal feet. It was most suitable that it should contain, in the ark, that law by which God had manifested himself to men, and which was a silent testimony that he, though unseen, was Ruler over men. It was also most fitting that on the lid of the ark, termed the "mercy-seat," and "the lid of expiation," the blood should be sprinkled, shed to make typical atonement for the sins of Israel. The nature of the true atonement and propitiation could not be revealed to man until the day of Calvary.

The priests, as the representatives of Israel, performed the daily and other sacrifices by which reconciliation was made for sin.

In all the sacrifices performed in the tabernacle, the intervention and mediation of the officiating priests were required, under the law of Moses. The tribe of Levi was chosen as the priestly tribe. The Bible student may profitably consult on such subjects Dr. Eidersheim's popular and useful work on *The Temple*.

**7. The History of the Mosaic Tabernacle and Ark.**—The tabernacle accompanied the Israelites from place to place in their wanderings until they entered the land of Canaan, when it was finally set up at Shiloh (Josh. 18: 1). There it appears to have remained until the days of Samuel. Shiloh was destroyed in the troubles of that day, probably after the battle in which the Philistines obtained possession of the ark (I. Sam. 4). The ark was never restored again to its place in the tabernacle. According to the chronicler, David, while making arrangements for the temple to be erected by Solomon, provided for the preservation of the tabernacle as a sacred relic of the past (I. Chr. 23: 25-32).

The ark, when brought back to Beth-shemesh from the country of the Philistines, was located for many years at Kirjath-jearim, in the house of Abinadab and in the house of Obed-edom the Gittite (II. Sam. 6: 10). It was, however, finally brought with rejoicings into the city of David, and placed in the midst of the tent that David pitched for it (II. Sam. 6: 17; I. Chr. 15: 23-28), where it remained until the erection of the temple by Solomon.

## II. THE TEMPLE.

**1. The Temple of Solomon,** described in I. Ki. 6 and II. Chr. 3, 4, was for the most part only an enlarged edition of the Mosaic tabernacle with the modifications necessitated by the requirements of such a splendid edifice. The plan of the Solomonic temple was, according to the chronicler, handed over by David to Solomon. That plan David was "made to understand in writing from the hand of the Lord" (I. Chr. 28: 19; see also vs. 11, 12 ff.). That statement is not, however, at variance with the facts afterwards recorded, that ornamental details and subsidiary constructions were added by Solomon and the Tyrian artificers who assisted him in the building.

As Mr. Fergusson has observed, in the article already noticed, the arrangements of tabernacle and temple were identical in the main, save that the dimensions of the temple were exactly double. The holy of holies in the temple was a cube of 20 cubits, instead of 10, as in the tabernacle. The holy place in the temple was similarly 40 cubits in length, instead of 20. The porch before the temple was 10 cubits in breadth (I. Ki. 6: 3), as compared with the open veranda, or porch, which Fergusson has proved to have been formed round the tabernacle by the projections of the covering tent on every side.

That eminent architect remarks: "Taking all these parts together, the ground plan of the temple measured 80 cubits by 40; that of the tabernacle was 40 by 20 [i.e., 5 cubits open veranda on each side with the 10 cubits width of the tabernacle itself]; and what is more striking than even this, is that though the walls were 10 cubits high in the one and 20 cubits in the other, the whole height of the tabernacle was 15, that of the temple 30 cubits; the one roof rising 5, the other 10 cubits above the height of the internal walls. So exact, indeed, is this coincidence, that it not only confirms to the fullest extent the restoration of the tabernacle which has just been explained [see the illustration], but it is a singular confirmation of the minute accuracy which characterized the writers of the Pentateuch and the books of Kings and Chronicles in this matter; for not only are we able to check the one by the other at this distance of time with perfect certainty, but, now that we know the system on which they were constructed, we might almost restore both edifices from Josephus' account of the temple as re-erected by Herod."

There were numerous differences in the details of the plans, all adapted to the changed conditions and enlarged worship. It is unnecessary to do more here than allude to the pillars Jachin and Boaz, mentioned in II. Chr. 3: 17.

**2. The Temple of Zerubbabel.**—This temple, erected on the return of the Jews from captivity (in B.C. 520), is roughly described in the decree of Cyrus (Ezra 6: 3). It was to be sixty cubits in height, only half as high as the Solomonic, but much broader, being sixty in place of the forty, which was the width of the Solomonic. It seems to have been increased in later times. When originally erected it was far inferior to that of Solomon, and the signs of the inferiority were no doubt visible from the very beginning; for it is doubtful whether the exiles were able to attempt the erection of so large a building as that originally contemplated in Cyrus' decree. Hence the account in Ezra 3: 12, 13 is quite credible.

It is, however, important to note that in this second temple the high-priestly breastplate, with its Urim and Thummim, was no longer in existence (Neh. 7: 65). The ark of the covenant, too, was no longer with Israel. It is quite probable that the Talmud preserves a true reminiscence (*Joma* 5: 2), where it says that its place was



taken by a stone, probably one of the foundation stones of the first temple, but which Maimonides says was that on which the ark rested in the temple, and that on that stone, which rose about three fingers' breadth above the level of the pavement, the blood of atonement was sprinkled, and the censer of burning incense was placed on the day of atonement. (See my *Bampton Lectures on Zechariah*, p. 71.)

In the temple of Zerubbabel there appears to have been only one seven-branched candlestick in the holy place (I. Macc. 1: 21; 4: 49, 50; Josephus' *Antiq.*, xiv., 4, 4). Though similar in form to that in the tabernacle of Moses, it could not have been identical in ornamentation, for the griffins on its pedestal, which appear on the triumphal arch of Titus, are suggestive of a foreign origin. In all other particulars the furniture of the holy place appears to have been like that in the tabernacle.

3. **The Temple of Herod.**—This temple was in the main a restoration, with greater magnificence, of the temple of Zerubbabel, the main portion of that erection being incorporated with Herod's temple. The magnificence of the latter is spoken of in the New Testament, and the forty and six years it was in building. But no details are there given of its dimensions or its chambers. Josephus' writings, with a few notices in the Talmud, are the sources from which all our information is derived. Modern excavation, however, has made it possible, with those helps, to give a tolerably accurate account of the ground plan (see that by Major Conder, R.E., annexed to this work). For our present purpose it is sufficient to note that Herod's temple had its holy place duly furnished like the temple of Zerubbabel, its holy of holies separated from the former by

the veil, and empty, as before described. Its courts were partially overshadowed by the Roman fortress of Antonia. One of the most interesting discoveries of modern excavations is that of Ganneau.<sup>1</sup>

### III. THE TEMPLE OF EZEKIEL.

The visions of Ezekiel in reference to the restoration of Israel, the re-settlement of the Holy Land, and the building of the temple (chs. 40-48), are to a considerable extent of an apocalyptic character. It may be wrong to describe the whole as "nothing but a gigantic allegory," for in that case it would be requisite to point out the symbolical significance of at least the majority of the details, which cannot be done. But it is equally clear that the vision of the temple was not intended to be taken literally. It was an ideal representation, in which the prophet, who "looked for redemption in Israel," and the nation to whom he belonged were taught through well-known symbols to look forward to something grander and nobler than even that displayed to the eye, in those "visions of God."

BOOKS OF REFERENCE: Edersheim's *The Temple: Its Ministry and Services*; Atwater's *Sacred Tabernacle*; Randall's *The Wonderful Tent*; Strong's *The Tabernacle of Israel in the Wilderness*; Rodgers' *Gospel According to Moses, as Seen in the Tabernacle and The Jewish Temple: Its Typical and Spiritual Teachings*.

<sup>1</sup>Ganneau found a stone at the temple site, with this Greek inscription: "No stranger must enter within the balustrade round the temple and enclosure. Whoever is caught will be responsible for his own death."—*Faussel*.

## THE MESSIANIC PROPHECIES,

INCLUSIVE OF THE NAMES, OFFICES, AND TITLES OF JESUS CHRIST.

BY REV. GEORGE ADAM SMITH, D.D., PROFESSOR OF HEBREW AND OLD TESTAMENT EXEGESIS, FREE CHURCH COLLEGE, GLASGOW.

**Messiah.**—The name *Messiah* (from which *Messianic* comes) is Hebrew. A verbal adjective, *masiah* (*anointed*), takes the form *meshiah* in the genitive combination, "*the anointed of Jehovah*." The Chaldee is *Mesihia*; the Greek is *Messias* (John 1: 41). In the LXX. the word is always rendered *Christos* or *Christ*, which in the New Testament and in Christian theology takes the place of *Messiah* as the title of Jesus.

In the Old Testament, *messiah* or *anointed* is used of many agents of God—of the high priest (Lev. 4: 3); of prophets (Ps. 105: 15); of Cyrus, the foreign deliverer whom God raised up for his people (Isa. 45: 1). But it is mostly kept for God's king—actual (I. Sam. 24: 6) or expected (Dan. 9: 25). So in Jewish theology it became the technical term for that King and Captain of salvation whose coming the prophets had foretold and all devout Israel expected. The Messianic prophecies are, therefore, in the first instance the prophecies whose subject is this King. But as he was the inaugurator and center of a blessed future for Israel and the world, the term *Messianic* is often used in a larger sense to denote both all prophecies which foretell this future, whether they expressly speak of the King or not, and all the institutions of Israel which in any way foreshadow its conditions, as, e.g., the covenant, the kingdom, the theocracy, prophecy, priesthood, sacrifice. Thus, in a sense, all the contents of the Old Testament are Messianic; as a whole, it foretells or leads to Christ. This was the view of Jesus himself, and it was the doctrine of the apostles. It is unnecessary

to recall now how often he said that the Scriptures of the Old Testament testify of him. Paul puts it summarily when he writes that all God's promises are yea and amen in Christ Jesus (II. Cor. 1: 20).

**Two Lines of Prophecy.**—After thus indicating the full sweep of Messianic prophecy, it will be sufficient for us to follow its two main lines, which, although they are not merged in the Old Testament, do meet in Jesus Christ as Son of Mary and yet Son of God. Along one of these lines of prophecy the Messiah, the human deliverer, is the hero; the salvation of Israel and the conquest of the world for God depend on his coming and victory. But along the other line of prophecy it is God himself for whom the people are bidden to look; salvation is emphasized as dependent on his unaided efforts and power, and in the glory of his visible appearance and habitation among men the figure of the human deliverer seems for the time to be lost. These two lines of hope run side by side; they are not the work of different prophets; they sometimes appear in the same books and in contiguous chapters; nay, they shine into each other from neighboring verses. It is the same prophet who has treated them both most brilliantly (cf. Isa. 9: 1-7 with Isa. 33: 21, 22). But it will be easiest for us to treat them separately.

### THE MESSIAH—THE HUMAN DELIVERER.

**Early Prophecies.**—The Old Testament finds the roots of the Messianic prophecy in the very



beginnings of human history. It not only emphasizes the original divinity of man, created in the image and after the likeness of God (Gen. 1: 26, 27), with dominion over the rest of creation (Gen. 2; Ps. 8); but even when man so divinely made has by sin unmade himself, it still attaches the promise of deliverance to human nature—the seed of the woman. The importance of Gen. 3: 15, which has well been styled the *protangelium*, or earliest gospel, is twofold; it assigns the brunt of the struggle for salvation and the sure victory to human nature, and it makes the work to be done a thoroughly spiritual one—the overcoming of the tempter and the power of sin. This vague but firm promise was concentrated, after many ages, upon a single family of men—the family of Abraham, to whom God promised a posterity that should be first a great nation, and then a blessing to all other nations of the earth (Gen. 12: 1-3). Among the descendants of Abraham the promise was further confined to the children of Israel, the son of Isaac, the son of Abraham; and it is in their literature, national institutions, and history that the Messianic hope is elaborated and grows clear. For a long time it is the nation as a whole that is the object of God's choice and the instrument of his purposes of grace towards the world. A later prophet, Hosea, looking back upon the deliverance from Egypt as the time when Israel was adopted by God, calls the whole people God's son: "When Israel was a child, then I loved him, and called my son out of Egypt" (Hos. 11: 1); which description of the whole people the evangelist Matthew (Matt. 2: 15) applies to our Lord. And with the exception of a prediction of Moses, given in Deut. 18: 15, that God would raise up a prophet like unto Moses himself from "the midst of thee, of thy brethren," we have no record that an individual Messiah stood clearly out before Israel's expectant gaze till the days of the kingdom. Then the Messianic hope became concentrated upon the dynasty of David—David's seed and David's throne, it was promised, should last forever. It is impossible that the people could have entertained this vision of David's perpetual power without at the same time forming some vision of the person in whom it was to be embodied; they could not have imagined the ideal kingdom without also imagining the ideal king,—so that apart from David's last words (11. Sam. 23) and Ps. 2, 45, 72, 110, the dates of which are disputed, we may hold it for certain that, even before the days of Isaiah, Israel had been taught of God's Spirit, through the institutions of its own national life, to entertain the hope of an individual Messiah.

**Isaiah's Prophecies.**—But it was Isaiah himself to whom it was given to express this hope with the greatest splendor and detail. He did so in two prophecies—the prophecy of Immanuel's birth (Isa. 7: 10 ff.) and the prophecy of the Prince of the Four Names (9: 1-7). Isaiah does not, however, promise as yet that Immanuel shall reign. After he has come into the world, and before he has arrived at years of discretion, his land is to be forsaken and devastated by Assyrians (7: 16-25); he himself shall be born only to share his people's poverty—"milk and honey shall he eat," the sole fruit of a land whose cultivation is wasted and of a nation too reduced for anything but herding cattle. This—Isaiah's first—prospect of Immanuel is extremely interesting at so early a stage in the history. Isaiah presents his hero as a sufferer for the sins of others; born only to suffer with his people, who should have inherited their throne—that is Isaiah's first doctrine of the Messiah; but yet in the name there is hope. In the recital of all the impending evils, Isaiah utters it aloud, as if to rally the people to courage (8: 8); and at last, when the night

of defeat and servitude becomes darkest, a glorious light breaks (9: 1, 2), and in it the prophet sees Immanuel transformed from Sufferer to Conqueror (9: 6, 7). Scholars admit the identity of Immanuel with the Prince to whom are to be given the Four Names of ch. 9: 6—Wonderful Counselor, God-Hero, Father Everlasting, Prince of Peace. In ch. 11 the Conqueror in ch. 9 is represented as a great ruler. His Davidic origin is described (v. 1), his endowment by the sevenfold Spirit of God (vs. 2, 3), his just government (vs. 4, 5), and as consequences the transformation of nature itself (vs. 6-9) and the gathering of God's dispersed people (vs. 10-16). In ch. 32: 1-3 a righteous rule and a great human influence, "a man," are lifted up as the introduction of a new age of clear and stern morality.

The question arises, When did Isaiah place the fulfillment of these visions? Unquestionably in the near future, as is clear, especially in the case of Immanuel (ch. 7), whose coming was predicted by Isaiah during the month of the Assyrian invasion. That they did not happen at that time, and that nevertheless they were preserved for posterity by himself and the Old Testament church, proves that it was felt that they had a meaning which the history that they and their author survived had neither exhausted nor discredited. That meaning is the certainty of the coming of a Deliverer from God to his people by the ordinary channel of a human birth, who, after passing through a period of suffering consequent on his people's sins, should prove their Saviour, Ruler, and Quickener of all their life; and his influence as a Saviour is, of course, described in terms in which the church of that age could understand it—deliverance from the power of Assyria, and the gifts of peace and justice. No one, it may be remarked in passing, can deny that in this moderate estimate of the prophet's hope there is a wonderful foreshadowing of the claims of the work of Jesus 750 years later. This the evangelists delight to point out. Isaiah's prophecy of the birth of Immanuel Matthew finds fulfilled in the birth of Jesus of a virgin mother (Matt. 1: 23). The angel's announcement to the shepherds (Luke 2: 11) is plainly an echo of Isaiah's announcement of the birth of the Prince of the Four Names, and emphasizes at the same time the Davidic origin of the Messiah: "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." It is singular, however, that none of the four titles of the Prince (Isa. 9: 6) is applied to Christ in the New Testament, though in conformity with two of them he is addressed as *God* (Heb. 1: 8), and called our *peace* (Eph. 2: 14). Matt. 3: 16, 17 and John 1: 32; 3: 34, descriptions of the descent of the Spirit upon Jesus, may be compared with Isa. 11: 2, and it is probably to Isa. 11: 1 that Paul alludes in Acts 13: 23. In other places, too, Paul dwelt upon Christ's "birth of the seed of David." In Rev. 22: 16 Jesus calls himself the Root and Offspring of David, in undoubted allusion to Isa. 11: 1: "A shoot out of the stem" or "root of Jesse."

Later the people were being prepared for a new ideal of the nation's and the world's Saviour. This was given to them in chs. 40-66 of the book of Isaiah. Therefore at first we lose sight of the personal Messiah, the King; and his functions, as being God's representative in the world, seem to revert to the whole body of the people—the whole seed of Abraham. As the King to come is called "God's servant" by Jeremiah, so the nation Israel are called "the servant of Jehovah," "his chosen," "his anointed," endowed with his Spirit to be the teacher of his law and dispenser of his justice to the Gentiles. Gradually, however, the ancient concentration is repeated. The radiance of the Messianic offices and titles is drawn in from the



whole nation, which is unworthy of them, and is focused upon a select and righteous portion who alone are the true Israel. Thus in chs. 48, 49 the servant of Jehovah, while called Israel, is distinct from the mass of the nation. But yet another concentration takes place; for in the great prophecy, chs. 52: 13-53 (possibly even in chs. 51, 52) the servant of Jehovah is an individual. It is true that some scholars maintain that the servant in chs. 52: 13-53 is still Israel or a part of Israel, and in such a view there is nothing incompatible with belief in the fulfillment of this great prophecy by Jesus Christ; for he fulfilled other prophecies that originally referred to the whole nation. But everything seems to point to chs. 52: 13-53 as intended for the portrait of an individual. How different, however, is this servant of the Lord from Jeremiah's picture of David, God's servant, and from Isaiah's early picture of the Messiah! Those were to deliver from temporal enemies, to reign in triumph and justice, to quicken God's people, and to smite the wicked. But the work of the servant of Jehovah is much more spiritual. He is a teacher, a prophet; his character is lowly, his methods gentle—"a bruised reed shall he not break, and the smoking flax shall he not quench." He is to be the conqueror of the Gentiles only through bringing them the true light. But in his mission he is to be "rejected." He is to suffer for the truth, from the sin of the world—"giving his back to the smiters, his cheek to the tormentors, and his face to insults and spitting." Chs. 52: 13-53 explain the meaning of the suffering of God's servant, which kings are astonished at, and Israel itself at first does not appreciate. The awakened conscience of the people is made to confess that it is as their substitute the servant suffers. "He was wounded for our transgressions, he was bruised for our iniquities, and with his stripes we are healed. All we like sheep had gone astray, and the Lord laid on him the iniquity of us all." This came of the very purpose of God; "it pleased the Lord to bruise him, so that his soul might offer a guilt offering, and that he might see a seed," that is, have a real spiritual posterity, or following. Now all this is indeed a different picture from the Messiah of the earlier prophets, so different that the Jewish teachers maintained that two Messiahs would come from God, the glorious Messiah and the suffering Messiah. Of this separation, however, the Old Testament knows nothing. In the name "God's servant," used both by Jeremiah and in Isa. 52: 13-53, there is sufficient ground for identifying the object of the two kinds of prophecy as the same Messiah, and, moreover, the suffering servant of chs. 52: 13-53 is designated for a power and a glory equal to any ascribed to the king of chs. 7 and 9: 1-8: "The pleasure of the Lord shall prosper in his hand"; "God shall divide him a portion with the great, and he shall divide the spoil with the strong."

**Jesus Christ—The Fulfillment.**—Now, how was all this prophecy of the servant of the Lord fulfilled by Jesus Christ? He read his own commission from this prophecy: "The Spirit of the Lord is upon me" (Isa. 61). Of his healing, his disciples used the words "Himself bare our sickness"; and of his method of work in face of opposition, "Behold my servant . . . he shall not strive." The name *servant* was on his own lips in presenting himself: "Behold I am among you as one that serveth." And in their earliest discourses the apostles style him "God's Servant Jesus," "Thy holy Servant Jesus" (Acts 3: 13, 26; 4: 27-30, R.V.). Stephen also calls him the "Righteous One," in allusion to Isa. 53: 11. Philip plainly interprets Isa. 52: 13-53 of him (Acts 8: 32 ff.). It is, however, more specially in his sufferings and death, and in their redemptive power, that Jesus fulfills the prophecy of the Servant. It is singular how the details of the

ill treatment our Lord received from his enemies correspond with the details of Isa. 50 and 53—the rejection by men, by his own; the shame, the insults, the spitting, the smiting, the wounding; the being led to the slaughter like a sheep that is dumb; the voluntary giving away of himself; the sentence of death, partly by the forms of law, partly by brutal tyranny; the death itself, ignominious and among felons. But still more manifestly does the New Testament claim for Christ's sufferings the value ascribed to the servant's. Christ set himself in the same singularity of position, over against the whole people, which is claimed for the servant. He said: "I give my life a ransom for many. This is my body broken for you. This is my blood shed for many for the remission of sins." When John said, "Behold the Lamb of God which beareth the sins of the world," there is no doubt that he referred to Isa. 53. Peter develops this in his First Epistle, borrowing both the figures and the very words of Isa. 53 to apply to Christ. He is "a lamb," a patient, silent sufferer; the "Righteous for the unrighteous," etc.; "he did no sin, neither was found guile in his mouth"; "ye were as sheep gone astray," but "he himself hath borne our sins, with whose stripes ye were healed." Paul again evidently quotes from Isa. 53 when he says, "He hath made him to be sin for us who knew no sin"; and when Paul disputed that the Messiah "must suffer," or wrote, "Messiah died for our sins according to the Scriptures," there can be little doubt that he had Isa. 53 in mind.

**Other Prophecies.**—Two prophecies contemporary with Isaiah add some features to his Messianic prospects. Zech. 9: 9, 10 is an elaboration of Isaiah's Prince of Peace; for the "riding on an ass" illustrates, not so much the Prince's humility, as that he comes for peaceful purposes. It is well known how the evangelists apply this prophecy to the triumphal entry of our Lord into Jerusalem (Matt. 21: 4). Mic. 5: 1-5 also describes the Prince as a Prince of Peace, a Shepherd, but adds that he will come out of Bethlehem-Ephrath, the city of David. This is quoted by Matthew (Matt. 2: 6) and is probably quoted in Eph. 2: 14. After Micah, a long series of prophets, while brilliantly illustrating the blessed future, are silent as to the share in it of the Messiah, and it is not till Jeremiah that we find another prophecy of the Hero's coming. Jeremiah is indeed the prophet of the new covenant (Jer. 31: 33), but he also reaffirms the old one with Abraham and David (33: 26), and not only proclaims the permanence of David's house (33: 17-21), but speaks of an individual Messiah (30: 9; 23: 5; 33: 15). The name "the Lord our righteousness," which occurs in these passages, will be found, upon a comparison of chs. 23: 6 and 33: 16, to be the name, not of the Messiah, but of the people. Of these promises of Jeremiah Ezekiel affords some fainter echoes—the evil shepherds of the people are to be replaced by the good Shepherd (Ezek. 34), "the one Shepherd" (37: 24), the name which Christ takes to himself; and "God's servant David" is to be "a prince in the midst of the people" (34: 24), "their prince for ever" (37: 25).

**Psalms.**—We may here notice the Psalms, which treat of the Messiah much in the same kindly aspects and offices as do the prophets. Ps. 2 is concerned with the rage of the kings of the earth against the Lord and his Messiah or Anointed (v. 2). It calls him by divine decree "God's Son," a title which we have already seen given to the whole nation; and promises him an universal kingdom. This psalm primarily referred, doubtless, to some king of Israel, but Paul applies the words, "Thou art my Son" to Jesus (Acts 13: 33); and so does the Epistle to the Hebrews (5: 5). Ps. 20 is a prayer for the anointed of Jehovah; Ps. 21 an exultation in God's goodness to him. Ps. 45 is an ode ad-



dressed to the king—which of the actual kings is uncertain—as the representative of the divine, invisible King. It is unlikely that the Hebrew original of verse 6 or verse 7 addresses the king as God; but this is the meaning in which the Greek version of the Old Testament takes the words, and in which the Epistle to the Hebrews quotes them of Jesus Christ. Ps. 72 celebrates the righteousness, and dominion, universal and eternal, of the King. Ps. 89: 19, 20, uses of him Ezekiel's phrase, "David my servant." Ps. 110 describes the closeness of the king to God, who conquers for him (v. 1)—a verse used by Jesus in the problem he put to the Pharisees, and also applied to Jesus by Peter (Acts 2: 34). But Ps. 110 is unusual in this, that it ascribes to the king the office also of priest—"The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek," which verse is used in the Epistle to the Hebrews (5: 6) as referring to the high-priesthood of Jesus Christ. These psalms bear a very heavy weight of glory. What they ascribe to the Messiah is not only a share in the world-wide and eternal government of God, but the honor of being the visible representative of God upon earth. They enlarge and illustrate the Messianic predictions of the prophets, from Isaiah to Ezekiel.

**Daniel.**—The last of the prophecies of a personal Messiah which the Old Testament contains occurs in the book of Daniel. It does not contain any of the details of those pictures of the Messiah which we have just been considering; on the contrary, it is as general as some of the very earliest in the series; but it emphasizes two things, the humanity of the Ruler whom God shall send and the eternity of his kingdom; and his humanity is defined in the simple but illustrious phrase which Ezekiel among the prophets was the first to use, and which Jesus Christ took to himself,—Dan. 7: 13, 14.

**Summary.**—We have now exhausted that line of prophecy concerning the Messiah down which the names descended to Jesus, and were claimed by him, of Son of man, Son of God, Immanuel, God's Christ or Anointed, King, Prince, Seed or Son or Offshoot or Branch of David, Shepherd, Prophet, Priest for ever, Peace, Servant of God, Lamb of God, the Righteous One, and in which his work was foreshadowed of delivering and ruling God's people, of conquering the world for God, and of reigning in God's stead, his representative with the people; of establishing justice and peace; of teaching Israel and the Gentiles; of suffering for his witness to God's truth; and of bearing and expiating by suffering and death his people's sins. There still remain, however, along this line of Messianic prophecy a few experiences which, though not necessarily of the anointed King, as they stand in the Old Testament, are interpreted of Christ by the New. There is, for instance, Ps. 16: 10, "Thou wilt not leave my soul in hell; thou wilt not suffer thine Holy One to see corruption" (cf. Acts 2: 25 ff.); and there is Ps. 40: 7, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God," in which the verses in front of it are applied to Jesus and to his self-sacrifice in place of the sacrifices of the old dispensation,—in Heb. 10.

## II. THE DIVINE SAVIOUR.

**God a Loving Saviour.**—The second main line which is followed by Old Testament prophecies of the blessed future, is that which travels towards the visible appearance on earth of God, himself and alone—either undertaking his people's salvation from their enemies or reigning over them. Such, for instance, are the innumerable passages which lay all the people's salvation upon God, and the ascriptions to him like "The Lord our Righteousness" (Jer. 33: 16); such are lurid visions of the day when God shall

come to judgment, in clouds and fire, smoke and awful convulsions (Joel 2: 3; Isa. 30: 27, etc.); or the calm pictures of his rule (Isa. 33: 21, 22); or the visible appearance of the Eternal at some great crisis in his people's history, their Saviour, as in Isa. 63, where he is pictured as a figure in the guise of a treader of the wine-press, who has come up from treading the enemies of Israel, and their lifeblood stains his garments. With these manifestations of God, or theophanies, as they are called, we may take the large number of passages in the Old Testament which attribute to God passion and effort of every kind for his people's sake, and, in order to make this vivid, describe him in the similitude of a human being—as a man of war, a champion, and even in one passage so full of palpitation and effort as to be compared to a woman in travail (Isa. 42: 13-17). All these are not to be taken as the mere efforts of the writer's art to make the unseen and supernatural vivid to the imagination of a rude people. We are to see in them the truths that God makes his people's salvation his own concern and effort; and that he accomplishes it not in power only, but in pain and self-sacrifice. His people's sins and sorrows are not only set in the light of his countenance, but he bears them upon his heart. Isa. 40-66 uses the same verb *to bear*, meaning *to bear with pain and difficulty*, of God and of the servant of the Lord. His love is not only complacent, but sympathetic, passionate, self-sacrificing; in all their affliction he is afflicted. He pleads for their loyalty; travails for their new birth and growth in holiness, is long-suffering and patient with their willfulness and slowness.

**These Prophecies General.**—Now, it is very evident that this Old Testament prophecy of God, and of the way he should bring about the blessed future, was as much fulfilled by Jesus Christ as was the prophecy of the human Messiah. He is, indeed, the Lord our righteousness. Alone and by himself has he achieved the salvation of men, and in his doing of it he has manifested just the purity and passion of character which the Old Testament prophets have attributed to God. We cannot, as in the case of the prophecies of the Messiah, put our fingers on single texts in the New Testament which repeat single texts in the Old Testament; but even more clearly do we see in the whole consciousness, energy, and experience of Christ, the brightness of the glory, the express image of the person of that God who is revealed in the Old Testament as bearing all the sympathy and the strain of his people's sin and sorrow, and achieving their deliverance only at sore cost to himself. Jesus, too, is absolute holiness, yet not far off. He, too, is righteousness, militant at our side and with our enemies, bearing our sins in his own passion; forgiving as God alone can forgive, and claiming to save as God alone can save. The disciples early came to the conclusion that Jesus was the Messiah, the Son of the living God; but when he had shown them all his love and proved the necessity of his passion, when he had overcome both sin and death by struggling with both, it was then that his disciple called him "my Lord and my God."

**Conclusion.**—Thus we arrive at the conclusion we looked forward to—that both the great lines of Old Testament prophecy, that which predicts a human Messiah, and that which promises the appearance of God at the side of men in sympathy and in strife, find their synthesis in Jesus Christ; and along one or other of them we find all the Messianic and divine titles and offices which have been attributed to him—all except one, and that perhaps the most divine.

## III. THE WORD AND THE WISDOM.

In the Old Testament all creative power, both of a physical and a spiritual kind, is attributed to the Word of God (see especially Gen. 1 and



Isa. 40). But other Old Testament writings take us behind the Word to the Wisdom of God, whom they portray, not as a mere attribute of the Eternal, but as a distinct personality by his side, with him from the beginning, sharer of his throne and of his work in creation (Job 28: 12 ff., but especially Prov. 8 and 9). The book of Proverbs also represents this Wisdom as the revealer of God to men; as seeking men for God in the most urgent and sympathetic way (Prov. 1-9, *passim*). These two great ideas or visions of the Word and Wisdom of God—eternal, creative, converting—the prologue to John's Gospel finds fulfilled in Jesus Christ. In words that

almost actually repeat the terms used of Wisdom in the book of Proverbs, John says that "in the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him. In him was life; and the life was the light of men. . . . And the Word became flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

BOOKS OF REFERENCE: Delitzsch's *Messianic Prophecies in their Historical Succession*; Gloag's *Messianic Prophecy*; Briggs' *Messianic Prophecy*; Edersheim's *Prophecy and History in Relation to the Messiah*.

## NEW TESTAMENT QUOTATIONS FROM THE OLD.

By REV. WILLIAM HEBER WRIGHT, M.A., TRINITY COLLEGE, DUBLIN, RECTOR OF ST. GEORGE'S, WORTHING, WITH THE EDITOR.

### Matthew.

- 1: 23. Immanuel the child of a virgin. Isa. 7: 14.
- 2: 6. Out of Bethlehem shall come a Governor. Mic. 5: 2.
- 2: 15. Out of Egypt have I called my son. Hos. 11: 1.
- 2: 18. Massacre of Rachel's children. Jer. 31: 15.
- 3: 3. Voice crying in the wilderness. Isa. 40: 3.
- 4: 4. Man shall not live by bread alone. Deut. 8: 3.
- 4: 6. He shall give his angels charge over thee. Ps. 91: 11.
- 4: 7. Thou shalt not tempt the Lord thy God. Deut. 6: 16.
- 4: 10. Thou shalt worship the Lord thy God. Deut. 6: 13.
- 4: 15, 16. The dwellers in the land of the shadow of death. Isa. 9: 1, 2.
- 5: 3. Blessed are the poor in spirit. Isa. 61: 1.
- 5: 4. They that mourn. Isa. 61: 2.
- 5: 5. The inheritance of the meek. Ps. 37: 11.
- 5: 8. The pure in heart. Ps. 24: 4.
- 5: 21. Thou shalt not kill. Ex. 20: 13; Deut. 5: 17.
- 5: 27. Thou shalt not commit adultery. Ex. 20: 14; Deut. 5: 18.
- 5: 31. The writing of divorcement. Deut. 24: 1.
- 5: 33. Perform unto the Lord thine oaths. Num. 30: 2; Deut. 23: 21.
- 5: 34. Heaven is my throne. Isa. 66: 1.
- 5: 35. The city of the great King. Ps. 48: 2.
- 5: 38. An eye for an eye. Ex. 21: 24; Lev. 24: 20.
- 5: 43. Love thy neighbour. Lev. 19: 18.
- 5: 48. Be ye therefore perfect. Deut. 18: 13.
- 6: 6. Enter into thy closet. Isa. 26: 20; II. Ki. 4: 33.
- 7: 22. Have we not prophesied in thy name? Jer. 27: 15; 14: 14.
- 7: 23. Workers of iniquity. Ps. 6: 8.
- 8: 4. Show thyself to the priest. Lev. 13: 49.
- 8: 11. Many shall come from the east and west. Mal. 1: 11; Isa. 59: 19.
- 8: 17. He bore our sicknesses. Isa. 53: 4.
- 9: 13. I will have mercy, and not sacrifice. Hos. 6: 6.
- 9: 36. Sheep having no shepherd. Num. 27: 17; Ezek. 34: 5.
- 10: 35, 36. A man's foes they of his own household. Mic. 7: 6.
- 11: 5. The blind shall see. Isa. 29: 18.
- 11: 5. The gospel preached to the poor. Isa. 61: 1.
- 11: 10. Behold, I send my messenger. Mal. 3: 1.
- 11: 14. This is Elias, which was for to come. Mal. 4: 5.
- 11: 23. Exalted to heaven, shalt be brought down to hell. Isa. 14: 13, 15.
- 11: 29. Ye shall find rest unto your souls. Jer. 6: 16.
- 12: 4. David eating the showbread. See I. Sam. 21: 6.
- 12: 7. Mercy, and not sacrifice. Hos. 6: 6.
- 12: 18-21. Behold my servant. Isa. 42: 1-4; 41: 9.

### Matthew.

- 12: 40. Jonah in the whale's belly. See Jon. 1: 17; 2: 1.
- 13: 14, 15. By hearing ye shall hear, and shall not understand. Jer. 6: 9, 10.
- 13: 32. Birds lodge in the branches thereof. Ezek. 17: 23; Dan. 4: 12.
- 13: 35. I will utter things kept secret. Ps. 78: 2.
- 13: 41. Shall gather out of his kingdom all things that offend. Zeph. 1: 3.
- 13: 43. Then shall the righteous shine forth. Dan. 12: 3.
- 15: 4. Honour thy father and mother. Ex. 20: 12; Deut. 5: 16.
- 15: 4. He that curseth father or mother. Ex. 21: 17.
- 15: 8, 9. This people honoureth me with their lips. Isa. 29: 13.
- 16: 27. He shall reward every man according to his works. Ps. 62: 12; Prov. 24: 12.
- 17: 11. Elias truly shall first come, and restore all things. Mal. 4: 5.
- 18: 16. In the mouth of two or three witnesses. Deut. 19: 15.
- 19: 4. At the beginning he made them male and female. Gen. 1: 27.
- 19: 5. The institution of marriage. See Gen. 2: 24.
- 19: 7. The writing of divorcement. See Deut. 24: 1.
- 19: 18. Thou shalt do no murder. Ex. 20: 13-16; Deut. 5: 17-20.
- 19: 19. Honour thy father and mother. Ex. 20: 12; Deut. 5: 16.
- 19: 19. Thou shalt love thy neighbour. Lev. 19: 18.
- 19: 26. With God all things are possible. Gen. 18: 14; Job 42: 2; Zech. 8: 6.
- 21: 5. Behold, thy King cometh. Zech. 9: 9; Isa. 62: 11.
- 21: 9. Hosanna in the highest! Ps. 118: 25.
- 21: 13. The house of prayer. Isa. 56: 7.
- 21: 13. Become a den of thieves. Jer. 7: 11.
- 21: 15. The children's Hosanna. See Ps. 118: 25.
- 21: 16. Out of the mouth of babes. Ps. 8: 2.
- 21: 33. "My vineyard." Isa. 5: 1-7.
- 21: 42. The stone rejected by the builders. Ps. 118: 22, 23.
- 21: 44. The stone of stumbling. Isa. 8: 14, 15.
- 22: 24. The law of the Levirate. See Deut. 25: 5.
- 22: 32. God, not of the dead, but of the living. Ex. 3: 6.
- 22: 37. Thou shalt love the Lord thy God with all thy heart. Deut. 6: 5.
- 22: 39. And thy neighbour as thyself. Lev. 19: 18.
- 22: 44. The Lord said unto my Lord. Ps. 110: 1.
- 23: 38. Your house is left unto you desolate. Jer. 22: 5; 12: 7.
- 23: 39. Blessed is he that cometh in the name of the Lord. Ps. 118: 26.
- 24: 6. These things must come to pass. Dan. 2: 28.
- 24: 7. Nation shall rise against nation. Isa. 19: 2.
- 24: 10. Many shall be offended. Dan. 11: 41 (LXX.).



**Matthew.**

- 24:15. The abomination of desolation. Dan. 9: 27; 12:11.  
 24:21. Great tribulation. Dan. 12:1.  
 24:24. False prophets shall show great signs. Deut. 13:1.  
 24:29. The moon shall not give her light. Isa. 13:10.  
 24:29. The stars shall fall from heaven. Isa. 34:4.  
 24:30. Then shall all the tribes of the earth mourn. Zech. 12:12.  
 24:30. The Son of man coming in the clouds of heaven. Dan. 7:13.  
 24:31. He shall send his angels with a great sound of a trumpet. Isa. 27:13.  
 24:31. His elect from the four winds, from one end of heaven to the other. Zech. 2:6; Deut. 30:4.  
 24:38. Until the day that Noah entered into the ark. Gen. 7:7.  
 25:31. The Son of man shall come, and all the holy angels with him. Zech. 14:5.  
 25:46. The righteous into life eternal. Dan. 12:2.  
 26:15. They covenanted with him for thirty pieces of silver. Zech. 11:12.  
 26:28. This is my blood of the new testament. Ex. 24:8; cf. Zech. 9:11.  
 26:31. I will smite the Shepherd. Zech. 13:7.  
 26:38. My soul is exceeding sorrowful. Ps. 42:5.  
 26:64. Ye shall see the Son of man sitting on the right hand of power. Dan. 7:13; Ps. 110:1.  
 27: 9. Took the thirty pieces of silver. Zech. 11:13.  
 27:34. They gave him to drink wine mingled with gall. Ps. 69:21.  
 27:35. They parted my garments. Ps. 22:18.  
 27:39. They reviled him, wagging their heads. Ps. 22:7; 109:25.  
 27:43. He trusted in God; let him deliver him now. Ps. 22:8.  
 27:46. My God! my God! why hast thou forsaken me? Ps. 22:1.  
 27:48. One . . . took a sponge, and filled it with vinegar. Ps. 69:21.

**Mark.**

- 1: 2. Behold, I send my messenger. Mal. 3:1.  
 1: 3. The voice of one crying in the wilderness. Isa. 40:3.  
 1:44. Show thyself to the priest. Lev. 13:49.  
 2:26. David and the showbread. I. Sam. 21:6.  
 4:12. Seeing they may see, and not perceive. Isa. 6:9, 10.  
 4:29. He putteth in the sickle, because the harvest is come. Joel 3:13.  
 4:32. The fowls of the air may lodge under the shadow of it. Dan. 4:12; Ezek. 17:23.  
 6:34. Sheep not having a shepherd. Num. 27:17; Ezek. 34:5.  
 7:6, 7. This people honoureth me with their lips. Isa. 29:13.  
 7:10. Honour thy father and thy mother. Ex. 20:12; Deut. 5:16.  
 7:10. Whoso curseth father or mother. Ex. 21:17.  
 8:18. Having eyes, see ye not? Jer. 5:21; Ezek. 12:2.  
 9:12. Elias . . . restoreth all things. Mal. 4:5.  
 9:48. Where their worm dieth not. Isa. 66:24.  
 10: 4. The bill of divorcement. See Deut. 24:1.  
 10: 6. God made them male and female. Gen. 1:27.  
 10:7, 8. A man shall leave father and mother, and shall cleave to his wife. Gen. 2:24.  
 10:19. Do not commit adultery. Ex. 20:13-16; Deut. 5:17-20.  
 10:19. Do not kill. Ex. 20:12; Deut. 5:16.  
 10:27. With God all things are possible. Gen. 18:14; Job 42:2; Zech. 8:6 (LXX.).  
 11: 9. Blessed is he that cometh in the name of the Lord. Ps. 118:25, 26.  
 11:17. The house of prayer. Isa. 56:7.  
 11:17. A den of thieves. Jer. 7:11.  
 12: 1. A certain man planted a vineyard. Isa. 5:1-7.

**Mark.**

- 12:10, 11. The stone which the builders rejected. Ps. 118:22, 23.  
 12:19. If a man's brother die, . . . and leave no children. Deut. 25:5.  
 12:26. I am the God of Abraham. Ex. 3:6.  
 12:29, 30. The Lord our God is one Lord. Deut. 6:4, 5.  
 12:31. Thou shalt love thy neighbour as thyself. Lev. 19:18.  
 12:32. There is one God. Deut. 6:4.  
 12:32. And none other but he. Deut. 4:35.  
 12:32. To love him with all the heart. Deut. 6:5.  
 12:33. To love his neighbour as himself. Lev. 19:18.  
 12:33. Is more than all whole burnt offerings. I. Sam. 15:22.  
 12:36. The Lord said, . . . Sit thou on my right hand. Ps. 110:1.  
 13: 7. Must needs be. Dan. 2:28.  
 13: 8. Nation shall rise against nation. Isa. 19:2.  
 13:12. Children shall rise up against their parents. Mic. 7:6.  
 13:14. The abomination of desolation. Dan. 9:27; 12:11.  
 13:19. Affliction, such as was not from the beginning of the creation. Dan. 12:1.  
 13:22. False prophets shall show signs and wonders. Deut. 13:1-3.  
 13:24. The sun shall be darkened. Isa. 13:10.  
 13:25. The powers in the heavens shall be shaken. Isa. 34:4.  
 13:26. The Son of man coming in the clouds. Dan. 7:13.  
 13:27. His angels shall gather his elect. Zech. 2:6; Deut. 30:4.  
 14:18. One of you which eateth with me. Ps. 41:9.  
 14:24. My blood of the new testament. Ex. 24:8; Zech. 9:11.  
 14:27. I will smite the Shepherd. Zech. 13:7.  
 14:34. My soul is exceeding sorrowful. Ps. 42:5.  
 14:62. The Son of man sitting on the right hand of power. Dan. 7:13; Ps. 110:1, 2.  
 15:24. They parted his garments, casting lots upon them. Ps. 22:18.  
 15:28. He was numbered with the transgressors. Isa. 53:12.  
 15:29. They railed on him, wagging their heads. Ps. 22:7; 109:25.  
 15:34. Eloi! Eloi! lamasabachthani? Ps. 22:1.  
 15:36. They gave him vinegar to drink. Ps. 69:21.  
 16:19. He ascended up into heaven. Cf. II. Ki. 2:11.  
 16:19. And sat at the right hand of God. Ps. 110:1.
- Luke.**  
 1:15. He shall drink neither wine nor strong drink. Num. 6:3.  
 1:17. To turn the hearts of the fathers to the children. Mal. 4:5, 6.  
 1:32. The Lord God shall give him the throne of his father David. Isa. 9:7; Ps. 132:11.  
 1:37. With God nothing shall be impossible. Gen. 18:14.  
 1:46, 47. My soul doth magnify the Lord. I. Sam. 2:1.  
 1:48. He hath regarded the low estate of his handmaiden. I. Sam. 1:11.  
 1:49. Holy is his name. Ps. 111:9.  
 1:50. His mercy is on them that fear him. Ps. 103:17.  
 1:51. He hath showed strength with his arm. Ps. 89:10.  
 1:52. He hath put down the mighty. Job 12:19.  
 1:52. And exalted them of low degree. Job 5:11; I. Sam. 2:7.  
 1:53. He hath filled the hungry. Ps. 107:9; I. Sam. 2:5.  
 1:54. He hath holpen his servant Israel. Isa. 41:8, 9; Ps. 98:3.  
 1:55. As he spake to our fathers. Mic. 7:20.  
 1:68. Blessed be the Lord God of Israel. Ps. 41:13; 72:18; 106:48.  
 1:68. He hath redeemed his people. Ps. 111:9.

**Luke.**

- 1: 69. And hath raised up an horn of salvation. Ps. 132: 17; 1. Sam. 2: 10.  
 1: 71. That we should be saved from our enemies. Ps. 106: 10.  
 1: 72, 73. To remember his holy covenant, the oath. Ps. 105: 8, 9.  
 1: 76. Thou shalt go before the face of the Lord to prepare his ways. Mal. 3: 1.  
 1: 79. To give light to them that sit in darkness. Isa. 9: 2.  
 2: 22. When the days of her purification were accomplished. Lev. 12: 6.  
 2: 23. Every male shall be holy unto the Lord. Ex. 13: 12.  
 2: 24. A pair of turtle-doves, or two young pigeons. Lev. 12: 8; 5: 11.  
 2: 30, 31. Thy salvation, prepared before the face of all people. Isa. 40: 5; 52: 10.  
 2: 32. A light to lighten the Gentiles. Isa. 25: 7; 42: 6; 49: 6.  
 2: 32. The glory of thy people Israel. Isa. 46: 13.  
 2: 52. Increased in favour with God and man. 1. Sam. 2: 26.  
 3: 4-6. Prepare ye the way of the Lord. Isa. 40: 3-5.  
 4: 4. Man shall not live by bread alone. Deut. 8: 3.  
 4: 8. Thou shalt worship the Lord thy God, and him only shalt thou serve. Deut. 6: 13.  
 4: 10, 11. He shall give his angels charge over thee. Ps. 91: 11, 12.  
 4: 12. Thou shalt not tempt the Lord thy God. Deut. 6: 16.  
 4: 18, 19. He hath anointed me to preach the gospel to the poor. Isa. 61: 1, 2.  
 4: 26. Sarepta, . . . unto a woman that was a widow. 1. Ki. 17: 9.  
 5: 14. Show thyself to the priest. Lev. 13: 49.  
 6: 4. David eating the showbread. 1. Sam. 21: 6.  
 7: 22. The blind see, . . . to the poor the gospel is preached. Isa. 61: 1.  
 7: 27. Behold, I send my messenger. Mal. 3: 1.  
 8: 10. Seeing they might not see. Isa. 6: 9.  
 10: 15. Thou, Capernaum, exalted to heaven, shalt be thrust down to hell. Isa. 14: 13, 15.  
 10: 27. Thou shalt love the Lord thy God. Deut. 6: 5.  
 10: 27. Thou shalt love thy neighbour as thyself. Lev. 19: 18.  
 10: 28. Do this, and thou shalt live. Lev. 18: 5.  
 12: 53. The son against the father; the daughter against the mother. Mic. 7: 6.  
 13: 19. The fowls of the air lodged in the branches of it. Dan. 4: 12, 21.  
 13: 27. Depart from me, all ye workers of iniquity. Ps. 6: 8.  
 13: 29. They shall come from the east, and from the west. Mal. 1: 11; Isa. 59: 19.  
 13: 35. Your house is left unto you desolate. Jer. 22: 5; 12: 7.  
 13: 35. Blessed is he that cometh in the name of the Lord. Ps. 118: 26.  
 14: 10. Friend, go up higher. Cf. Prov. 25: 7.  
 17: 14. Show yourselves unto the priests. Lev. 13: 49.  
 17: 27. Until the day that Noah entered into the ark. Gen. 7: 7.  
 17: 29. The same day . . . it rained fire. Gen. 19: 24.  
 17: 31. Let him not return back. Gen. 19: 26.  
 18: 20. Do not commit adultery, . . . Honour thy father and thy mother. Ex. 20: 12-16; Deut. 5: 16-20.  
 19: 10. The Son of man is come to seek and to save. Cf. Ezek. 34: 16.  
 19: 38. Blessed be he that cometh in the name of the Lord. Ps. 118: 26.  
 19: 44. And shall lay thee even with the ground. Ps. 137: 9.  
 19: 46. My house is the house of prayer. Isa. 56: 7.  
 19: 46. Ye have made it a den of thieves. Jer. 7: 11.  
 20: 9. A certain man planted a vineyard. Isa. 5: 1.  
 20: 17. The stone which the builders rejected. Ps. 118: 22.

**Luke.**

- 20: 28. If a man's brother die without children. Deut. 25: 5.  
 20: 37. The Lord the God of Abraham. Ex. 3: 6.  
 20: 42, 43. The Lord said unto my Lord. Ps. 110: 1.  
 21: 9. Must come to pass. Dan. 2: 28.  
 21: 10. Nation shall rise against nation. Isa. 19: 2.  
 21: 22. These be the days of vengeance. Hos. 9: 7.  
 21: 24. Jerusalem shall be trodden down of the Gentiles. Zech. 12: 3 (LXX.); Isa. 63: 18; Ps. 79: 1; Dan. 8: 10.  
 21: 25. Distress of nations, . . . the sea and the waves roaring. Ps. 65: 7.  
 21: 26. The powers of heaven shall be shaken. Isa. 34: 4.  
 21: 27. The Son of man coming in a cloud. Dan. 7: 13.  
 21: 35. As a snare shall it come on all them that dwell, etc. Isa. 24: 17.  
 22: 20. The new testament in my blood. Cf. Ex. 24: 8; Zech. 9: 11.  
 22: 37. He was reckoned among the transgressors. Isa. 53: 12.  
 22: 69. The Son of man sitting on the right hand of the power of God. Dan. 7: 13; Ps. 110: 1.  
 23: 30. They shall say to the hills, Cover us. Hos. 10: 8.  
 23: 31. They parted his raiment, and cast lots. Ps. 22: 18.  
 23: 35. The rulers derided him. Ps. 22: 7.  
 23: 36. The soldiers offering him vinegar. Cf. Ps. 69: 21.  
 23: 46. Into thy hands I commend my spirit. Ps. 31: 5.  
 23: 49. All his acquaintance stood afar off. Ps. 38: 11; 88: 8.  
 24: 5. Why seek ye the living among the dead? Isa. 8: 19.  
 24: 46. It behoved Christ to suffer. Cf. Isa. 53: 5.
- John.**  
 1: 23. Make straight the way of the Lord. Isa. 40: 3.  
 1: 36. "Lamb of God." Isa. 53: 7.  
 1: 51. The angels ascending and descending. Gen. 28: 12.  
 2: 17. The zeal of thine house hath eaten me up. Ps. 69: 9.  
 3: 13. No man hath ascended up to heaven, but he that came down from heaven, even the Son. Prov. 30: 4.  
 6: 31. He gave them bread from heaven. Ex. 16: 4-15; Ps. 78: 24.  
 6: 45. They shall be all taught of God. Isa. 54: 13.  
 7: 37. If any man thirst, let him come unto me. Isa. 55: 1.  
 7: 39. This spake he of the Spirit. Isa. 44: 3.  
 7: 42. Of the seed of David. Ps. 89: 3, 4.  
 7: 42. Out of the town of Bethlehem. Mic. 5: 2.  
 8: 17. The testimony of two men is true. Deut. 19: 15.  
 10: 16. One shepherd. Ezek. 37: 24; 34: 23.  
 10: 34. I said, Ye are gods. Ps. 82: 6.  
 12: 13. He that cometh in the name of the Lord. Ps. 118: 26.  
 12: 15. Fear not, daughter of Zion. Zech. 9: 9.  
 12: 27. Now is my soul troubled. Ps. 6: 3.  
 12: 38. Who hath believed our report? Isa. 53: 1.  
 12: 40. He hath hardened their heart. Isa. 6: 10.  
 13: 18. He that eateth bread with me. Ps. 41: 9.  
 13: 19. I tell you . . . that . . . ye may believe that I am he. Isa. 43: 10.  
 15: 25. They hated me without a cause. Ps. 25: 19; 69: 4.  
 16: 22. Your heart shall rejoice. Isa. 66: 14.  
 17: 12. The son of perdition. Cf. Ps. 109: 8.  
 19: 24. They parted my raiment among them. Ps. 22: 18.  
 19: 28, 29. I thirst. Ps. 69: 21.  
 19: 36. A bone of him shall not be broken. Ex. 12: 46; Num. 9: 12; Ps. 34: 20.  
 19: 37. They shall look on him whom they pierced. Zech. 12: 10.  
 20: 9. He must rise again from the dead. Ps. 16: 10.



## Acts.

- 1: 20. Let his habitation be desolate. Ps. 69: 25.  
 1: 20. His bishopric let another take. Ps. 109: 8.  
 2: 17-21. I will pour out of my Spirit. Joel 2: 28-32.  
 2: 25-28. I foresaw the Lord always before my face. Ps. 16: 8-11.  
 2: 30. Knowing that God had sworn with an oath. Ps. 132: 11.  
 2: 31. His soul was not left in hell. Ps. 16: 10.  
 2: 34. The Lord said unto my Lord. Ps. 110: 1.  
 2: 39. The promise is to as many as the Lord our God shall call. Isa. 57: 19; Joel 2: 32.  
 3: 13. The God of our fathers. Ex. 3: 6.  
 3: 22. A Prophet shall the Lord your God raise up unto you. Deut. 18: 15-18.  
 3: 23. Shall be destroyed from among the people. Lev. 23: 29.  
 3: 25. In thy seed shall all the kindreds of the earth be blessed. Gen. 22: 18.  
 4: 11. The stone which was set at naught of you builders. Ps. 118: 22.  
 4: 24. Which hath made heaven and earth. Ex. 20: 11; Ps. 146: 6.  
 4: 25, 26. Why did the heathen rage? Ps. 2: 1, 2.  
 5: 30. Jesus, whom ye hanged on a tree. Deut. 21: 22, 23.  
 7: 2. The God of glory appeared unto our father Abraham. Ps. 29: 3.  
 7: 3. And said, Get thee out of thy country. Gen. 12: 1; 48: 4.  
 7: 5. And gave him not so much as to set his foot on. Deut. 11: 5.  
 7: 5. Yet he promised he would give unto him for a possession. Gen. 17: 8; 48: 4; Deut. 32: 49.  
 7: 6. That his seed should sojourn in a strange land. Gen. 15: 13, 14; Ex. 2: 22.  
 7: 7. The nation to whom they shall be in bondage will I judge. Ex. 3: 12.  
 7: 8. He gave him the covenant of circumcision. Gen. 17: 10, 11.  
 7: 8. Begat Isaac, and circumcised him the eighth day. Gen. 21: 4.  
 7: 9. The patriarchs, moved with envy. Gen. 37: 11.  
 7: 9. Sold Joseph into Egypt. Gen. 45: 4.  
 7: 9. But God was with him. Gen. 39: 2, 3, 21.  
 7: 10. And gave him grace in the sight of Pharaoh. Gen. 39: 21.  
 7: 10. [Pharaoh] made him governor over Egypt. Gen. 41: 40, 43, 46; Ps. 105: 21.  
 7: 11. There came a dearth over all the land of Egypt. Gen. 41: 54, 55.  
 7: 11. Our fathers found no sustenance. Gen. 42: 5.  
 7: 12. When Jacob heard that there was corn in Egypt. Gen. 42: 2.  
 7: 13. Joseph was made known to his brethren. Gen. 45: 1.  
 7: 14. All his kindred, threescore and fifteen souls. Deut. 10: 22.  
 7: 15. Jacob went down into Egypt, and died, he, and our fathers. Ex. 1: 6.  
 7: 16. And were laid in the sepulchre that Abraham bought. Josh. 24: 32.  
 7: 16. Of the sons of Emmor the father of Sychem. Gen. 50: 13; 23: 16, 17.  
 7: 17, 18. The people grew and multiplied in Egypt. Ex. 1: 7, 8.  
 7: 19. The same dealt subtly with our kindred. Ex. 1: 9, 10.  
 7: 19. They cast out their young children, that they might not live. Ex. 1: 18.  
 7: 20. Moses was exceeding fair. Ex. 2: 2.  
 7: 21. Pharaoh's daughter took him up. Ex. 2: 5.  
 7: 21. And nourished him for her own son. Ex. 2: 10.  
 7: 23. It came into his heart to visit his brethren. Ex. 2: 11.  
 7: 24. He smote the Egyptian. Ex. 2: 12.  
 7: 27, 28. Who made thee a ruler and a judge over us? Ex. 2: 13, 14.  
 7: 29. Then fled Moses at that saying. Ex. 2: 15-22.  
 7: 30. There appeared to him an Angel. Ex. 3: 1.

## Acts.

- 7: 32. I am the God of thy fathers. Ex. 3: 6.  
 7: 33. Put off thy shoes from thy feet. Ex. 3: 5.  
 7: 34. I have seen the affliction of my people. Ex. 3: 7-10; 2: 24.  
 7: 35. Who made thee a ruler and a judge? Ex. 2: 14.  
 7: 36. He showed wonders and signs. Ex. 7: 3.  
 7: 37. A Prophet like unto me. Deut. 18: 15-18.  
 7: 39. In their hearts turned back into Egypt. Num. 14: 3, 4.  
 7: 40. Make us gods to go before us. Ex. 32: 1, 23.  
 7: 41. They made a calf. Ex. 32: 4-6.  
 7: 42. God gave them up to worship the host of heaven. Jer. 7: 18 (LXX.); 19: 13.  
 7: 42, 43. Have ye offered to me slain beasts and sacrifices? Amos 5: 25, 26.  
 7: 44. That he should make it according to the fashion that he had seen. Ex. 25: 1-40.  
 7: 45. Into the possession of the Gentiles. Gen. 17: 8; 48: 4; Deut. 32: 49.  
 7: 46. [David] desired to find a tabernacle for the God of Jacob. Ps. 132: 5.  
 7: 47. Solomon built him an house. 1 Ki. 6: 1-2.  
 7: 49, 50. Heaven is my throne. Isa. 66: 1, 2.  
 7: 51. Ye stiff-necked [people]. Ex. 33: 3-5.  
 7: 51. And uncircumcised in heart and ears. Jer. 9: 26; 6: 10; Num. 27: 14; Isa. 63: 10.  
 8: 21. Thy heart is not right. Ps. 78: 37.  
 8: 23. The bond of iniquity. Isa. 58: 6.  
 8: 32, 33. He was led as a sheep to the slaughter. Isa. 53: 7, 8.  
 10: 34. God is no respecter of persons. Deut. 10: 17.  
 10: 36. The word which God sent unto the children of Israel. Ps. 107: 20; Nah. 1: 18.  
 10: 36. Preaching peace. Isa. 52: 7; Jer. 1: 15.  
 10: 38. How God anointed Jesus with the Holy Ghost. Isa. 61: 1.  
 10: 39. Hanged on a tree. Deut. 21: 22, 23.  
 13: 10. The right ways of the Lord. Hos. 14: 9.  
 13: 17. With an high arm brought he them out. Ex. 6: 1, 6.  
 13: 18. Suffered he their manners in the wilderness. Deut. 1: 31.  
 13: 19. Destroyed seven nations in Canaan. Deut. 7: 1.  
 13: 19. Divided their land to them. Josh. 14: 1.  
 13: 22. I have found David. Ps. 89: 20.  
 13: 22. A man after mine own heart. 1 Sam. 13: 14.  
 13: 26. To you is the word of this salvation. Ps. 107: 20.  
 13: 33. Thou art my Son, this day have I begotten thee. Ps. 2: 7.  
 13: 34. The sure mercies of David. Isa. 55: 3.  
 13: 35. Thou shalt not suffer thine Holy One to see corruption. Ps. 16: 10.  
 13: 36. David was laid unto his fathers. 1 Ki. 2: 10.  
 13: 41. Behold, ye despisers, and wonder. Hab. 1: 5.  
 13: 47. Set thee to be a light of the Gentiles. Isa. 49: 6.  
 14: 15. The Maker of heaven and earth. Ex. 20: 11; Ps. 146: 6.  
 15: 16. After this I will return. Jer. 12: 15.  
 15: 16, 17. The rebuilding of David's tabernacle. Amos 9: 11, 12.  
 15: 18. Known unto God are all his works. Isa. 45: 21.  
 17: 24. God dwelleth not in temples made with hands. II. Chr. 6: 18.  
 17: 25. He giveth to all life and breath. Isa. 42: 5.  
 17: 31. He will judge the world in righteousness. Ps. 9: 8; 96: 13; 98: 9.  
 18: 9, 10. Be not afraid, for I am with thee. Isa. 43: 5; Jer. 1: 8.  
 20: 28. The church of God, which he hath purchased. Ps. 74: 2.  
 20: 32. Inheritance among the sanctified. Deut. 33: 3, 4.  
 21: 26. The days of purification. Num. 6: 5.  
 23: 5. Thou shalt not speak evil of the ruler of thy people. Ex. 22: 28.  
 26: 16. Rise, and stand upon thy feet. Ezek. 2: 1.  
 26: 17. Unto whom now I send thee. Jer. 1: 7, 8.

**Acts.**

- 26: 18. To open their eyes. Isa. 42: 7, 16.  
 28: 26. Go unto this people, and say. Isa. 6: 9, 10.  
 28: 28. The salvation of God is sent unto the Gentiles. Ps. 67: 2.

**Romans.**

- 1: 17. The just shall live by faith. Hab. 2: 4.  
 1: 23. And changed the glory. Ps. 106: 20.  
 2: 6. Who will render to every man according to his deeds. Ps. 62: 12; Prov. 24: 12.  
 2: 11. God no respecter of persons. Deut. 10: 17.  
 2: 24. The name of God is blasphemed among the Gentiles through you. Isa. 52: 5.  
 3: 4. Let God be true, but every man a liar. Ps. 116: 11.  
 3: 4. That thou mightest be justified. Ps. 51: 4.  
 3: 10-12. None righteous . . . not one. Ps. 14: 1-3.  
 3: 13. Their throat is an open sepulchre. Ps. 5: 9.  
 3: 14. Whose mouth is full of cursing. Ps. 10: 7.  
 3: 15-17. Their feet are swift to shed blood. Isa. 59: 7, 8.  
 3: 18. No fear of God before their eyes. Ps. 36: 1.  
 3: 20. By the deeds of the law no flesh justified. Ps. 143: 2.  
 4: 3. It was counted unto him [Abraham] for righteousness. Gen. 15: 6.  
 4: 7, 8. Blessed are they whose iniquities are forgiven. Ps. 32: 1, 2.  
 4: 9. Faith reckoned to Abraham. Gen. 15: 6.  
 4: 11. He received the sign of circumcision. Gen. 17: 11.  
 4: 17. A father of many nations. Gen. 17: 5.  
 4: 18. So shall thy seed be. Gen. 15: 5.  
 4: 22-24. It was imputed to him for righteousness. Gen. 15: 6.  
 4: 25. Delivered for our offences. Isa. 53: 12.  
 5: 5. Hope maketh not ashamed. Ps. 22: 5.  
 7: 7. Thou shalt not covet. Ex. 20: 14-17; Deut. 5: 18-21.  
 8: 33, 34. God who justifies, who is he who condemns? Isa. 50: 8.  
 8: 34. Christ, who is even at the right hand of God. Ps. 110: 1.  
 8: 36. For thy sake we are killed. Ps. 42: 22.  
 9: 7. In Isaac shall thy seed be called. Gen. 21: 12.  
 9: 9. And Sarah shall have a son. Gen. 18: 10.  
 9: 12. The elder shall serve the younger. Gen. 25: 23.  
 9: 13. Jacob have I loved, but Esau have I hated. Mal. 1: 2, 3.  
 9: 15. I will have mercy on whom I will have mercy. Ex. 33: 19.  
 9: 17. For this same purpose have I raised thee up. Ex. 9: 16.  
 9: 18. Whom he will he hardeneth. Ex. 7: 3; 9: 12; 14: 4, 17.  
 9: 20. Shall the thing formed say to him that formed it? Isa. 29: 16; 45: 9.  
 9: 21. Hath not the potter power over the clay? Jer. 18: 6; Isa. 29: 16; 45: 9.  
 9: 22. If God endured with much long-suffering the vessels of wrath. Jer. 50: 25.  
 9: 22. Fitted to destruction. Isa. 54: 16.  
 9: 25. I will call them my people, etc. Hos. 2: 23.  
 9: 26. Children of the living God. Hos. 1: 10.  
 9: 27. A remnant shall be saved. Isa. 10: 22, 23.  
 9: 29. Except the Lord of Sabaoth had left us a seed. Isa. 1: 9.  
 9: 32. They stumbled. Isa. 8: 14.  
 9: 33. The rock of offence. Isa. 28: 16.  
 10: 5. The man that doeth these things shall live by them. Lev. 18: 5.  
 10: 6-9. Say not, Who shall go up into heaven? Deut. 30: 12-14.  
 10: 11. Whosoever believeth on him shall not be ashamed. Isa. 28: 16.  
 10: 13. Whosoever shall call. Joel 2: 32.  
 10: 15. How beautiful are the feet. Isa. 52: 7.  
 10: 16. Who hath believed our report? Isa. 53: 1.  
 10: 18. Their sound went into all the earth. Ps. 19: 4.

**Romans.**

- 10: 19. I will provoke you to jealousy. Deut. 32: 21.  
 10: 20, 21. I was found of them that sought me not. Isa. 65: 1, 2.  
 11: 1, 2. Hath God cast off his people? Ps. 94: 14; I. Sam. 12: 22.  
 11: 3. They have killed thy prophets. I. Ki. 19: 10.  
 11: 4. I have reserved to myself seven thousand men. I. Ki. 19: 18.  
 11: 8. God hath given them the spirit of slumber, etc. Isa. 29: 10; Deut. 29: 4.  
 11: 9, 10. Let their table be made a snare. Ps. 69: 22, 23; 35: 8.  
 11: 11. Salvation is come . . . to provoke them to jealousy. Deut. 32: 21.  
 11: 26. The Deliverer out of Sion. Isa. 59: 20.  
 11: 27. This is my covenant unto them. Isa. 27: 9.  
 11: 34, 35. Who hath known the mind of the Lord? Isa. 40: 13, 14.  
 12: 16. Be not wise in your own conceits. Prov. 3: 7.  
 12: 17. Provide things honest in the sight of all men. Prov. 3: 4 (LXX.).  
 12: 19. Avenge not yourselves. Deut. 32: 35.  
 12: 20. If thine enemy hunger, feed him, etc. Prov. 25: 21, 22.  
 13: 9. Thou shalt not commit adultery. Ex. 20: 13-17; Deut. 5: 17-21.  
 13: 9. Thou shalt love thy neighbour as thyself. Lev. 19: 18.  
 14: 11. Every knee shall bow to me. Isa. 45: 23; 49: 18.  
 15: 3. The reproaches of them that reproached thee fell on me. Ps. 69: 9.  
 15: 9. I will confess to thee among the Gentiles. Ps. 18: 49.  
 15: 10. Rejoice, ye Gentiles, with his people. Deut. 32: 43.  
 15: 11. Praise the Lord, all ye Gentiles. Ps. 117: 1.  
 15: 12. In him shall the Gentiles trust. Isa. 11: 10.  
 15: 21. To whom he was not spoken of, they shall see. Isa. 52: 15.

**I. Corinthians.**

- 1: 19. I will destroy the wisdom of the wise, etc. Isa. 29: 14.  
 1: 20. Where is the wise? where is the scribe? Isa. 19: 12; 33: 18.  
 1: 31. He that glorieth, let him glory in the Lord. Jer. 9: 24.  
 2: 9. The things which God hath prepared for them that love him. Isa. 64: 4.  
 2: 16. Who hath known the mind of the Lord, etc. Isa. 40: 13.  
 3: 19. He taketh the wise in their own craftiness. Job 5: 13.  
 3: 20. The Lord knoweth the thoughts of the wise. Ps. 94: 11.  
 4: 13. Outscouring of all things. Lam. 3: 45 (Heb.).  
 5: 7. Our passover is sacrificed for us. Ex. 12: 21.  
 5: 13. Put away from among yourselves that wicked person. Deut. 22: 24.  
 6: 16. For two shall be one flesh. Gen. 2: 24.  
 9: 9. Thou shalt not muzzle the ox. Deut. 25: 4.  
 10: 5. They were overthrown in the wilderness. Num. 14: 16.  
 10: 6. Our examples, that we should not lust as they lusted. Num. 11: 34.  
 10: 7. The people sat down to eat and drink, and rose up to play. Ex. 32: 6.  
 10: 20. They [the Gentiles] sacrifice to devils, and not to God. Deut. 32: 17.  
 10: 21. The Lord's table. Mal. 1: 7, 12.  
 10: 22. Do we provoke the Lord to jealousy? Deut. 32: 21.  
 10: 26. The earth is the Lord's. Ps. 24: 1.  
 11: 7. He [man] is the image and glory of God. Gen. 5: 1.  
 11: 25. The new testament in my blood. Ex. 24: 8; Zech. 9: 11.  
 13: 5. Thinketh no evil. Zech. 8: 17 (LXX.).  
 14: 21. With men of other tongues will I speak unto this people. Isa. 28: 11, 12.  
 14: 25. And report that God is in you. Isa. 45: 14.



**I. Corinthians.**

- 15: 25. Till he hath put all enemies under his feet. Ps. 110: 1.  
 15: 27. He hath put all things under his feet. Ps. 8: 6.  
 15: 32. Let us eat and drink; for to-morrow we die. Isa. 22: 13.  
 15: 45. The first man Adam was made a living soul. Gen. 2: 7.  
 15: 47. The first man is of the earth, earthy. Gen. 2: 7.  
 15: 54. Death is swallowed up in victory. Isa. 25: 8.  
 15: 55. O grave, where is thy victory? Hos. 13: 14.

**II. Corinthians.**

- 3: 3. Written not in tables of stone. Ex. 31: 18; 34: 1.  
 3: 3. In fleshy tables of the heart. Prov. 3: 3; Ezek. 11: 19; 36: 26.  
 3: 13. Moses put a veil over his face. Ex. 34: 33, 35.  
 3: 16. When it shall turn to the Lord, the veil shall be taken away. Isa. 25: 7.  
 3: 18. We all . . . beholding the glory of the Lord. Ex. 24: 17.  
 4: 13. I believed, therefore have I spoken. Ps. 116: 10.  
 5: 17. Old things have passed away. Isa. 43: 18-21.  
 6: 2. I have heard thee in a time accepted. Isa. 49: 8.  
 6: 9. As chastened and not destroyed. Ps. 118: 18.  
 6: 11. Our heart is enlarged. Ps. 119: 32.  
 6: 16. I will dwell in them, and walk in them. Lev. 26: 11, 12; Ezek. 37: 27.  
 6: 17. Come out and be ye separate. Isa. 52: 11; Jer. 51: 45; Ezek. 20: 33.  
 6: 18. Ye shall be my sons and daughters. Hos. 1: 10; Isa. 43: 6.  
 8: 15. He that gathered much had nothing over. Ex. 16: 18.  
 8: 21. Providing for honest things in sight of the Lord and of men. Prov. 3: 4 (LXX.).  
 9: 7. God loveth a cheerful giver. Prov. 22: 8 (LXX.).  
 9: 9. He hath dispersed, he hath given to the poor. Ps. 112: 9.  
 9: 10. Multiply your seed sown. Hos. 10: 12; Isa. 55: 10.  
 10: 17. He that glorieth, let him glory in the Lord. Jer. 9: 24.  
 11: 3. As the serpent beguiled Eve. Gen. 3: 13.  
 13: 1. In the mouth of two or three witnesses. Deut. 19: 15.

**Galatians.**

- 1: 15. From my mother's womb, and called. Isa. 49: 1.  
 2: 16. Shall no flesh be justified. Ps. 143: 2.  
 3: 6. It was accounted to him for righteousness. Gen. 15: 6.  
 3: 8. In thee shall all nations be blessed. Gen. 12: 3; 18: 18.  
 3: 10. Cursed is every one that continueth not in all things which are written in the law. Deut. 27: 26.  
 3: 11. The just shall live by faith. Hab. 2: 4.  
 3: 12. The man that doeth them shall live in them. Lev. 18: 5.  
 3: 13. Cursed is every one that hangeth on a tree. Deut. 21: 23.  
 3: 16. He saith, And to thy seed. Gen. 12: 7; 13: 15; 17: 7; 22: 18; 24: 7.  
 4: 27. Rejoice, thou barren that bearest not. Isa. 54: 1.  
 4: 30. Cast out the bond woman and her son. Gen. 21: 10.  
 5: 14. Thou shalt love thy neighbour. Lev. 19: 18.  
 6: 16. The Israel of God. Ps. 125: 5; 128: 6.

**Ephesians.**

- 1: 18. His inheritance in the saints. Deut. 33: 3, 27-29.

**Ephesians.**

- 1: 20. And set him [Christ] at his own right hand. Ps. 110: 1.  
 1: 22. Hath put all things under his feet. Ps. 8: 6.  
 2: 13, 17. Ye who were afar off are made nigh. Isa. 57: 19; 52: 7.  
 2: 20. The chief corner stone. Isa. 28: 16.  
 4: 8-11. He led captivity captive. Ps. 68: 18.  
 4: 25. Speak every man truth with his neighbour. Zech. 8: 16.  
 4: 26. Be ye angry, and sin not. Ps. 4: 4.  
 5: 2. Himself for us an offering. Ps. 40: 6.  
 5: 2. For a sweet-smelling savour. Ezek. 20: 41.  
 5: 18. Be not drunk with wine. Prov. 23: 31 (LXX.).  
 5: 31. For this cause shall a man leave his father and mother. Gen. 2: 24.  
 6: 2, 3. Honour thy father and mother. Ex. 20: 12; Deut. 5: 16.  
 6: 4. In the nurture and admonition of the Lord. Prov. 2: 2; 3: 11, 12.  
 6: 14. Having your loins girt about with truth. Isa. 11: 5.  
 6: 14. Having on the breastplate of righteousness. Isa. 59: 17.  
 6: 15. Feet shod with the preparation of the gospel of peace. Isa. 52: 7; 49: 3-9.  
 6: 17. The helmet of salvation. Isa. 59: 17.  
 6: 17. The sword of the Spirit. Isa. 11: 4; 49: 2; 51: 16; Hos. 6: 5.

**Philippians.**

- 1: 19. This shall turn to my salvation. Job 13: 16.  
 2: 10, 11. In the name of Jesus every knee shall bow, etc. Isa. 45: 23.  
 2: 15. Sons of God, blameless, in the midst of a perverse nation, etc. Deut. 32: 5.  
 2: 16. That I have not laboured in vain. Isa. 49: 4; 65: 23.  
 4: 3. The book of life. Ps. 69: 28.  
 4: 18. An odour of a sweet smell. Ezek. 20: 41.

**Colossians.**

- 2: 3. Are hid all the treasures of wisdom. Isa. 45: 3; Prov. 2: 3, 4.  
 2: 22. After the commandments and doctrines of men. Isa. 29: 13.  
 3: 1. Christ sitting on the right hand of God. Ps. 110: 1.  
 3: 10. After the image of him that created him. Gen. 1: 27.

**I. Thessalonians.**

- 2: 4. Trieth our hearts. Jer. 11: 20.  
 2: 16. To fill up their sins away. Gen. 15: 16.  
 4: 5. The Gentiles which know not God. Jer. 10: 25; Ps. 79: 6.  
 4: 6. The Lord is the avenger. Ps. 94: 1.  
 4: 8. Given unto us his Holy Spirit. Ezek. 37: 14.  
 5: 8. Putting on the breastplate of faith. Isa. 59: 17.  
 5: 22. Abstain from all appearance of evil. Job 1: 1; 2: 3.

**II. Thessalonians.**

- 1: 8. In flaming fire taking vengeance. Isa. 66: 15.  
 1: 8. On them that know not God. Jer. 10: 25; Ps. 79: 6.  
 1: 9. From the presence of the Lord. Isa. 2: 10, 11, 19, 21.  
 1: 10. When he shall come to be glorified. Ps. 89: 7; 68: 35 (LXX.); Isa. 49: 3.  
 1: 12. That the name of our Lord may be glorified. Isa. 66: 5.  
 2: 3. Man of sin (cf. I. Ki. 14: 16); son of perdition (cf. Ps. 109: 7 and John 17: 12).  
 2: 4. Who exalteth himself above all that is called God. Dan. 11: 36, 37.  
 2: 4. As God sitteth in the temple of God. Ezek. 28: 2.

**II. Thessalonians.**

- 2: 8. Shall consume with the spirit of his mouth. Isa. 11: 4; Job 4: 9.  
2: 13. Beloved of the Lord. Deut. 33: 12.

**I. Timothy.**

- 2: 13. Adam was first formed. Gen. 1: 27.  
5: 18. Thou shalt not muzzle the ox. Deut. 25: 4.  
5: 19. Receive not an accusation but before two or three witnesses. Deut. 19: 15.

**II. Timothy.**

- 2: 19. The Lord knoweth them that are his. Num. 16: 5.  
2: 19. Every one that nameth the name of Christ. Isa. 26: 13.  
4: 14. The Lord reward him according to his works. Ps. 62: 12; Prov. 24: 12.  
4: 17. Out of the mouth of the lion. Ps. 22: 21.

**Titus.**

- 2: 14. Purify unto himself a peculiar people. Ezek. 37: 23; Deut. 14: 2; Ps. 130: 8.

**Hebrews.**

- 1: 3. Sat down on the right hand. Ps. 110: 1.  
1: 5. Thou art my Son, etc. Ps. 2: 7.  
1: 5. I shall be to him a Father. II. Sam. 7: 14.  
1: 6. Let all the angels worship him. Deut. 32: 43 (LXX.); Ps. 97: 7.  
1: 7. Who maketh his angels spirits, etc. Ps. 104: 4.  
1: 8, 9. Thy throne, O God, is for ever and ever. Ps. 45: 6, 7.  
1: 10-12. Thou, Lord, hast laid the foundation of the earth, etc. Ps. 102: 25, 26.  
1: 13. Sit on my right hand, etc. Ps. 110: 1.  
2: 6-8. What is man, etc. Ps. 8: 4, 5.  
2: 11, 12. I will declare thy name. Ps. 22: 22.  
2: 13. I will put my trust in him. Isa. 8: 17.  
2: 13. Behold, I and the children. Isa. 8: 18.  
2: 17. Like unto his brethren. Ps. 22: 22.  
3: 2, 5. Moses was faithful. Num. 12: 7.  
3: 7, 11, 13, 15-19. To-day, if ye will hear his voice. Ps. 95: 7-11.  
3: 17. Grieved forty years. Num. 14: 29.  
4: 1-3. A promise . . . of entering into his rest. Ps. 95: 11.  
4: 4. God did rest the seventh day. Gen. 2: 2.  
4: 5, 6. If they shall enter into my rest. Ps. 95: 11.  
4: 7. To-day if ye will hear his voice. Ps. 95: 7, 8.  
4: 10. For he that is entered into his rest hath ceased from his works. Gen. 2: 2.  
4: 11. Labour to enter into that rest. Ps. 95: 11.  
5: 5. Thou art my Son, etc. Ps. 2: 7.  
5: 6, 10. Priest after the order of Melchisedec. Ps. 110: 4.  
6: 7. The earth bringeth forth herbs. Gen. 1: 11.  
6: 8. Which beareth thorns, etc. Gen. 3: 17, 18.  
6: 13, 14. God sware by himself, etc. Gen. 22: 16, 17.  
6: 19. Which entereth into that within the veil. Lev. 16: 2.  
6: 20. An high priest after the order of Melchisedec. Ps. 110: 4.  
7: 1, 2, 3. Melchisedec, king of Salem, etc. Gen. 14: 17, 18.  
7: 4, 6, 10. To whom Abraham gave a tenth. Gen. 14: 19, 20.  
7: 11, 15, 17, 21, 24, 28. The order of Melchisedec. Ps. 110: 4.  
7: 28. The Son . . . for evermore. Ps. 2: 7.  
8: 1. Set on the right hand. Ps. 110: 1.  
8: 2. A minister of the true tabernacle, which the Lord pitched. Num. 24: 6.  
8: 5. Make according to the pattern showed. Ex. 25: 40.  
8: 8-13. I will make a new covenant, etc. Jer. 31: 31-34.  
9: 20. This is the blood of the testament, etc. Ex. 24: 8.  
9: 28. To bear the sins of many. Isa. 53: 12.

**Hebrews.**

- 10: 5-10. Sacrifice and offering thou wouldest not, etc. Ps. 40: 6-8.  
10: 12. Sat down on the right hand, etc. Ps. 110: 1.  
10: 16, 17. I will put my laws into their hearts, etc. Jer. 31: 33, 34.  
10: 21. An High Priest over the house of God. Zech. 6: 12, 13; Num. 12: 7.  
10: 27. Fiery indignation devouring the adversaries. Isa. 26: 11 (LXX.).  
10: 28. Died under two or three witnesses. Deut. 17: 6.  
10: 29. The blood of the covenant. Ex. 24: 8.  
10: 30. Vengeance belongeth unto me, etc.; the Lord shall judge, etc. Deut. 32: 35, 36.  
10: 37. He that shall come will come. Hab. 2: 3, 4.  
11: 4. God testifying of his [Abel's] gifts. Gen. 4: 4.  
11: 5. Enoch was not found, because God had translated him. Gen. 5: 24.  
11: 8. Abraham, when he was called to go out . . . obeyed. Gen. 12: 1.  
11: 9. Sojourned in the land of promise. Gen. 23: 4.  
11: 12. As many as the stars of heaven. Gen. 22: 17; 32: 12.  
11: 13. Strangers and pilgrims. Gen. 23: 4; I. Chr. 29: 15.  
11: 17. Abraham, when tried, offered up Isaac. Gen. 22: 1-10.  
11: 18. In Isaac shall thy seed be called. Gen. 21: 12.  
11: 21. Jacob worshipped, leaning upon the top of his staff. Gen. 47: 31.  
11: 23. Moses . . . was hid three months. Ex. 2: 2.  
11: 24. Moses, when he came to years. Ex. 2: 11.  
11: 26. The reproach of Christ. Ps. 89: 50, 51; 69: 9.  
11: 28. The passover and the sprinkling of blood, etc. Ex. 12: 21-29.  
12: 2. Set down at the right hand. Ps. 110: 1.  
12: 3. Contradiction of sinners, etc. Num. 16: 38.  
12: 5-7. Despise not the chastening of the Lord, etc. Prov. 3: 11, 12.  
12: 12. Lift up the hands, etc. Isa. 35: 3.  
12: 13. Make straight paths. Prov. 4: 26 (LXX.).  
12: 14. Follow peace. Ps. 34: 14.  
12: 15. Lest any root of bitterness . . . trouble you. Deut. 29: 18 (LXX.).  
12: 16. Esau, who sold his birthright. Gen. 25: 33.  
12: 18, 19. The mount that burned with fire, etc. Deut. 4: 11, 12.  
12: 19. The sound of a trumpet, and the voice of words. Ex. 19: 16; Deut. 5: 23, 25.  
12: 20. If so much as a beast touch the mountain. Ex. 19: 12.  
12: 21. Moses said, I exceedingly fear. Deut. 9: 19.  
12: 26, 27. Yet once more I shake not the earth only. Hag. 2: 6.  
12: 29. Our God is a consuming fire. Deut. 4: 24.  
13: 5. I will never leave thee. Deut. 31: 6, 8; Josh. 1: 5.  
13: 6. The Lord is my helper. Ps. 118: 6.  
13: 8. The same yesterday, and to-day, and for ever. Cf. Isa. 43: 13.  
13: 11, 13. Whose blood is brought into the sanctuary for sin. Lev. 16: 27.  
13: 15. Let us offer the sacrifice of praise. Ps. 50: 14; Lev. 7: 12.  
13: 15. The fruit of the lips. Isa. 57: 19; Hos. 14: 2.  
13: 20. The great Shepherd of the sheep. Isa. 63: 11.  
13: 20. The blood of the everlasting covenant. Zech. 9: 11; Isa. 55: 3; Ezek. 37: 26.

**James.**

- 1: 10, 11. As the flower of grass. Isa. 40: 6, 7.  
2: 8. The royal law. Lev. 19: 13.  
2: 11. Do not commit adultery, etc. Ex. 20: 13, 14.  
2: 21. Abraham had offered Isaac his son upon the altar. Gen. 22: 2, 9.  
2: 23. Abraham believed God. Gen. 15: 6.  
2: 23. The friend of God. Isa. 41: 8; II. Chr. 20: 7.  
3: 9. After the similitude of God. Gen. 1: 26.  
4: 6. God resisteth the proud. Prov. 3: 34.



**James.**

- 5: 4. The hire . . . crieth against you. Cf. Deut. 24: 15.  
 5: 5. As in a day of slaughter. Jer. 12: 3.  
 5: 7. The early and latter rain. Deut. 11: 14; Jer. 5: 24.  
 5: 11. The Lord is very pitiful. Cf. Ps. 103: 8; 111: 4.  
 5: 20. Shall hide a multitude of sins. Prov. 10: 12.

**I. Peter.**

- 1: 16. Be ye holy. Lev. 11: 44; 19: 2; 20: 7.  
 1: 17. If ye call on the Father. Jer. 3: 19.  
 1: 18. Redeemed not with . . . silver. Isa. 52: 3.  
 1: 23. God, which liveth and abideth. Dan. 6: 26.  
 1: 24, 25. All flesh is as grass, etc. Isa. 40: 6-8.  
 2: 3. Tasted that the Lord is gracious. Ps. 34: 8.  
 2: 4. A stone disallowed. Ps. 118: 22.  
 2: 6. Behold, I lay in Zion a stone, etc. Isa. 28: 16.  
 2: 7. The stone which the builders disallowed. Ps. 118: 22.  
 2: 8. A stone of stumbling. Isa. 8: 14, 15.  
 2: 9. A royal priesthood, a peculiar people. Ex. 19: 5, 6; Isa. 43: 20, 21.  
 2: 10. Which in time past were not a people, but are now. Hos. 1: 6, 10; 2: 23.  
 2: 11. Strangers and pilgrims. Ps. 39: 12.  
 2: 12. In the day of visitation. Isa. 10: 3.  
 2: 17. Fear God. Honour the king. Prov. 24: 21.  
 2: 22. Did no sin, neither was guile found in his mouth. Isa. 53: 9.  
 2: 24. Who his own self bare our sins. Isa. 53: 12.  
 2: 24. By whose stripes ye were healed. Isa. 53: 5.  
 3: 6. Not afraid with amazement. Gen. 18: 15; Prov. 3: 25.  
 3: 10-12. He that will love life, and see good days, etc. Ps. 34: 12-16.  
 3: 14, 15. Be not afraid of their terror, etc. Isa. 8: 12, 13.  
 3: 22. On the right hand of God. Ps. 110: 1.  
 4: 8. Charity shall cover . . . sins. Prov. 10: 12.  
 4: 14. If ye be reproached for the name of Christ, etc. Ps. 89: 50, 51.  
 4: 14. The Spirit of God resteth upon you. Isa. 11: 2.  
 4: 17. Begin at the house of God. Ezek. 9: 6.  
 4: 18. If the righteous shall scarcely be saved. Prov. 11: 31.  
 5: 5. God resisteth the proud. Prov. 3: 34.  
 5: 7. Casting all your care upon him. Ps. 55: 22.

**II. Peter.**

- 2: 2. By reason of whom the way of truth shall be evil spoken of. Cf. Isa. 52: 5.  
 2: 22. The dog is turned to his own vomit again. Prov. 26: 11.  
 3: 8. One day is with the Lord as a thousand years. Ps. 90: 4.  
 3: 12. The heavens shall be dissolved. Isa. 34: 4.  
 3: 13. New heavens and a new earth. Isa. 65: 17; 66: 22.

**Jude.**

9. Michael the archangel. Dan. 12: 1.  
 9. The Lord rebuke thee. Zech. 3: 2.  
 12. Feeding themselves. Ezek. 34: 8.  
 14. The Lord cometh with ten thousand of his saints. Deut. 33: 2; Zech. 14: 5.  
 23. Pulling them out of the fire. Zech. 3: 2.  
 23. Garment spotted by the flesh. Zech. 3: 3.

**The Revelation.**

- 1: 1. Things which must shortly come to pass. Dan. 2: 28.  
 1: 4. From him which is and which was. Ex. 3: 14; Isa. 41: 4.  
 1: 5. The faithful Witness. Ps. 89: 37.  
 1: 5. The first-begotten. Ps. 89: 27.  
 1: 5. Unto him who washed us from our sins. Ps. 130: 8; Isa. 40: 2.  
 1: 6. Kings and priests unto God. Ex. 19: 6.  
 1: 7. Behold, he cometh with clouds. Dan. 7: 13. Cf. Isa. 19: 1.  
 1: 7. And every eye shall see him, etc. Zech. 12: 10, 12.

**The Revelation.**

- 1: 8. I am Alpha and Omega. Ex. 3: 14; Isa. 41: 4.  
 1: 8. The Almighty. Amos 4: 13 (LXX.).  
 1: 13. One like the Son of man. Dan. 7: 13; Ezek. 1: 26; 8: 2.  
 1: 13. Clothed in a garment down to the foot. Ezek. 9: 2, 11 (LXX.).  
 1: 13. Girt about with a golden girdle. Dan. 10: 5.  
 1: 14. His head and his hair were white like wool. Dan. 7: 9.  
 1: 14, 15. His eyes like a flame of fire. Dan. 10: 6.  
 1: 15. His voice as the sound of many waters. Ezek. 1: 24; 43: 2.  
 1: 16. As the sun . . . in his strength. Judg. 5: 31.  
 1: 17. Fear not. Dan. 10: 19.  
 1: 17. I am the first and the last. Isa. 44: 6; 48: 12.  
 1: 19. The things which shall be hereafter. Isa. 48: 6; Dan. 2: 29.  
 2: 7. To eat of the tree of life. Gen. 2: 9; 3: 22; Ezek. 31: 8.  
 2: 8. I am the first and the last. Isa. 44: 6.  
 2: 10. Ye shall have tribulation ten days. Cf. Dan. 1: 12, 14.  
 2: 14. To eat things sacrificed to idols. Num. 31: 16. (*See on Balaam, References to Old Testament Histories.*)  
 2: 14. And to commit fornication. Num. 25: 1, 2.  
 2: 17. A new name written. Isa. 62: 2; 65: 15.  
 2: 18. His feet like fine brass. Dan. 10: 6.  
 2: 20. To eat things sacrificed to idols, etc. Num. 25: 1-3.  
 2: 23. I am he which searcheth the hearts, etc. Jer. 17: 10; Ps. 7: 9; 62: 12.  
 2: 26, 27. He shall rule them with a rod of iron, etc. Ps. 2: 8, 9.  
 3: 5. Blot out . . . from the book of life. Ex. 32: 33; Ps. 69: 28.  
 3: 7. Hath the key of David, etc. Isa. 22: 22.  
 3: 9. I will make them to come and worship, etc. Isa. 45: 14; 49: 23; 60: 14.  
 3: 9. I have loved thee. Isa. 43: 4.  
 3: 12. Name of the city of my God. Ezek. 48: 35.  
 3: 12. My new name. Isa. 62: 2; 65: 15.  
 3: 14. The faithful Witness. Ps. 89: 37.  
 3: 14. The beginning of the creation. Prov. 8: 22.  
 3: 17. I am rich. Hos. 12: 8.  
 3: 19. As many as I love I rebuke, etc. Prov. 3: 12.  
 4: 1. The voice of a trumpet. Ex. 19: 16.  
 4: 1. Things which must be hereafter. Dan. 2: 29.  
 4: 2. One sat on the throne. Isa. 6: 1; Ps. 47: 8.  
 4: 3. Rainbow round about the throne. Ezek. 1: 26, 28.  
 4: 5. Out of the throne proceeded lightnings and thunders. Ezek. 1: 13; Ex. 19: 16.  
 4: 6. Like unto glass, and in the midst of the throne, and round about the throne, four living creatures. Ezek. 1: 5, 18, 22; Isa. 6: 1.  
 4: 7. Like lion, ox, man, eagle. Cf. Ezek. 1: 10; 10: 14.  
 4: 8. The four living creatures had each six wings about him. Isa. 6: 2.  
 4: 8. Full of eyes within. Ezek. 1: 18; 10: 12.  
 4: 8. Holy, holy, holy, Lord God. Isa. 6: 3.  
 4: 8. Which was, and is, and is to come. Ex. 3: 14; Isa. 41: 4.  
 4: 9. To whom who sat on the throne. Isa. 6: 1; Ps. 47: 8.  
 4: 9, 10. To him who liveth, for ever and ever. Dan. 4: 34; 6: 26.  
 5: 1. Him that sat on the throne. Isa. 6: 1; Ps. 47: 8.  
 5: 1. A book written within and on the back side. Ezek. 2: 9, 10.  
 5: 1. A book sealed. Isa. 29: 11.  
 5: 1. The Lion of the tribe of Juda, the Root of David. Cf. Gen. 49: 9; Isa. 11: 10.  
 5: 6. A Lamb as it had been slain. Isa. 53: 7.  
 5: 6. Having seven eyes sent forth into all the earth. Zech. 4: 10.  
 5: 7. Him that sat upon the throne. Isa. 6: 1; Ps. 47: 8.

**The Revelation.**

- 5: 8. Vials full of odours [*margin*, incense]. Ps. 141: 2.  
 5: 9. They sung a new song. Ps. 144: 9.  
 5: 10. Unto our God kings and priests. Ex. 19: 6.  
 5: 11. Ten thousand, etc. Dan. 7: 10.  
 5: 12. The Lamb that was slain. Isa. 53: 7.  
 5: 13. To him that sitteth on the throne. Isa. 6: 1; Ps. 47: 8.  
 6: 2, 4, 5. On the white, red, and black horses. Cf. Zech. 1: 8; 6: 2, 3, 6.  
 6: 8. Death and Hell. Hos. 13: 14.  
 6: 8. With the sword and with famine, etc. Ezek. 29: 5; 33: 27; 14: 21; 5: 12; 34: 28.  
 6: 10. How long, O Lord? Zech. 1: 12.  
 6: 10. Dost thou not avenge our blood? Deut. 32: 43; II. Ki. 9: 7.  
 6: 10. On them that dwell on the earth. Hos. 4: 1.  
 6: 12. The moon became as blood. Joel 2: 31.  
 6: 13, 14. The stars of heaven fell, etc. Isa. 34: 4; 13: 10.  
 6: 15. The kings of the earth, and the great ones, did hide themselves. Ps. 48: 4; 2: 2; Isa. 24: 21; 34: 12.  
 6: 15. In the dens and rocks of the mountains. Jer. 4: 29; Isa. 2: 10.  
 6: 16. And said to the mountains, Fall on us, etc. Hos. 10: 8.  
 6: 16. Him that sitteth on the throne. Isa. 6: 1; Ps. 47: 8.  
 6: 17. The great day of his wrath is come. Ps. 110: 5; Joel 2: 11; Zeph. 1: 14, 15.  
 6: 17. Who shall be able to stand? Mal. 3: 2.  
 7: 1. The four corners of the earth. Ezek. 7: 2.  
 7: 1. The four winds. Ezek. 37: 9; Zech. 6: 5.  
 7: 3. Sealed . . . in their foreheads. Ezek. 9: 4.  
 7: 10. Sitteth upon the throne. Isa. 6: 1; Ps. 47: 8.  
 7: 14. Came out of great tribulation. Dan. 12: 1.  
 7: 14. Washed their robes . . . in the blood. Gen. 49: 11.  
 7: 15. He that sitteth on the throne. Isa. 6: 1; Ps. 47: 8.  
 7: 16. They shall hunger no more, etc. Isa. 49: 10.  
 7: 17. The Lamb shall feed them. Ezek. 34: 23.  
 7: 17. Living fountains of waters. Jer. 2: 13.  
 7: 17. God shall wipe away all tears. Isa. 25: 8.  
 8: 3. Stood at the altar. Amos 9: 1.  
 8: 3. Incense. Ps. 141: 2.  
 8: 5. The censor, and filled it with fire, etc. Lev. 16: 12.  
 8: 5. Voices, and thunderings, and lightnings. Ex. 19: 16.  
 8: 7. Hail and fire mingled with blood. Ex. 9: 24; Ezek. 38: 22; Joel 2: 30.  
 8: 8. Great mountain burning. Jer. 51: 25.  
 8: 8. The third part of the sea became blood. Cf. Ex. 7: 19.  
 8: 10. There fell a star from heaven. Isa. 14: 12.  
 9: 2. Arose as the smoke of a great furnace. Gen. 19: 28; Ex. 19: 18.  
 9: 2. The sun and air were darkened. Joel 2: 10.  
 9: 3. Locusts upon the earth. Cf. Ex. 10: 12, 15.  
 9: 4. Seal of God in their foreheads. Ezek. 9: 4.  
 9: 6. Seek death, and not find it. Job 3: 21.  
 9: 7. Locusts like unto horses. Joel 2: 4.  
 9: 8. Their teeth were as the teeth of lions. Joel 1: 6.  
 9: 9. The sound of chariots. Joel 2: 5.  
 9: 11. Abaddon. See Job 26: 6, R. V.; Job 28: 22.  
 9: 14. The great river Euphrates. Gen. 15: 18; Deut. 1: 7.  
 9: 20. Works of their hands. Isa. 17: 8; Dan. 5: 3.  
 9: 20. Idols of gold and silver. Dan. 5: 4, 23.  
 9: 20. Should not worship devils. Deut. 32: 17.  
 9: 20. Which neither can see, nor hear, nor walk. Ps. 115: 7.  
 9: 21. Of their sorceries. II. Ki. 9: 22.  
 10: 4. Seal up those things. Cf. Dan. 8: 26; 12: 4.  
 10: 5. Lifted up his hand to heaven, etc. Dan. 12: 7; Gen. 14: 19, 22; Neh. 9: 6.  
 10: 7. The mystery of God . . . declared to his servants the prophets. Amos 3: 7; Dan. 9: 6, 10; Zech. 1: 6.

**The Revelation.**

- 10: 9. Little book . . . Take it, and eat it up . . . sweet as honey. Ezek. 3: 1.  
 10: 11. Prophecy before peoples and nations, etc. Jer. 1: 10; 25: 30; Dan. 3: 4.  
 11: 1. A reed like unto a rod. Ezek. 40: 3. *On measuring of temple* cf. Ezek. 40: 47.  
 11: 2. The holy city shall they [the Gentiles] tread under foot. Zech. 12: 3 (LXX.); Isa. 63: 18. Cf. Dan. 8: 13.  
 11: 4. The two olive trees, and the two candlesticks, etc. Zech. 4: 2, 3, 11, 14.  
 11: 5. Fire . . . devoureth their enemies. II. Ki. 1: 10.  
 11: 5. Fire out of their mouth. II. Sam. 22: 9; Jer. 5: 14.  
 11: 6. These have power to shut heaven, that it rain not. I. Ki. 17: 1.  
 11: 6. And over waters to turn them to blood. Ex. 7: 17, 19.  
 11: 6. To smite the earth with all plagues. I. Sam. 4: 8.  
 11: 7. The beast that ascendeth out of the bottomless pit, etc. Dan. 7: 3, 7.  
 11: 8. City spiritually called Sodom. Isa. 1: 10.  
 11: 10, 11. Great fear fell upon them. Ps. 105: 38.  
 11: 11. Life entered into them, etc. Ezek. 37: 5-10.  
 11: 12. Ascended up to heaven. II. Ki. 2: 11.  
 11: 13. A great earthquake. Ezek. 38: 19, 20.  
 11: 13. Gave glory to the God of heaven. Josh. 7: 19; Dan. 2: 19.  
 11: 15. The kingdoms of our Lord. Obad. 21; Ps. 22: 28.  
 11: 15. He shall reign for ever and ever. Ex. 15: 18; Ps. 10: 16.  
 11: 17. Lord God Almighty, which art, and wast, and art to come. Ex. 3: 14; Isa. 12: 4.  
 11: 18. The nations were angry. Ps. 99: 1 (LXX.); Ps. 2: 1 (Heb.) and 46: 6 (Heb.).  
 11: 18. Fear thy name, small and great. Ps. 115: 13.  
 11: 18. Thy servants the prophets. Amos 3: 7; Dan. 9: 6; Zech. 1: 6.  
 11: 19. In his temple the ark of his testament. I. Ki. 8: 1, 6; II. Chr. 5: 7.  
 11: 19. Lightnings, voices, thundering, and great hail. Ex. 19: 16; 9: 24.  
 12: 2. Cried, travelling in birth, and in pain to be delivered. Isa. 66: 7.  
 12: 3. Ten horns. Dan. 7: 7.  
 12: 4. Drew the third part of the stars of heaven. Dan. 8: 10.  
 12: 5. She brought forth a man-child. Isa. 66: 7.  
 12: 5. Who was to rule all nations with a rod of iron. Ps. 2: 9.  
 12: 7. Michael and his angels fought. Dan. 10: 13, 20.  
 12: 9. The old serpent. Gen. 3: 1.  
 12: 9. Called the Devil and Satan. Zech. 3: 1, 2.  
 12: 12. Rejoice, ye heavens. Isa. 44: 23; 49: 13.  
 12: 14. For a time, and times, and half a time. Dan. 7: 25; 12: 7.  
 13: 1. A beast rise up out of the sea, having . . . ten horns. Dan. 7: 3, 7.  
 13: 2. His mouth as the mouth of a lion. Dan. 7: 4-6.  
 13: 5. Speaking great blasphemies. Dan. 7: 8.  
 13: 7. To make war with the saints, and overcome them. Dan. 7: 21.  
 13: 8. Whose names are not written in the book of life. Dan. 12: 1; Ps. 69: 28.  
 13: 8. The Lamb slain. Isa. 53: 7.  
 13: 10. He that leadeth into captivity shall go into captivity, etc. Jer. 15: 2.  
 13: 15. As many as would not worship the image. Dan. 3: 5, 6.  
 14: 1. Written in their foreheads. Ezek. 9: 4.  
 14: 2. As the voice of many waters. Ezek. 1: 24; 43: 2; Dan. 10: 6.  
 14: 3. They sung as it were a new song. Ps. 141: 9.  
 14: 5. In their mouth was found no guile. Isa. 53: 9; Zeph. 3: 13.  
 14: 7. Him that made heaven and earth and sea. Ex. 20: 11; Ps. 146: 6.



**The Revelation.**

- 14: 8. Babylon the great is fallen, is fallen. Isa. 21: 9; Dan. 4: 30; Jer. 51: 7.
- 14: 10. Shall drink of the wine . . . poured out without mixture into the cup of his indignation. Isa. 51: 17 and Ps. 75: 8.
- 14: 10. With fire and brimstone. Gen. 19: 24; Ezek. 38: 22.
- 14: 11. The smoke . . . ascendeth up for ever and ever. Isa. 34: 10.
- 14: 14. Upon the cloud one sat like unto the Son of man. Dan. 7: 13; 10: 16.
- 14: 15, 18, 20. Thrust in thy sickle . . . for the time is come for thee to reap. Joel 3: 13.
- 15: 1. Seven plagues. Lev. 26: 21.
- 15: 3. They sing the song of Moses. Ex. 15: 1.
- 15: 3. Great and marvellous are thy works. Ps. 111: 2; Ex. 34: 10.
- 15: 3. Just and true are thy ways. Deut. 32: 4; Jer. 10: 10.
- 15: 4. Who shall not fear thee, O Lord? Jer. 10: 7.
- 15: 4. All nations shall come and worship before thee. Ps. 86: 9; Mal. 1: 11.
- 15: 5. The temple of the tabernacle of the testimony. Num. 1: 50.
- 15: 6. Seven plagues. Lev. 26: 21.
- 15: 8. The temple was filled with smoke. Isa. 6: 4.
- 15: 8. No man was able to enter. Ex. 40: 34, 35.
- 15: 8. Seven plagues. Lev. 26: 21.
- 16: 1. Voice out of the temple. Isa. 66: 6.
- 16: 1. Pour out . . . the wrath of God upon the earth. Ps. 69: 24; 79: 6; Jer. 10: 25.
- 16: 2. There fell a . . . sore upon the men. Ex. 9: 9, 10; Deut. 28: 35.
- 16: 3. Became as blood. Ex. 7: 20, 21.
- 16: 4. The rivers became blood. Ps. 78: 44.
- 16: 5. Thou art righteous. Ps. 119: 137.
- 16: 5. Which art, and wast, and shalt be. Ex. 3: 14; Isa. 41: 4.
- 16: 6. They poured out blood. Ps. 79: 3.
- 16: 6. Thou hast given them blood to drink. Isa. 49: 26.
- 16: 7. Even so, Lord God Almighty. Amos 4: 13 (LXX.).
- 16: 7. Righteous are thy judgments. Ps. 19: 9.
- 16: 10. Kingdom was full of darkness. Ex. 10: 22.
- 16: 11. The God of heaven. Dan. 2: 19.
- 16: 12. The great river Euphrates. Gen. 15: 18; Deut. 1: 7.
- 16: 12. The water thereof was dried up. Isa. 44: 27; Jer. 50: 38.
- 16: 12. The kings of [from] the east [i.e., from the sun-rising]. Isa. 41: 2, 25.
- 16: 13. Like frogs. Ex. 8: 3.
- 16: 14. God Almighty. Amos 4: 13 (LXX.).
- 16: 16. Armageddon. Zech. 12: 11.
- 16: 17. Voice out of the temple. Isa. 66: 6.
- 16: 18. Lightnings, and voices, and thunders. Ex. 19: 16.
- 16: 18. Such as was not . . . upon the earth. Dan. 12: 1.
- 16: 19. Great Babylon. Dan. 4: 30.
- 16: 19. The cup of the wine of the fierceness of his wrath. Isa. 51: 17; Jer. 25: 15.
- 16: 21. A great hail. Ex. 9: 24.
- 17: 1. Sitteth upon many waters. Jer. 51: 13.
- 17: 2. With whom the kings of the earth have committed fornication. Isa. 23: 17.
- 17: 3. Beast, . . . having . . . ten horns. Dan. 7: 7.
- 17: 4. A golden cup in her hand. Jer. 51: 7.
- 17: 5. Babylon the great. Dan. 4: 30.
- 17: 8. The beast shall ascend out of the bottomless pit. Cf. Dan. 7: 3.
- 17: 8. Not written in the book of life. Dan. 12: 1; Ps. 69: 28; Cf. Isa. 4: 3.
- 17: 12. The ten horns are ten kings. Dan. 7: 24.
- 17: 14. Lord of lords, and King of kings. Deut. 10: 17; Dan. 2: 47.
- 17: 15. The waters upon which the whore sitteth. Cf. Jer. 51: 13.
- 17: 18. That great city, which reigneth over the kings. Cf. Ps. 2: 2; 89: 27.
- 18: 2. Babylon the great is fallen. Isa. 21: 9; Dan. 4: 30.

**The Revelation.**

- 18: 2. And is become the habitation of devils. Jer. 9: 11.
- 18: 2. The hold of every foul spirit. Isa. 13: 21; 34: 14.
- 18: 3. All nations have drunk of the wine of her fornication. Jer. 51: 7; 25: 16-27.
- 18: 4. Come out of her, my people. Jer. 51: 6, 9, 45.
- 18: 6. Reward her even as she rewarded you. Ps. 137: 8.
- 18: 6. According to her works. Jer. 50: 29.
- 18: 7. She saith in her heart, I sit a queen, etc. Isa. 47: 7, 8, 11.
- 18: 8. In one day shall come. Isa. 47: 9.
- 18: 8. Strong is the Lord who judgeth her. Jer. 50: 34.
- 18: 9. The kings of the earth shall bewail her. Ezek. 26: 16, 17; 27: 30-33.
- 18: 9. Who have committed fornication with her. Isa. 23: 17.
- 18: 10. Alas, that great city Babylon, that mighty city! Dan. 4: 30; Ezek. 26: 17.
- 18: 11. The merchants shall weep and lament over her. Ezek. 27: 36.
- 18: 13. The merchandise of . . . slaves and souls of men. Ezek. 27: 13.
- 18: 15. The merchants . . . weeping and lamenting. Ezek. 27: 31, 32.
- 18: 17. Every shipmaster, . . . and sailors, etc. Ezek. 27: 28, 29.
- 18: 18. What city is like unto this great city! Ezek. 27: 32.
- 18: 19. They cast dust on their heads, and cried, etc. Ezek. 27: 30.
- 18: 19. Wherein were made rich all, etc. Ezek. 27: 9, 33, 36; also, 26: 19.
- 18: 20. Rejoice . . . thou heaven. Deut. 32: 43.
- 18: 21. A stone, and cast it into the sea, saying, Thus shall Babylon the great city. Jer. 51: 63, 64.
- 18: 21. And shall not rise again. Jer. 51: 64; Ezek. 26: 21.
- 18: 22. The voice of harpers shall be heard no more in thee. Ezek. 26: 13.
- 18: 22, 23. The sound of a millstone . . . and the light of a candle. Jer. 25: 10.
- 18: 23. The voice of the bridegroom and the bride. Jer. 25: 10.
- 18: 23. Thy merchants were the great men of the earth. Isa. 23: 8.
- 18: 23. By thy sorceries were all nations deceived. Isa. 47: 9.
- 18: 24. In her was found the blood of all that were slain upon the earth. Jer. 51: 49.
- 19: 1, 3, 4, 6. Saying, Alleluia! Ps. 104: 35.
- 19: 2. Righteous are his judgments. Ps. 19: 9.
- 19: 2. He hath avenged the blood of his servants. Deut. 32: 43.
- 19: 3. Her smoke rose up for ever. Isa. 34: 10.
- 19: 4. That sat on the throne. Isa. 6: 1; Ps. 47: 8.
- 19: 5. Praise our God, all ye his servants. Ps. 134: 1.
- 19: 5. And ye that fear him, both small and great. Ps. 22: 23, etc.
- 19: 6. Voice of a great multitude. Dan. 10: 6.
- 19: 6. Voice of many waters. Ezek. 1: 24; 43: 2.
- 19: 6. The Lord God omnipotent reigneth. Ps. 93: 1; 99: 1.
- 19: 6, 7. Let us be glad and rejoice. Cf. Ps. 97: 1.
- 19: 11. I saw heaven opened. Ezek. 1: 1.
- 19: 11. In righteousness he doth judge. Ps. 96: 13.
- 19: 12. His eyes were as a flame of fire. Dan. 10: 6.
- 19: 15. Out of his mouth a sharp sword. Isa. 11: 4.
- 19: 15. Shall smite the nations and rule them with a rod of iron. Ps. 2: 8, 9.
- 19: 15. He treadeth the wine-press. Joel 3: 13.
- 19: 15. Of Almighty God. Amos 4: 13 (LXX.).
- 19: 16. King of kings, and Lord of lords. Deut. 10: 17; Dan. 2: 47.
- 19: 17. Saying to all the fowls that fly, Come, etc. Ezek. 39: 19, 20.
- 19: 19. The kings of the earth gathered. Ps. 2: 2.
- 19: 20. Burning with brimstone. Gen. 19: 24; Isa. 30: 33.

**The Revelation.**

- 19:21. All the fowls were filled with their flesh. Ezek. 39:20.
- 20: 2. That old serpent. Gen. 3:1.
- 20: 2. The Devil and Satan. Zech. 3:1, 2.
- 20: 4. I saw thrones, and they sat upon them, and judgment was given. Dan. 7:9, 22.
- 20: 6. Priests of God. Isa. 61:6.
- 20: 8. Which are in the four quarters of the earth, Gog and Magog. Ezek. 7:2 and Ezek. 38:2.
- 20: 9. On the breadth of the earth. Hab. 1:6.
- 20: 9. The beloved city. Jer. 11:15; 12:7.
- 20: 9. Fire came down from heaven and consumed. II. Ki. 1:10.
- 20:10. Fire and brimstone. Gen. 19:24; Ezek. 38:22.
- 20:11. I saw a throne, and him that sat. Isa. 6:1; Dan. 7:9.
- 20:11. From whose face the earth... fled away. Ps. 114:3, 7.
- 20:11. No place for them. Dan. 2:35.
- 20:12. The books were opened. Dan. 7:10.
- 20:12. The book of life. Ps. 69:28.
- 20:15. Whosoever was not found written in the book. Dan. 12:1; Ps. 69:28. Cf. Isa. 4:3.
- 21: 1. A new heaven and a new earth. Isa. 65:17; 66:22.
- 21: 2. The holy city,... Jerusalem. Isa. 52:1.
- 21: 2. As a bride adorned. Isa. 61:10.
- 21: 3. The tabernacle of God is with men, and he shall dwell with them, etc. Ezek. 37:27. Cf. Zech. 2:10.
- 21: 4. God shall wipe away all tears from their eyes. Isa. 25:8; Jer. 31:16.
- 21: 4. No more sorrow or crying. Isa. 65:19, 17.
- 21: 5. Sat upon the throne. Isa. 6:1; Ps. 47:8.
- 21: 5. Behold, I make all things new. Isa. 43:19.
- 21: 6. I will give unto him that is athirst, etc. Isa. 55:1; Zech. 14:8.
- 21: 7. I will be his God, etc. II. Sam. 7:14; Ps. 89:26.
- 21: 8. Burneth with fire and brimstone. Gen. 19:24; Isa. 30:33.
- 21: 9. The seven plagues. Lev. 26:21.
- 21:10. He carried me away... to a mountain, Ezek. 40:2.
- 21:10. The holy city Jerusalem. Isa. 52:1.
- 21:11. Having the glory of God. Isa. 58:8; 60:1, 2, 19.
- 21:12. Had... gates... and names... the twelve tribes, etc. Ezek. 48:31-34 (Heb.).

**The Revelation.**

- 21:13. *On this verse* cf. Ezek. 48:31-34.
- 21:15. A reed to measure. Ezek. 40:3, 5.
- 21:16. Lieth four-square. Ezek. 43:16.
- 21:17. And he measured the wall. Ezek. 41:5.
- 21:18, 19. The building of the wall of it was of jasper. Cf. Isa. 54:11, 12.
- 21:22. The Lord God Almighty. Amos 4:13 (LXX.).
- 21:23. No need of the sun or the moon. Isa. 60:19.
- 21:23. The glory of the Lord doth lighten it. Isa. 60:1, 2, 19.
- 21:24. Nations shall walk in its light. Isa. 60:2.
- 21:24. The kings of the earth shall bring their glory, etc. Isa. 60:10, 11.
- 21:25. The gates shall not be shut. Isa. 60:11.
- 21:27. There shall enter into it nothing that defileth. Isa. 52:1.
- 21:27. Which are written in the book of life. Dan. 12:1; Ps. 69:28.
- 22: 1. A river of water of life proceeding, etc. Zech. 14:8. Cf. Ezek. 47:1.
- 22: 2. On either side the river the tree of life. Gen. 2:9, 10; 3:22; Ezek. 47:7, 12.
- 22: 2. Fruit every month. Ezek. 47:12.
- 22: 3. There shall be no more curse. Zech. 14:11.
- 22: 4. They shall see his face. Ps. 17:15.
- 22: 5. They need no light of the sun, for the Lord God shall lighten them. Isa. 60:19.
- 22: 5. They shall reign for ever. Dan. 7:18.
- 22: 6. Things which must shortly be done. Dan. 2:28.
- 22: 7. Behold, I come quickly. Isa. 40:10.
- 22:10. Seal not the sayings. Dan. 12:4.
- 22:12. *See v. 7.* My reward is with me. Isa. 40:10.
- 22:12. To give every man according as his work shall be. Ps. 28:4; 62:12; Jer. 17:10.
- 22:13. The first and the last. Isa. 41:6; 48:12.
- 22:14. Blessed are they that wash their robes. Gen. 49:11.
- 22:14. That they may have right to the tree of life. Gen. 2:9; 3:22.
- 22:16. Root and offspring of David. Isa. 11:10.
- 22:17. Let him that is athirst come. Isa. 55:1; Zech. 14:8.
- 22:18. If any man shall add unto these things. Deut. 4:2; 12:32; 29:20.
- 22:19. God shall take away his part from the tree of life [marginal reading, A. V.]. Gen. 2:9; 3:22.

<sup>1</sup> This is the reading of the two oldest MSS.

## REFERENCES TO THE OLD TESTAMENT HISTORIES IN THE NEW TESTAMENT.

BY REV. WILLIAM HEBER WRIGHT, M.A., WITH THE EDITOR.

### I. THE PENTATEUCH.

**1. Genesis.**—The creation generally, Gen. 1—see Acts 14:15; II. Pet. 3:4, 5. Creation out of nothing, Heb. 11:3; of light, I. Cor. 4:6; of man and woman in God's image and from dust, I. Cor. 11:7-12; 15:45-47. God's rest, Gen. 2—see Heb. 4:4; cf. Mark 2:27, 28. Garden of Eden, Rev. 2:7; 22:1, 2. Tree of life, Rev. 2:7; 22:2, 14. Man first formed, then woman, I. Tim. 2:13; I. Cor. 11:9. Woman out of man, I. Cor. 11:8. Creation subject to man, Heb. 1:8. Institution of marriage, Matt. 19:4-6; I. Cor. 6:16. Temptation of the serpent, Gen. 3—see John 8:44; II. Cor. 11:3; II. Cor. 2:11; I. John 3:8; Rev. 12:9; cf. 20:2. Adam tempted by Eve, I. Tim. 2:14. Sin and consequences, Rom. 5:12-19; I. Cor. 15:22; Heb. 9:27. Creation cursed for man's sake, Rom. 8:22. Struggle between good and evil, I. John 3:8, 10; and victory of good, Rom. 16:20; II. Tim. 1:10; Heb. 2:14, 15. Abel's faith, Gen. 4—see Heb. 11:4. Murdered by Cain, I. John 8:12; cf. John 8:

44; Jude 11. Blood of Abel, Matt. 23:35; Luke 11:51; Heb. 12:24. Like begets like, Gen. 5:1—see John 3:6. Enoch's life and translation, Gen. 5:21-24—see Jude 14, 15; Heb. 11:5. Story of Noah, Gen. 6 ff.—see II. Pet. 2:5. Preparation of the ark, Heb. 11:7; I. Pet. 3:20. The flood, Gen. 7-9—see Matt. 24:37-39; Luke 17:26, 27; I. Pet. 3:20; II. Pet. 2:5; 3:6. History of Abraham, Gen. 12 ff.—see Acts 7:2 ff.; Rom. 4:3 ff. Promise to Abraham, Luke 1:73; Acts 3:25, 26; Gal. 3:8. His sojourn in Canaan, Acts 7:4; Heb. 11:8-10. Promise of the land, Acts 7:5. Melchizedek and Abraham, Gen. 14—see Heb. 7. Abraham's seed as the stars, Gen. 15:5—see Heb. 11:12; Rom. 4:3 ff. Abraham's faith (v. 6)—see Rom. 4:3, 9, 18-22; Gal. 3:6; Jas. 2:23. Bondage of his seed (v. 13), Luke 1:72-75; Acts 7:6, 7. Abraham and Hagar, Gen. 16—see Gal. 4:24. Father of many nations, Gen. 17:5—see Rom. 4:16, 17. Circumcision (v. 10), Rom. 4:11, 12. Abraham and the angels, Gen. 18:2-5—see Heb. 13:2. Sarah calls him "lord" (v. 12)—see I. Pet. 3:6. Sodom



and Gomorrah—Lot, Gen. 19—see Matt. 10: 15; 11: 24; Mark 6: 11; Luke 10: 12; 17: 28, 29; Rom. 9: 29; II. Pet. 2: 6-8; Jude 7; cf. Rev. 11: 8. Lot's wife (v. 26)—see Luke 17: 32. Birth of Isaac, Gen. 21—see Gal. 4: 23, 28. Sarah's faith (v. 2), Heb. 11: 11. Isaac's circumcision (v. 4), Acts 7: 8. Ishmael mocking (v. 9), Gal. 4: 29. Bondwoman cast out, Gal. 4: 30. Offering up of Isaac, Gen. 22: 10—see Heb. 11: 17-19; Jas. 2: 21-24. Promise "by oath" (v. 17)—see Luke 1: 72-75; Heb. 6: 13, 14. "Thy seed" (v. 18)—see Acts 3: 25; Gal. 3: 16, 17. Jacob and Esau, Rom. 9: 7 ff. Esau and his birthright, Gen. 25: 34—see Heb. 12: 16. Esau's sorrow, Gen. 27: 34—see Heb. 12: 17. Isaac and "things to come" (vs. 34-40)—see Heb. 11: 20. Jacob's dream, Gen. 28: 12—see John 1: 51. Jacob's history, Gen. 37—see Acts 7: 8 ff.; Heb. 11: 9. Joseph and his brethren (v. 28), Acts 7: 9 ff. Jacob blessing Joseph's sons, Gen. 48: 20—see Heb. 11: 21. The "lion's whelp," Gen. 49: 9—see Rev. 5: 5. "The royal tribe" (v. 10)—see Heb. 7: 14. Joseph's bones, Gen. 50: 25—see Heb. 11: 22.

**2. Exodus.**—Israel in Egypt, Ex. 1—see Acts 7: 15 ff. Story of Moses, Ex. 2—see Acts 7: 20 ff.; Heb. 11: 23 ff. Burning bush, Ex. 3—see Luke 20: 37; Acts 7: 30. Magicians of Egypt—Moses, Ex. 7: 11—see II. Tim. 3: 8. Pharaoh's obstinacy, Ex. 9 ff.—see Rom. 9: 17. The Passover and the first-born, Ex. 12—see Heb. 11: 28. Putting away of heaven (v. 15)—see I. Cor. 5: 7. The exodus (vs. 37-51)—see Acts 7: 36; 13: 17; Jude 5. Pillar of cloud, Ex. 13: 21—see I. Cor. 10: 1. Passage of the Red Sea, Ex. 14: 22—see Acts 7: 36; I. Cor. 10: 1, 2; Heb. 11: 29. Song of victory, Ex. 15—see Rev. 15: 3. Manna in wilderness, Ex. 16: 15—see John 6: 31, 32; I. Cor. 10: 3. Gathering of manna—see II. Cor. 8: 15. Pot of manna (vs. 33, 34)—see Heb. 9: 4. Smitten rock, Ex. 17—see I. Cor. 10: 4. Giving of law on Sinai, Ex. 19, 20—see Acts 7: 38 ff.; Gal. 3: 19; 4: 24, 25; Heb. 12: 18, 21. Mount not to be touched, Ex. 19: 12—see Heb. 12: 20. Sprinkling of the people, Ex. 24: 8—see Heb. 9: 18-20. Ark and mercy seat, Ex. 25: 10-16—see Heb. 9: 4, 5. Table, showbread, and candlestick (vs. 23-31), Heb. 9: 2. Tabernacle, Ex. 26: 30—see Acts 7: 44; Heb. 8: 5; 9: 2, 7. The veil (vs. 31-33)—see Matt. 27: 51; Mark 15: 38; Heb. 6: 19; 9: 3. Most holy place (v. 33)—see Heb. 9: 7, 8; 10: 19. Daily offering, Ex. 29: 38—see Heb. 10: 11. Golden altar, Ex. 30: 1-3—see Heb. 9: 4 (see marg. R.V.); Rev. 8: 3, 4. Golden calf, Ex. 32: 4-6—see Acts 7: 40; I. Cor. 10: 7. Tables of stone (v. 16)—see II. Cor. 3: 3; Heb. 9: 4. Veil on Moses' face, Ex. 34: 33—see II. Cor. 3: 13.

**3. Leviticus.**—Circumcision, Lev. 12: 3—see John 7: 22. Purification of women, Lev. 12: 6—see Luke 2: 22-24. Law of leprosy, Lev. 14: 2 ff.—see Matt. 8: 4; Luke 17: 14. Day of atonement, Lev. 16—see Heb. 9: 7. Adulteress to be stoned, Lev. 20: 10—see John 8: 5. Showbread for priests, Lev. 24: 5, 9—see Matt. 12: 4.

**4. Numbers.**—Oath of exclusion, Num. 14: 23—see Heb. 3: 11; "Breach of promise" (v. 29), see Heb. 3: 16, 17; 4: 1; Jude 5. The forty years (v. 33), see Acts 7: 36, 42; 13: 18; Heb. 3: 9. Rebellion of Korah, Num. 16: 32, 33—see Jude 11. Aaron's rod, Num. 17: 2, 4, 10—see Heb. 9: 4. Fiery serpents, Num. 21: 6—see I. Cor. 10: 9. Serpent of brass (v. 8), see John 3: 14. The story of Balaam,

Num. 22—see Jude 11; II. Pet. 2: 16; Rev. 2: 14. Rebellions of Israel, Num. 25: 1-9—see I. Cor. 10: 1-10.

**5. Deuteronomy.**—Expulsion of Canaanites, Deut. 7: 1—see Acts 13: 19. Prophet like Moses, Deut. 18: 15, 18, 19—see Acts 7: 37. Law about oxen, Deut. 25: 4—see I. Cor. 9: 9; I. Tim. 5: 18. Divorce, Deut. 24: 1—see Matt. 19: 7; Mark 10: 4, etc. Two witnesses, Deut. 19: 15—see II. Cor. 13: 1. Body of Moses, Deut. 34: 6—see Jude 9 (also Zech. 5).

## II.—THE HISTORICAL BOOKS.

**Joshua.**—God's promise never to forsake Joshua, see Heb. 13: 5. Rahab and spies, Josh. 2—see Heb. 11: 31; Jas. 2: 25. Walls of Jericho, Josh. 6: 20—see Heb. 11: 30. Tabernacle at Shiloh, Josh. 18: 1—see Acts 7: 45. Division of land (v. 10), see Acts 13: 19. Removal of Joseph's bones, Josh. 24: 32—see Heb. 11: 22.

**Judges.**—Rule of the judges, Judg. 2: 16—see Acts 13: 20. Gideon, Judg. 6-8; Barak, Judg. 4; Samson, Judg. 14, 15; Jephthah, Judg. 11—see Heb. 11: 32.

**I. Samuel.**—Samuel, I. Sam. 3: 20—see Acts 13: 20; Heb. 11: 32. People ask a king, I. Sam. 8: 5—see Acts 13: 21. Saul, I. Sam. 10: 21—see Acts 13: 21, 22. David, I. Sam. 13: 14—see Acts 7: 46; 13: 22. David and the showbread, I. Sam. 21: 6—see Matt. 12: 3, 4.

**II. Samuel.**—David's exploits, II. Sam.—see Heb. 11: 32. David's seed, II. Sam. 7: 12—see Acts 13: 23. Successors of David, Matt. 1: 6 ff.; Luke 3: 23 ff. David and the temple, II. Sam. 7: 2, 3—see Acts 7: 46.

**I. Kings.**—Solomon, I. Ki. 6—see Acts 7: 47. Queen of Sheba, I. Ki. 10: 1—see Matt. 12: 42; Luke 11: 31. Jezebel, I. Ki. 16: 31-33—see Rev. 2: 20. Elijah and the drought, I. Ki. 17: 1—see Luke 4: 25; Jas. 5: 17, 18. Widow of Zarephath (v. 9), Luke 4: 26. Raising of the widow's son (v. 23), see Heb. 11: 35. Elijah's intercession, I. Ki. 19: 14—see Rom. 11: 3. Seven thousand faithful (v. 18), see Rom. 11: 4.

**II. Kings.**—The Shunammite's son, II. Ki. 4: 34—see Heb. 11: 35. Naaman and Elisha, II. Ki. 5—see Luke 4: 27. Star worship, II. Ki. 17: 16; 23: 4, 5—see Acts 7: 42. Exile to Babylon, II. Ki. 24: 15—see Matt. 1: 11; Acts 7: 43.

**I. Chronicles.**—See the genealogies in Matt. 1 and Luke 3.

**II. Chronicles.**—The murder of Zechariah, II. Chr. 24: 20, 21—see Matt. 23: 35; Luke 11: 51.

**Ezra.**—See references in Matt. 1: 12 and Luke 3: 27 to Zerubbabel (Zorobabel) and Shealtiel (Sathiel).

## III.—HISTORIES IN OTHER BOOKS.

**Job.**—Patience of Job, Job 1: 22—see Jas. 5: 11. **Daniel.**—Daniel's three friends, Dan. 3: 27—see Heb. 11: 34. Daniel and lions, Dan. 6: 22—see Heb. 11: 33. Daniel the prophet, see Matt. 24: 15; Mark 13: 14.

**Jonah.**—Jonah in the fish, Jon. 1: 17—see Matt. 12: 40; 16: 4. Mission to Nineveh, Jon. 3: 4—see Luke 11: 30.

BOOK OF REFERENCE: *Toy's Quotations in the New Testament.* For the references to the Psalms and Prophets see preceding articles.

## PARABLES AND MIRACLES OF THE BIBLE.

By REV. C. H. H. WRIGHT, D.D., PH.D.

### I. OLD TESTAMENT.

#### 1. PARABLES.

The trees making a king, addressed by Jotham to the men of Shechem, - - - - - Judg. 9: 7-15.

The riddle put forth by Samson to his marriage guests, - - - Judg. 14: 14.

The poor man's ewe lamb, told by Nathan to David, - - - II. Sa. 12: 1-6.

Parable of the woman of Tekoah and her two sons, - - - II. Sa. 14: 6-11.

The escaped prisoner, addressed to Ahab by the unknown prophet, I. Ki. 20: 35-40.  
The vision of Micaiah, told by him to Ahab, - - - I. Ki. 22: 19-23.  
The thistle and cedar, addressed by Jehoshaphat to Amaziah, - - II. Ki. 14: 9.  
The drunkard, addressed to the people of Israel, - - - Prov. 23: 29-35.  
The sluggard and his vineyard, to the people of Israel, - - - Prov. 24: 30-34.  
The unfruitful vineyard, to the people of Israel, - - - Isa. 5: 1-6.  
The plowman, or good out of evil, to the people of Israel, - - - Isa. 28: 23-29.  
The great eagles and the vine, - - - Ezek. 17: 3-10.  
The lion's whelps, - - - Ezek. 19: 2-9.  
The two harlots, addressed to the people of Israel, - - - Ezek. 23.  
The boiling pot and its scum, addressed to the people of Israel, - - Ezek. 24: 3-5.  
The cedar in Lebanon, - - - Ezek. 31.  
The sea monster, - - - Ezek. 32: 1-16.  
The shepherds and the flock, - - - Ezek. 34.  
The dry bones in the valley, - - - Ezek. 37.  
The living waters, - - - Ezek. 47.  
Many others, as in Amos 7-9; Zech. 1: 7-6; and the true and the false shepherd in Zech. 11.

## 2. MIRACLES.

Destruction of Sodom and Gomorrah, - - - Gen. 19: 24.  
Lot's wife turned to a pillar of salt, - - - Gen. 19: 26.  
Birth of Isaac, - - - Gen. 21: 1-3.  
The burning bush not consumed, - - - Ex. 3: 2.  
Aaron's rod changed into a serpent, - - - Ex. 7: 10-12.  
The plagues of Egypt—  
1. The waters made blood, - - - Ex. 7: 20-25.  
2. The frogs, - - - Ex. 8: 5-14.  
3. The lice, - - - Ex. 8: 16-18.  
4. The flies, - - - Ex. 8: 20-24.  
5. The murrain, - - - Ex. 9: 3-6.  
6. The boils, - - - Ex. 9: 8-11.  
7. The thunder, hail, etc., - - - Ex. 9: 22-26.  
8. The locusts, - - - Ex. 10: 12-19.  
9. The darkness, - - - Ex. 10: 21-23.  
10. The death of the first-born, - - - Ex. 12: 29, 30.  
The Red Sea divided by east wind; Israel passes through, - - - Ex. 14: 21-31.  
The waters of Marah sweetened, - - - Ex. 15: 23-25.  
The manna sent daily—Sabbath excepted, - - - Ex. 16: 14-35.  
The water from the smitten rock at Rephidim, - - - Ex. 17: 5-7.  
Nadab and Abihu consumed for offering "strange fire," - - - Lev. 10: 1, 2.  
Part of Israel burned for ungrateful and faithless discontent, - - - Num. 11: 1-3.  
The earth swallows Korah, etc., fire and plague follow, - - - Num. 16: 32 ff.  
Aaron's rod budding, - - - Num. 17: 1 ff.  
Water from the rock smitten twice at Meribah, - - - Num. 20: 7-11.  
The brazen serpent; Israel healed, - - - Num. 21: 8, 9.  
The river Jordan stopped; Israel crosses dryshod, - - - Josh. 3: 14-17.  
The walls of Jericho fall down, - - - Josh. 6: 6-20.  
Sun and moon stayed (?); hail-storm in aid of Israel, - - - Josh. 10: 11-14.  
Strength of Samson, - - - Judg. 14-16.  
The water flows from the hollow place, "in Lehi" (Heb.), - - - Judg. 15: 19.  
Dagon falls twice before the ark; emerods on Philistines, - - - I. Sa. 5: 1-12.  
The men of Beth-shemesh smitten for looking into the ark, - - - I. Sa. 6: 19.  
A thunderstorm causes a panic in the Philistines' army, - - - I. Sa. 7: 10-12.  
The thunder and rain in harvest, - - - I. Sa. 12: 17, 18.  
The sound in the mulberry trees; i.e., God goeth before, - - - II. Sa. 5: 23-25.  
Uzzah struck dead for touching the ark, - - - II. Sa. 6: 7.

Jeroboam's hand withered and his new altar destroyed, - - - I. Ki. 13: 4-6.  
The widow of Zarephath's meal and oil increased by Elijah, - - I. Ki. 17: 14-16.  
The widow's son raised from death, - I. Ki. 17: 17-24.  
Drought, fire from heaven, and rain at the prayer of Elijah; Elijah wondrously fed, - - - I. Ki. 17-19.  
Wall of Aphek falls upon thousands of Syrians, - - - I. Ki. 20: 30.  
Ahaziah's captains and men consumed by fire, - - - II. Ki. 1: 10-12.  
The river Jordan divided by Elijah and Elisha successively, - - - II. Ki. 2: 7, 8.  
Elijah translated to heaven, - - - II. Ki. 2: 11.  
The waters of Jericho healed with salt, - - - II. Ki. 2: 21, 22.  
Bears destroy forty-two mocking "young men" (Heb.), - - - II. Ki. 2: 24.  
Water for Jehoshaphat and the allied army, - - - II. Ki. 3: 16-20.  
The widow's oil multiplied, - - - II. Ki. 4: 2-7.  
The gift of a son to the Shunammite, and the raising afterwards of that son from the dead, - - - II. Ki. 4: 14-37.  
The deadly pottage cured with meal, - - - II. Ki. 4: 38-41.  
The hundred men fed with twenty loaves, - - - II. Ki. 4: 42-44.  
Naaman cured of leprosy, and the disease transferred to Gehazi, - II. Ki. 5: 10-27.  
The iron ax-head made to swim, - - II. Ki. 6: 5-7.  
The Syrian army smitten with blindness, and cured, - - - II. Ki. 6: 18-20.  
Elisha's bones revive the dead, - - - II. Ki. 13: 21.  
Sennacherib's army destroyed by a blast, - - - II. Ki. 19: 35.  
The shadow of the sun goes back ten degrees on the sun-dial of Abaz, - - - II. Ki. 20: 9-11.  
Uzziah struck with leprosy, - - - II. Chr. 26: 16-18.  
Shadrach, Meshach, and Abednego delivered from the furnace, - - - Dan. 3: 19-27.  
Daniel saved in the den of lions, - - Dan. 6: 16-23.  
Deliverance of Jonah, - - - Jon. 2: 1-10.

## II. NEW TESTAMENT.

### 1. PARABLES OF OUR LORD.

#### (1) *Peculiar to St. Matthew.*

The tares, - - - - - Matt. 13: 24-30.  
The hidden treasure, - - - - - Matt. 13: 44.  
The pearl of great price, - - - - Matt. 13: 45, 46.  
The drag net, - - - - - Matt. 13: 47.  
The unmerciful servant, - - - - Matt. 18: 23-34.  
Laborers in the vineyard, - - - - Matt. 20: 1-17.  
The father and two sons, - - - - Matt. 21: 28-32.  
The marriage of the king's son, - - Matt. 22: 1-14.  
The ten virgins, - - - - - Matt. 25: 1-13.  
The talents, - - - - - Matt. 25: 14-30.  
The sheep and goats, - - - - - Matt. 25: 31-46.

#### (2) *Peculiar to St. Mark.*

Growth of seed, - - - - - Mk. 4: 26-29.  
The household watching, - - - - Mk. 13: 34-36.

#### (3) *Peculiar to St. Luke.*

The two debtors, - - - - - Lk. 7: 36-50.  
The good Samaritan, - - - - - Lk. 10: 25-37.  
The friend at midnight, - - - - Lk. 11: 5-8.  
The rich fool, - - - - - Lk. 12: 16-21.  
The servants watching, - - - - Lk. 12: 35-40.  
The steward on trial, - - - - Lk. 12: 42-48.  
The barren fig-tree, - - - - Lk. 13: 6-9.  
The great supper, - - - - - Lk. 14: 16-24.  
The fowler and the warring king, - Lk. 14: 28-33.  
The lost piece of money, - - - - Lk. 15: 8-10.  
The prodigal son and his elder brother, - - - - - Lk. 15: 11-32.  
The unjust steward, or dishonest land agent, - - - - - Lk. 16: 1-13.



The rich man and Lazarus, - - Lk. 16: 19-31.  
 The master and servant, - - Lk. 17: 7-10.  
 The importunate widow, - - Lk. 18: 1-8.  
 The Pharisee and the publican, - Lk. 18: 9-14.  
 The pounds, - - - - Lk. 19: 12-27.

(4) *Peculiar to St. John.*

The bread of life, - - - John 6.  
 The shepherd and the sheep, - John 10.  
 The vine and the branches, - - John 15.

(5) *Common to Matthew and Luke.*

House built on rock and  
 on sand, - - - Matt. 7: 24; Lk. 6: 48.  
 The heaven, - - - Matt. 13: 33; Lk. 13: 20.  
 The lost sheep, - - - Matt. 18: 12; Lk. 15.

(6) *Common to Matthew, Mark, and Luke.*

The candle under a  
 bushel, - - - Matt. 5; Mk. 4; Lk. 8.  
 The new cloth on old  
 garment, - - - Matt. 9; Mk. 2; Lk. 5.  
 New wine and old bottles, - - Matt. 9; Mk. 2; Lk. 5.  
 The sower, - - - Matt. 13; Mk. 4; Lk. 8.  
 The mustard seed, - - Matt. 13: 31, 32; Mk. 4:  
 31, 32; Lk. 13: 18, 19.  
 The vineyard and hus-  
 bandmen, - - - Matt. 21; Mk. 12; Lk. 20.  
 Young leaves of the fig-  
 tree, - - - Matt. 24; Mk. 13; Lk. 21.

## 2. MIRACLES OF OUR LORD.

(1) *Peculiar to St. Matthew.*

Two blind men cured, - - - Matt. 9: 27-31.  
 Dumb spirit cast out, - - - Matt. 9: 32, 33.  
 Tribute money provided, - - Matt. 17: 24-27.

(2) *Peculiar to St. Mark.*

Deaf and dumb man cured, - - Mk. 7: 31-37.  
 Blind man cured, - - - Mk. 8: 22-26.

(3) *Peculiar to St. Luke.*

Jesus passes through crowd at  
 Nazareth, - - - Lk. 4: 28-30.  
 Draught of fishes, - - - Lk. 5: 1-11.  
 Widow's son raised to life at Nain, Lk. 7: 11-17.  
 Woman's infirmity cured, - - Lk. 13: 11-17.  
 Dropsy cured, - - - Lk. 14: 1-6.  
 Ten lepers cleansed, - - - Lk. 17: 11-19.  
 The ear of Malchus healed, - Lk. 22: 50, 51.

(4) *Peculiar to St. John.*

Water made wine at Cana, - - John 2: 1-11.  
 Nobleman's son cured of fever, - John 4: 46-54.  
 Impotent man cured at Jerusalem, John 5: 1-9.  
 Jesus passes through crowd in the  
 temple, - - - John 8: 59.  
 Man born blind cured at Jerusa-  
 lem, - - - John 9: 1-7.  
 Lazarus raised from the dead at  
 Bethany, - - - John 11: 38-44.  
 Falling backward of the soldiers, John 18: 5, 6.  
 Draught of 153 fishes, - - - John 21: 1-14.

(5) *Common to Matthew and Mark.*

Syrophenician's daugh-  
 ter cured, - - - Matt. 15: 28; Mk. 7: 24.  
 The four thousand fed, - - - Matt. 15: 32; Mk. 8: 1.  
 The fig-tree blasted, - - - Matt. 21: 19; Mk. 11: 13.

(6) *Common to Matthew and Luke.*

Centurion's palsied serv-  
 ant cured, - - - Matt. 8: 5; Lk. 7: 1.  
 Blind and dumb demo-  
 niac cured, - - - Matt. 12: 22; Lk. 11: 14.

(7) *Common to Mark and Luke.*

Demoniac in synagogue  
 cured, - - - Mk. 1: 23; Lk. 4: 33.

(8) *Common to Matthew, Mark, and Luke.*

Peter's mother-in-law  
 cured, - - - Matt. 8: 14; Mk. 1: 30; Lk. 4: 38.

The tempest stilled, - - - Matt. 8: 23; Mk. 4: 37; Lk. 8: 22.  
 The demoniacs cured, - - - Matt. 8: 28; Mk. 5: 1; Lk. 8: 26.  
 The leper cured, Matt. 8: 2; Mk. 1: 40; Lk. 5: 12.  
 The daughter of Jairus  
 raised to life, Matt. 9: 23; Mk. 5: 23; Lk. 8: 41.  
 Woman's issue of blood  
 cured, - - - Matt. 9: 20; Mk. 5: 25; Lk. 8: 43.  
 A paralytic cured, - - - Matt. 9: 2; Mk. 2: 3; Lk. 5: 18.

Man's withered hand  
 cured, - - - Matt. 12: 10; Mk. 3: 1; Lk. 6: 6.  
 Devil cast out of boy, - - - Matt. 17: 14; Mk. 9: 14; Lk. 9: 37.  
 Blind men cured, - - - Matt. 20: 30; Mk. 10: 46; Lk. 18: 35.

(9) *Common to Matthew, Mark, and John.*

Christ walks on the sea, - - - Matt. 14: 25; Mk. 6: 48; John 6: 19.

(10) *Common to All the Evangelists.*

The five thousand fed, - - - Matt. 14: 15; Mk. 6: 30; Lk. 9: 10;  
 John 6: 1-14.

## 3. MIRACLES RECORDED IN THE ACTS OF THE APOSTLES.

The outpouring of the  
 Holy Spirit, with the  
 accompanying signs, - Acts 2.  
 The gift of tongues, - - Acts 2: 4-11; 10: 44-46.  
 Lame man at Beautiful  
 Gate of the temple, - Acts 3.  
 Death of Ananias and  
 Sapphira, - - - Acts 5.  
 Healing of sick in streets  
 by Peter, etc., - - Acts 5: 15, 16.  
 Prison opened for apos-  
 tles by angels, - - Acts 5: 19; 12: 7-11.  
 Stephen's dying vision of  
 Christ, - - - Acts 7: 55, 56.  
 Unclean spirits cast out  
 by Philip, - - - Acts 8: 6, 7.  
 Christ's appearance to  
 Saul on his way to  
 Damascus, - - - Acts 9: 3 ff.; 22: 6 ff.;  
 26: 13-19.  
 Saul's recovery of his  
 sight, - - - Acts 9: 17, 18; 22: 12, 13.  
 Eneas healed of palsy by  
 Peter, - - - Acts 9: 33, 34.  
 Raising of Dorcas to life  
 by Peter, - - - Acts 9: 40.  
 Vision of Cornelius, - - Acts 10: 3, 4, 30-32.  
 Vision of Peter, - - - Acts 10 and 11.  
 Peter miraculously re-  
 leased from prison, - - Acts 12: 7-11.  
 Elymas stricken with  
 blindness by Paul, - - Acts 13: 11.  
 Healing of cripple at Lys-  
 tra, - - - Acts 14: 8-18.  
 Vision of "man of Mace-  
 donia" seen by Paul, - Acts 16: 9.  
 Spirit of divination cast  
 out of a damsel by  
 Paul, - - - Acts 16: 16-18.  
 Earthquake at Philippi, - Acts 16: 25, 26.  
 Special miracles wrought  
 by Paul at Ephesus, - Acts 19: 11, 12.  
 Evil spirit puts to flight  
 Sceva's sons, - - - Acts 19: 13-16.  
 Raising of Eutychus to  
 life by Paul, - - - Acts 20: 9-12.  
 Prophecies of Agabus, - - Acts 11: 28; 21: 11.  
 Appearances of Christ to  
 Paul, - - - Acts 9: 3 ff.; 22: 17-21;  
 23: 11; 27: 23, 24.  
 Paul unharmed by bite of  
 viper, - - - Acts 28: 3-5.  
 Paul heals Publius' fa-  
 ther and other sick at  
 Melita, - - - Acts 28: 8, 9.

## 4. MIRACLES REFERRED TO IN THE EPISTLES AND REVELATION.

|                                                                |                                                                              |
|----------------------------------------------------------------|------------------------------------------------------------------------------|
| Miracles wrought by Paul and others, - - -                     | Rom. 15: 18, 19; I. Cor. 12: 9, 10, 28-31; 14: 18; Gal. 3: 5; I. Tim. 1: 20. |
| Miracle of tongues, -                                          | I. Cor. 14: 27-33.                                                           |
| Appearances of Christ after his resurrection, I. Cor. 15: 4-8. |                                                                              |
| Visions and revelations of Paul, - - -                         | II. Cor. 12: 1-5, with 12.                                                   |

"Powers of the world to come" (i.e., of gospel times), - - - Heb. 2: 4; 6: 5.

The visions of John in Patmos, - - - Rev. 1: 10; 4 to end of book.

BOOKS OF REFERENCE: Trench on the *Parables and Miracles*; Thompson's *Christian Miracles*; Burton's *Christ's Acted Parables*; Thomson's *The Parables and Their Home*; Taylor's *Parables and Miracles of Our Saviour*; Arnot's *Parables of Our Lord*; Laidlaw's *The Miracles of Our Lord*; George MacDonald's *Miracles of Our Lord*; Goebel's *Parables of Jesus*.

## THE LORD'S PRAYER.

By REV. HUGH MACMILLAN, D.D., LL.D., F.R.S.E.

MATTHEW 6: 9-13; and LUKE 11: 1-13.

THE Lord's Prayer is the true model of prayer—"After this manner," etc.; "When ye pray, say," etc. It lays down the lines on which we should frame our petitions; removes the distance and ceremoniousness of our approach to God; counteracts the selfishness of our desires, and enlarges our horizon so as to comprehend the welfare of the whole world. It was given by Christ to his disciples on two different occasions: the first in connection with the Sermon on the Mount; the second after two years, when the disciples asked Jesus to teach them how to pray. It is the Ten Commandments turned into prayer, the commandments to keep God's law being converted into prayers to enable us to keep that law. There is a striking correspondence between each clause of the Lord's Prayer and one of the commandments, and the order in which they mutually occur.

It consists, first, of an invocation or mode of address to God. The word "*Our*" indicates the great change which Christ introduced into the whole conception of worship. There was no social worship in the Jewish temple. The priest went alone into the holy place, while the people stood outside. But in the Christian church the worship of God is for all the people, with one heart and one voice; and in private prayer we cannot be accepted if we come in a selfish and exclusive spirit.

Our "*Father*." The relation of God as a Father belongs to all men alike by right of creation and providence; but it is by the grace of God in conversion that we receive the spirit of adoption whereby we cry, "*Abba, Father*."

The words "*which art in heaven*" imply that as our Father is in heaven, so our desires and affections should ascend beyond earth.

The order of the petitions is very remarkable. It begins with the recognition of God's rights as Maker, Sovereign, Proprietor,—"thy name," "thy kingdom," "thy will"; and then it goes on to the recognition of man's needs—our bread, our debts, our temptations, and our deliverance. The essence of sin is the inversion of this divine order, putting the creature first and the Creator last, giving precedence to man's need over God's rights.

"*Hallowed be thy name*" teaches us that as children we are to treat with a holy love and fear the name and relation of Father in which we stand to God.

"*Thy kingdom come*" is a petition that God's reign of righteousness and peace and joy may be set up in our hearts, and that we may be enabled to extend it by our character, conduct, and work in the world around.

"*Thy will be done in earth, as it is in heaven*" shows to us that God's will is the highest ultimate good of all his creatures; that all his laws have been devised to bring about this result; and that in proportion as we obey this will is our true welfare promoted. When our will and

the Father's are absolutely one, we shall know that all things work together for our good.

"*Give us this day our daily bread*." At first sight referring to the most urgent want of man, we find that this petition is only one out of several others; not the first as the most important, not the last as the longest remembered, but enclosed among those which refer to spiritual things, to the establishment of God's kingdom and the overthrow of Satan's. If we hallow God's name and submit to his reign and seek to do his will, then we can with confidence ask him for the blessings which our natural life requires for its support and welfare. God gives us that for which we ourselves have to toil; not arbitrarily, but by wise and beneficent law; not all at once, but day by day.

"*Forgive us our debts, as we forgive our debtors*." The word "forgive," being made up of the preposition "from," means literally "allow our debts to be put away from us." The word "debt" has a very close resemblance to the word "duty"; and our debts are therefore our failures in duty. We ask God to take away from us the carelessness and indifference in which such failures originate; not to save us from our obligations or the consequences of our sin, but from our sin itself. Forgive us, not in proportion as, but *like* as, we forgive others. If we forgive others slowly, grudgingly, coldly, so shall we be treated.

"*And lead us not into temptation*." It is by temptation that we are tried and educated; yet we are justified in praying to our Father not to lead us into temptation so long as we leave, with childlike submission, to his loving will the means by which our faith is to be strengthened and our spiritual life purified and ennobled. We are not to go willingly into temptation. The temptation itself is not sin, but we fear that we may sin through it. And therefore this petition is linked along with the next, so as to make of the two one petition. Knowing God's power, we ask him to deliver us from the evil that is in the temptation, relying upon his promise that he will not suffer us to be tried above what we are able, but with every temptation will provide a way of escape. The Revised Version has the reading, "deliver us from the evil one"; but the usage of the Greek language requires that the original should be translated, not as a personal word, but as meaning moral evil in its totality.

The doxology, "*For thine is the kingdom, and the power, and the glory, for ever*," is not found in St. Luke, and is omitted in many manuscripts. But it is an appropriate ending of the Lord's Prayer, giving us good grounds of encouragement to pray, and at the same time ascribing all the praise to God. It is for his glory that all worship is carried on, therefore he will hear our prayer, and do for us exceeding abundantly above all that we can ask or think. "*Amen*."

BOOKS OF REFERENCE: Boardman's *The Model Prayer*; Gladden's *The Lord's Prayer*.



## THE SERMON ON THE MOUNT.

By REV. ALEXANDER STEWART, D.D., PRINCIPAL OF ST. MARY'S COLLEGE, UNIVERSITY OF ST. ANDREWS.

MATT. 5-7; LUKE 6: 20-49.

**1. Introductory.**—Our Lord's Sermon on the Mount has in every age commanded the admiration, not only of Christian believers, but even of skeptics and opponents of Christianity. By common consent it sets forth an ideal which "carried morality to the sublimest point attained, or even attainable, by humanity."

**2. Time and Place.**—Jesus had returned to Capernaum after his first circuit among the cities and villages of Galilee. This journey, as well as the sojourn in Capernaum by which it was preceded and followed, appears to have been marked by a series of miracles of healing which spread abroad his fame, but at the same time excited against him the suspicions and hostility of the Pharisees and of the influential classes among the Jews. It was probably this circumstance that decided him to select definitely from among his more immediate followers the twelve apostles, that they might not only have the benefit of his immediate supervision and training, but might prepare to extend his work. Leaving Capernaum, therefore, he retired to a mountain, and spent the night in prayer. In the morning he summoned his disciples, and chose the little band who were henceforth to be so closely associated with him. The multitudes, too, began to crowd around him. Then it was that, selecting some conspicuous position from which he might be seen and heard, he addressed to his disciples, and to the multitudes, this great discourse. The locality is doubtful. "The mountain" cannot have been far from Capernaum, but it has been questioned whether the phrase even indicates a particular eminence. A tradition of the Latin Church, which, however, does not go back very far, points to the Horns of Hattin, on the road from Tiberias to Nazareth. The indications of the sermon itself, in its allusions to the flowers and birds, are taken as evidence that when it was spoken summer had already begun. Andrews (*Life of Our Lord upon the Earth*; revised edition, 1892) dates it midsummer, A.D. 28.

**3. Two Accounts.**—The resemblance of the discourses reported in Matt. 5-7 and Luke 6 is so great—they coincide in so many passages, and follow so much the same general order—that only the weightiest reasons will satisfy the intelligent reader that they are not to be regarded as identical. Differences there are, both in substance and in setting, but where these cannot be directly reconciled, they may be explained by considerations drawn from the general nature and arrangement of the respective Gospels, or the special aim which the writers seem to have had before them. Andrews (*Life of Our Lord*, pp. 269, 270) gives a summary of the opinions which have been held as to the relation of the two accounts.

**4. Outline.**—The question has been raised as to whether the Sermon on the Mount is, even in St. Matthew's report of it, anything more than a collection of fragments, sayings spoken at various times and places, arranged by the evangelist, or whether it may be regarded as a more or less systematic development of one theme. We have a noble introduction and an impressive peroration; can the portions between be said to be linked together in anything like order? If so, what is the general subject? It may perhaps be granted that we have not the whole discourse, but only those portions which fascinated and impressed the hearers, and that

there are some paragraphs the connecting links between which may have been omitted, but in general the order of thought can be traced, the great theme being the *righteousness* required of those who would be members of the new kingdom.

(Ch. 5: 1-12) Christ pronounces those "blessed" (hence the name *Beatitudes*) in whom are found the various phases of this righteousness, the characteristics of the subjects of the kingdom. The central beatitude is the fourth—"Blessed are they which do hunger and thirst after righteousness." The first three dwell more upon what men should be in themselves; the last four upon what they should be in relation to others. The eighth especially emphasizes the distinction between blessedness and happiness; between the inward peace and the outward lot of those who suffer for righteousness' sake. (Vs. 13-16) Righteousness is not only to be held fast, but to be propagated; it is to exert its influence upon others. (Vs. 17-20) Contrast between the righteousness demanded by Christ and that current in the religious circles of his day. (Vs. 21-26) The spirit of worship (vs. 23, 24), as well as the dictates of prudence (vs. 25, 26), reinforces this extension of the commandment. (Vs. 27-32) The second and third examples are found in the law forbidding adultery, and in the permission of divorce. (Vs. 33-37) The fourth example deals with violations of the Third Commandment, including also a reference to the Ninth. The insincere use of the oath it condemns as profanity; the attempt to get credit for sincerity by means of it, while leaving a loophole for the evasion of its obligations, it condemns as unverity. (Vs. 38-42) The fifth example meets the temptation to turn the arrangements for securing public justice into the instrument of private vengeance. (Vs. 43-48) The sixth example is the misunderstanding of the law, which supposed that the commandment, "Love thy neighbour," was meant to limit the sphere of love, and not rather to be a stage in its gradual expansion. Here Jesus shows that the righteousness of the kingdom is limitless as the perfection of the heavenly Father.

(Ch. 6: 1) This characteristic of the true righteousness involves, it is now seen, a purification of its  *motive*  as well as of its method. Not "to be seen of men," but the approbation of "the Father which seeth in secret," is its appropriate reward. This is illustrated with respect to almsgiving (vs. 2-4), prayer (vs. 5-15), and fasting (vs. 16-18). In contrast with the false idea of prayer, a model of true prayer is given (vs. 9-13; see preceding article), and again in regard to the subject of forgiveness (vs. 14, 15) the state of the heart is made the test of true righteousness. Unlimited trust is opposed to dependence upon the outward means of living (vs. 19-21), or upon that which is in itself evil, and even to a double or alternate dependence on the higher and the lower, upon God and upon mammon (v. 24). Trust in God must be absolute, and it will be justified. The true good will come as certainly as food to the birds, which sow not, and beauty to the flowers, which spin not (vs. 25-30); only that true good must be sought first and foremost, and it consists not in food, or drink, or raiment, but in "the kingdom of God, and his righteousness" (vs. 31-34).

(Ch. 7) As in the series of Beatitudes, that concerning righteousness divided those which described the inner personal life of the follower of Christ from those which set forth his relation



to others, whether man or God, so this renewed mention of righteousness (ch. 6: 33) forms a turning point in the discourse. The sixth chapter had treated of the training of the believer's spirit; the seventh proceeds to describe the regulation of his outward life—righteousness in act as the other had been righteousness in principle. Here (ch. 7) the method is still from the inward to the outward—knowledge of self the key to treatment of others: charity, not censoriousness (vs. 1-5); discretion, not impulsiveness (v. 6); a right reading of the better tendencies of human nature, as on the one hand an interpretation of the mind of God in his love and wisdom, and so an encouragement to prayer, and on the other hand a key to the mind and needs of men, so leading to consideration for them (vs. 7-12). The Golden Rule (v. 12) is thus a practical guide to the righteousness which is the theme of the whole discourse, at least in its manward aspect. This only is the safe course;

the easy path is only too likely in the end to cost those dear who follow it (vs. 13, 14). He is a false prophet who teaches otherwise, and such teaching should be judged, not by its plausibility or its acceptableness, but by its results (vs. 15-20). Even sincerity cannot make wrong right, or turn falsehood into truth. A man may be self-deceived and never doubt that the easy is as safe as the difficult path, the broad way as the narrow, until the event shows his mistake (vs. 21-23). How momentous, then, the choice lying before each man! how important that he should select as the foundation of his life-building the true righteousness, which is like the rock, and not the false righteousness of scribe and Pharisee, of self-pleasing and self-deceiving men, which is like the shifting sand (vs. 24-27).

BOOKS OF REFERENCE: Trench's *The Sermon on the Mount*; Wright's *Master and Men*.

## HEBREW POETRY.

By REV. A. B. DAVIDSON, D.D., LL.D., PROFESSOR OF HEBREW, ETC.,  
NEW COLLEGE, EDINBURGH.

IN the traditional reading of the synagogue, only the three books, Psalms, Job, and Proverbs, are delivered with a special musical intonation, and provided for this purpose with a distinct accentuation in the Bible, though other books, such as the Song and Lamentations, have equal right to be called poetical, as well as many occasional pieces scattered throughout the prose parts of the Bible.

**Subjects.**—The Old Testament does not embrace all the literature of Israel—the collection contains only writings adapted for public worship, or at least for religious edification. Many sides of the popular life of ancient Israel are unrepresented in it. Poetry, accompanied by music, is the earliest form in which human feeling expresses itself. The lute and the pipe were among the first inventions of mankind (Gen. 4: 21); and a piece of poetry is perhaps the earliest writing preserved in Scripture (Gen. 4: 23). The Eastern ear is very sensitive to the influence of speech, particularly when rhythmical or assonant, and the speaker, especially when greatly moved, very readily expresses himself in impromptu verse, as Judg. 15: 16:

"With the jawbone of an ass—heaps upon heaps:  
With the jawbone of an ass—I have slain a thousand men."

(Cf. Gen. 4: 23; Judg. 14: 14; II. Sam. 3: 33.) Deeds of heroism in national warfare were celebrated in song (Ex. 15; Num. 21: 27-30; Judg. 5; I. Sam. 18: 7; II. Sam. 1: 19-27), and poetry and music enlivened the marriage and other feasts (Judg. 14: 14; Isa. 5: 12; Amos 6: 5). The harvest day (Isa. 9: 3), the treading of the wine-press (Isa. 16: 10; Judg. 9: 27), the sheep-shearing, and other joyful seasons in the domestic life of the husbandman, were all occasions of feasting, accompanied with music and song. The "capable" wife (Prov. 31: 10) and thrifty husbandry (Prov. 27: 23) have both been sung in poetry. Even the discovery of a living spring in a barren land was hailed in improvised verse, and the welling up of its waters accompanied or imitated by rhythmical strains (Num. 21: 17). The people of Israel, in its more prosperous times, lived a joyous life, and on every occasion of special gladness the emotion found living expression in poetry.

Naturally, however, in Israel it was to the service of religion that music and poetry were mostly dedicated. The sound of songs and the melody of the viol were heard in the courts of the Lord's house in northern Israel as well as in

Judah (Amos 5: 23); and the joyous bands of pilgrims came up to Jerusalem to the sound of the flute, and kept the feast with songs in the night (Isa. 30: 29). The great body of Hebrew poetry is of a religious kind, and it runs through the whole scale of devout feeling, and expresses every form of religious experience. The great collection of poetry of this kind is the Psalter; but this collection consists exclusively of hymns suitable for divine worship. A good amount of religious poetry was not embraced in it, and lies scattered throughout the pages of the Old Testament.<sup>1</sup>

**Classes.**—Of the various kinds of poetry, epic, dramatic, and lyric, and gnomic or didactic, only the last two were cultivated by the Hebrews. In Job and the Song there is dramatic movement and dialogue, a kind of plot and a *dénouement*, but no idea of a scenic representation probably ever occurred to the writer or to the readers. Even in some of the lyrical pieces, as Ps. 2; Ex. 15, speakers are occasionally introduced, showing that the poet was not without dramatic feeling. There are mythological allusions in the Old Testament (Gen. 6), but to the religious mind of Israel the distinction between God and the world was so absolute, and his supremacy over all physical forces and personal beings so immediate and complete, that the elements of epic composition were wanting.

The mind of the Hebrew was emotional, with strong feelings, his phantasy powerful, and his thinking intuitive and little sustained; hence, even historical writing is a series of separate pictures rather than a continuous, well-knit narrative, and his poetry, for the most part, consists of brief pieces in which a single feeling or an intuition finds expression. Thus the great majority of strictly poetical pieces is lyrical, and even the elevated half-poetical oratory of the prophets often rises into lyric measure (Isa. 5, 12, 47, 60; Ezek. 19). In the lyric the poet expresses his feeling because expression is delightful, or, if the feeling be painful, because it

<sup>1</sup> The principal poetical pieces, whether religious or not, dispersed through the Old Testament are these: Gen. 4: 23, 24; 27: 27-29, 39, 40; 49: 1-27; Ex. 15: 1-19, 21; Num. 10: 35, 36; 21: 14, 15, 17, 18, 27-30; 23: 7-10, 18-24; 24: 3-9, 15-24; Deut. 32: 1-43; 33: 1-29; Josh. 10: 12, 13; Judg. 5: 1-31; 9: 8-15; 14: 14, 18; 16: 23, 24; I. Sam. 2: 1-10; 18: 7; II. Sam. 1: 19-27; 3: 33, 34; 22: 1-51 (Ps. 18); 23: 1-7; I. Chr. 16: 8-36; Isa. 38: 9-20; Jon. 2: 2-9; Hab. 3: 2-19. There are also many pieces of poetry in the Prophets; *c. g.*, Isa. 5: 1-7; 12; 47, etc.



affords relief. Oftener instead of speaking to himself he speaks to God, disburdening his griefs or fears, his despondency in sickness (Ps. 6), or when forsaken (Ps. 42, 43), in the ear of God; or he utters his thankfulness (Ps. 30), his anticipations of success (Ps. 21), or of the triumph of the kingdom of the Lord (Ps. 93 *et seq.*), or his feeling of the greatness or goodness of God experienced in his history or displayed in nature (Ps. 8, 19, 104, 29, 22, 23, 116, etc.). On the other hand, the intuition or thought usually expresses itself in a *gnome*, or proverb. When the poet becomes conscious of others besides himself, both the lyric and the proverb may become didactic (Ps. 2, 15, 32, 37, 49, etc.), and this is the prevailing tone of the proverb, in which the "wise" seek to impart instruction to the young and the simple (Prov. 1: 2-7).

**Forms.**—Hebrew poetry is distinguished from prose partly by its diction, but particularly by its form. The poetical diction employs words not found, or rare, in prose, and also affects sonorous grammatical forms; *e. g.*, the fem. *athah*, and suffixes like *amo*, *emo*, *aiki*, etc. The poetical words are partly archaic, partly borrowed from other strata of language than that in classical prose. Many of them belong to the wider common stock of Semitic speech, and are found in the dialects of the neighboring peoples. In *form*, like all other poetry, the Hebrew is rhythmical; but the rhythm in Hebrew is not bound by such rigid laws as in modern, or classical, or even Arabic poetry. The ancients, as Josephus, Origen, and Jerome, found the classical meters in Hebrew, and modern scholars have been unwearied in their efforts to discover meters of some kind; but meter in the strict sense, *i. e.*, lines containing a definite number of feet, whether composed of recurrent groups of long and short syllables, or recurrent accentual beats, does not appear to exist. All that can be said is that the line or stich is usually of a certain length, less or more within certain limits, seven or eight syllables being the average. Two or more such lines make a verse. The members of a verse correspond to one another; and this parallelism in thought and consequently of rhythmical expression is the characteristic of Hebrew poetry. The *rhyme*, or final assonance, occurs occasionally (Gen. 4: 43; Ps. 8: 5; Isa. 23: 16), but is not of the essence of the verse. Assonance, or paronomasia, is greatly affected, though no fixed place in the line is assigned to it.

The parallelism of members is of various kinds, the most common being the *synonymous*, in which the second member repeats the idea of the first with some variation of language, as Ps. 114: 3:

"The sea saw it and fled,  
Jordan. and it was driven back,"

and throughout the psalm. Sometimes the parallelism is double, both halves of one member being parallel to both halves of the other, as Ps. 19: 7:

"The law of the Lord is perfect—restoring the soul;  
The testimony of the Lord is sure—making wise the simple," etc.

Another kind of parallelism is the *antithetic*, in which the two members express ideas opposed to one another. This form is common in Proverbs, particularly in chs. 10-15, but less usual in Psalms.

"Righteousness exalteth a nation,  
But sin is a reproach to any people."

—(Prov. 14: 34.)

In other kinds of parallelism the second member merely completes the idea of the first, sometimes with a reason or reflection, and sometimes with a comparison.

"Also unto thee, O Lord, belongeth mercy.  
For thou renderest to every one according to his work."

—(Ps. 62: 12.)

Each line of the parallelism is usually complete in itself, but occasionally the sense is suspended and completed only in the second line.

"Give unto the Lord, ye sons of the mighty,  
Give unto the Lord glory and strength."  
—(Ps. 29: 1.)

This climacteric parallelism appears in an amplified form in some of the Songs of Degrees (Ps. 120-134), as Ps. 121: 3, 4:

"He will not suffer thy foot to be moved:  
He that keepeth thee will not slumber.  
Behold, he that keepeth Israel  
Shall neither slumber nor sleep."

(Cf. Ps. 122: 1, 2; 124: 1, 2; Isa. 26: 5, 6.)

The *verse* usually consists of two parallel lines, as in the examples already given, but it may have one to six members. Verses of one member are rare, and usually occur at the beginning or end of a poem; the effect of the monostich is to express emphasis, or pathos, or add solemnity, as Ps. 18: 1; 23: 1; Ex. 15: 18; in the middle of a poem (Ps. 29: 7). In verses with three members (tristichs), the first two may be parallel and the third stand more alone.

{ "The kings of the earth set themselves,  
{ And the rulers take counsel together  
Against the Lord, and against his anointed."  
—(Ps. 2: 3.)

(Cf. Ps. 36: 7; 39: 5; 65: 13.) Or the first may stand apart and the last two be in parallelism.

"Arise, O Lord; save me, my God:  
{ For thou hast smitten all mine enemies upon the  
{ cheek-bone.  
{ Thou hast broken the teeth of the ungodly."  
—(Ps. 3: 7.)

(Cf. Ps. 67: 4; Job 3: 6.) Sometimes each of the three lines expresses virtually the same thought (Ps. 15: 3; 40: 10; 46: 9); or, on the other hand, the thoughts of each may be independent (Ps. 18: 35). More rarely there is a correspondence between the first and third lines (Ps. 57: 3).

In verses with four members, one and two usually correspond, and three and four.

"How should one chase a thousand,  
And two put ten thousand to flight,  
Unless their Rock had sold them,  
And the Lord had delivered them up?"  
—(Deut. 32: 30.)

(Cf. vs. 10, 21, 22, 25, 32, 38; Ps. 39: 12.) Occasionally one and three correspond and two and four, as Ps. 40: 14; 55: 21. Sometimes the tetrastich has a double parallelism, one and two as well as three and four being parallel, while one and three and two and four are also related.

"Fear not, for thou shalt not be ashamed,  
Be not abashed, for thou shalt not bear reproach;  
For thou shalt forget the shame of thy youth,  
And the reproach of thy widowhood shall thou remember no more."  
—(Isa. 54: 4.)

Or the antithesis may be between one and four, two and three.

"For ye shall not go out in haste,  
Neither shall ye go out by flight;  
For the Lord will go before you,  
And the God of Israel will be your rearward."  
—(Isa. 52: 12.)

Verses with five members are less common (cf. Deut. 32: 14, 39; Ps. 39: 12). Those with six lines are also uncommon, and, naturally, often fall into three pairs (Num. 24: 17; Hab. 3: 17).

While ordinarily it is the lines in a verse, be they two or more, that are rhythmically coordinated to one another, in one case the words in the single member or line itself are related to one another in a peculiar rhythm. This is the *kinah*, or *elegy*, in which the line is divided into two parts by a cesura, the second part being shorter, and falling with a mournful cadence.

"How hath become an harlot—the faithful city,  
Full of justice, righteousness lodging in her—but  
now murderers."  
—(Isa. 1: 21.)

(Cf. Amos 5: 2; Jer. 9: 21, 22—first words of v. 22 being omitted.) This elegiac line is sometimes treated as a verse, sometimes as half and sometimes as a third of a verse. In Lam. 3 each line is a verse.

"I am the man that hath seen affliction—by the rod of his anger."

In ch. 4 each line is half a verse.

"Even the jackals draw out the breast—give suck to their whelps,

The daughter of my people is become cruel—like the ostriches in the desert."

And in chs. 1 and 2 the line is mostly the third of a verse.

"She weepeth sore in the night—her tears are on her cheeks;

She hath none to comfort her—of all her lovers,

All her friends have deceived her—they are grown her enemies."

Examples of the elegy, besides the book of Lamentations, appear in Isa. 14: 4 ff.; 47; Ezek. 19, and in fragmentary form often throughout the Prophets and Psalms; *e. g.*, Ezek. 26: 17 ff.; 32: 19 ff. This type of rhythm, however, was made use of in other kinds of poetry, *e. g.*, Isa. 52: 8 ff., and on the other hand, was not always employed in the lament proper. David's elegy on Saul (II. Sam. 1: 19-27) is in a different measure.

When a number of verses are grouped together, they form a *strophe*; but here again the term "strophe" is used in a much looser sense than it is in classical poetry. The Hebrew strophe is merely a number of verses containing the same or similar thoughts; the number of verses may be more or fewer. The group of verses is occasionally marked by the recurrence of the same or a similar refrain; *e. g.*, in Ps. 42 and 43 (to be read as one) the words, "*Hope thou in God,*" etc., occur at 42: 5,

11 and 43: 5. In Ps. 46 the words, "*The Lord of hosts is with us,*" etc., recur at vs. 7, 11. In Ps. 49 the refrain is at vs. 12, 20; in Ps. 80, at vs. 3, 7, 19. In Isa. 9: 7-10: 4 a series of strophes occur, with the refrain, "*For all this his anger is not turned away,*" etc. (cf. Amos 4: 6, 9, 11). Ps. 119 consists of twenty-two strophes of the same length, according to the letters of the alphabet. Like the "Amen" (Ps. 106: 48), the refrain appears occasionally to have been chanted responsively by the congregation (II. Chr. 7: 3; cf. Ps. 136). Possibly such psalms as 20, 24, 91, may have been sung antiphonally, one body of singers responding to another; but more probably the change of voice is merely dramatic.

The *acrostic*, or alphabetical poem, does not constitute a distinct kind of poetry; it is merely an example of a somewhat artificial and external manner of combining the verses together. The alphabetical arrangement was possibly used at first for the purpose of aiding the memory to follow consecutively a number of unconnected verses, such as separate proverbial sayings; or, as is greatly affected in the elegy (Lam. 1-4), it might express the monotony of feeling characteristic of the lament. In some poems each half verse is marked by the successive letters of the alphabet, as Ps. 111, 112; in others, each single verse, as Ps. 25, 34, 145; Lam. 1, 2, 4; in others, the first of every two verses, as Ps. 37 (Ps. 9, 10, one psalm). Occasionally the arrangement is more artificial, each of a group of verses being opened by one letter, as Lam. 3, where the verses are grouped in threes, all commencing with the same letter, and Ps. 119, where the eight verses of the strophe all open with one letter.

BOOKS OF REFERENCE: Rhys's (editor) *Lyrical Poetry from the Bible*; Moulton's *Literary Study of the Bible*; Schaff's *Literature and Poetry, and Church History, Vol. III.*

## THE MUSIC OF THE BIBLE.

By REV. T. K. ABBOTT, D. LITT., F.T.C.D., PROFESSOR OF HEBREW IN THE UNIVERSITY OF DUBLIN.

### VOCAL MUSIC.

**Its Mention.**—Music is frequently mentioned in both the Old and New Testaments, although no minute description is given concerning it, save what may be learned from the mention of the instruments employed, and from the musical terms found mainly in the Psalms. *Singing men and singing women* are incidentally stated to have formed part of the accompaniment of the court of David and of Solomon (II. Sam. 19: 35; Eccl. 2: 8). Minstrels are mentioned in the New Testament as employed to sing dirges over the dead (Matt. 9: 23; cf., in Old Testament, Jer. 9: 17-20; Amos 5: 16). Instrumental music was employed on all important occasions, and often accompanied with singing and dancing (see Ex. 15: 20; 32: 6, 18, 19). The prophets made use of the same (see I. Sam. 10: 5, 10; II. Ki. 3: 15; I. Chr. 25: 1), for it must not be forgotten that what was termed *prophecy* was not necessarily connected with any foretelling of future events, but consisted largely in testifying or bearing testimony, often in hymns and spiritual songs, to the majesty and truths connected with the worship of Jehovah, and, in New Testament times, of his Christ.

**Harmony.**—The Hebrews do not appear to have used harmony, or at least varying harmony such as we use, or such as the Greeks used (as shown by Chappell against Burney)—see II. Chr. 5: 12. This passage has, indeed, been cited on the other side, as if the remark, "When the

trumpeters and singers were as one," would be superfluous if there were no harmony. But the exact agreement of a large number of instruments in time and tune might well be thought deserving of note. Harmony of a simple kind, as consecutive thirds, or even fifths, is, however, practiced by very backward nations; and some Egyptian paintings appear to indicate playing in harmony. Some of the Psalms were certainly sung antiphonally, *i. e.*, by half chorus alternately, or by the leader and the choir answering one another (see Ps. 24; 115: 9-11; 136, and cf. Isa. 6: 3). No authentic tradition has reached us as to the melodies employed, there being no agreement between Jews of different countries.

### MUSICAL INSTRUMENTS.

#### I. HEBREW INSTRUMENTS.

In the absence of contemporary information and authentic representations, there is much uncertainty about the identification of the musical instruments of the Hebrews. What one writer calls an organ another thinks was more probably a bagpipe, and a third perhaps considers it to have been a guitar. Nor is this to be wondered at when we find the Alexandrian translators in a similar perplexity, the word which is rendered "kithara" (lyre, or guitar) by one being rendered "organum" by another. The Talmud gives little help, and, being much later than the Greek translation of the LXX., cannot



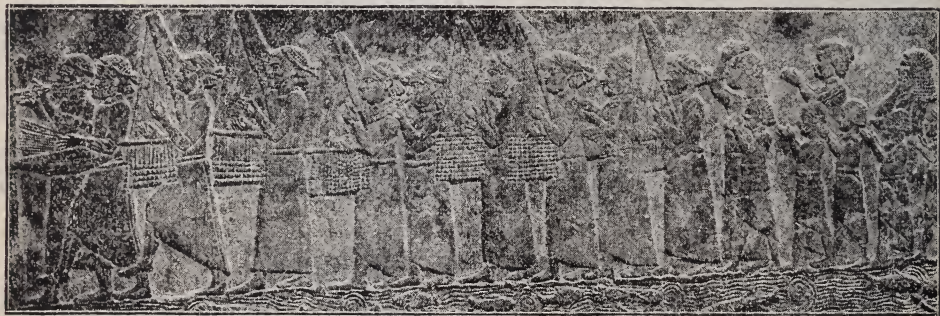
be supposed to be a more certain guide. In this perplexity we have recourse to the monuments—Egyptian and Assyrian. These show us, at least, what kind of instruments the Hebrews probably possessed, although they do not enable us to identify them by name.

**Classes.**—Musical instruments generally may be classified as (1) stringed instruments, (2) wind instruments, and (3) those of percussion. We have these three classes referred to in I. Sam. 10: 5, "tabret, pipe, and harp," and in Job 21: 12, "timbrel, harp, pipe," and elsewhere.

1. Stringed instruments fall into two classes, exemplified by the lyre, or harp, on one hand, and by the guitar on the other, the essential difference being that in the former class the strings, at least in their upper part, are free on both sides, while in the latter they are stretched over a neck with finger-board, in which case different notes may be produced from the same string by stopping it with the finger. Again, the tones may be produced by plucking either with the finger or with a plectrum or quill (as in the zither), or else by striking with hammers, or lastly, by a bow. The use of the bow, however, was unknown to the Hebrews, as well as to the Egyptians and Assyrians.

paratively late) bear the figure of a lyre with three, four, or six strings. The *kinnôr* was light and portable, so that it was carried about by itinerant singers (Isa. 23: 16), and was hung up when not in use (Ps. 137: 2).

*Nebel* is represented in the A. V. by "psaltery," except in four places in Isaiah and Amos, where it is "viol." We learn from Ovid also that it was of the class with free strings, for he speaks of sweeping it with both hands (*Ars Am.*, 327). Josephus says that it differed from the *kinnôr* in having more strings (twelve, he says), and in being played with the hand. Jerome says that in shape it was like an inverted  $\Delta$ . The Egyptian monuments show instruments of this kind; but the name *nebel* may have included some of a more developed form, which also appear on the monuments, and may not improperly be termed "harps." Only we must think of a harp deprived of its front pillar, which is absent from the Egyptian, as it is at the present day from Indian, Burmese, and other Asiatic harps (see illustration). But it must be remembered that the strings were only catgut. Some of these Egyptian harps were portable, others were as tall as the player. The R. V. renders the word "lute" in Isa. 5: 12.



Elamite Musicians coming to welcome the new ruler, Ummân-igâs, the prince set on the throne of Elam by Assur-bani-apli, king of Assyria. From a bas-relief from Kouyunjik (Nineveh). British Museum. (See p. 141.)

Stringed instruments in general are designated by "neginoth," which occurs in the titles of several psalms, as 4, 6, where it is rendered in the Greek "hymnus," or (once) "psalms." It also occurs in Hab. 3: 19, where it is rendered "ode," but in the A. V., correctly, "stringed instruments." The word is used also of music so played—"My songs to the stringed instruments" (Isa. 38: 20), and of songs sung to such an accompaniment, as Ps. 77: 7, "I was their song" (Job 30: 9), etc. The specifically named instruments are *kinnôr* and *nebel*.

*Kinnôr* occurs first in Gen. 4: 21, where Jubal is said to be the father of all that handle the harp and organ (R. V., pipe), i. e., he was the inventor of wind and stringed instruments. In the A. V. it is always rendered "harp." The Greek rendering is usually "kithara," but five times it is "psalterion" and once "organon." Opinions still differ as to which of the two classes it belonged to. Recent writers generally consider it to have been a kind of lyre, and, if so, it doubtless resembled those which are represented on Egyptian monuments.

An Assyrian bas-relief in the British Museum represents captives playing lyres, and if, as some suppose, these are Jews, the doubt would be solved. There has also been found in Egypt a picture of the arrival of strangers, apparently Semites, one of whom is playing a lyre with a plectrum. Some Jewish coins also (but com-

But the number of strings is decisive against this, at least if we trust Josephus, and the Roman *nablium* is also against it. Both the *kinnôrs* and the *nebel*s were made of sandalwood by Solomon (I. Ki. 10: 12).

The word *minnim* occurs in Ps. 45: 8 (see R. V.) and 150: 4, of stringed instruments; but whether it is a general or special name is uncertain.

2. Wind instruments may be divided into those which are blown from the side like the common flute, and those which are blown from the end like a whistle. The latter may or may not have a tongue (or "reed") like the clarinet and oboe. The side-blown flute is depicted on Egyptian but not on Assyrian monuments. The other, or direct pipe, was sometimes double, two pipes of different pitch being joined to one mouth-piece. These appear on both Egyptian and Assyrian monuments, and are still in use in Egypt. They are sometimes used on solemn occasions.

The English "pipe" represents the Hebrew *chalil*, which occurs only five times. The plaintive pipe was possibly a reed instrument. The word rendered "dance" (*machôl*) in Ps. 149: 3; 150: 4; 30: 11; Jer. 31: 4, 13; Lam. 5: 15, is supposed by some to mean "pipe" (see A. V. margin, in the first two places).

More obscure is the word rendered in the A. V., "organ," viz., *ûgab* (R. V., "pipe"). It is mentioned with "*kinnôr*" as invented by Jubal



(Gen. 4: 21); elsewhere only in Job 21: 12; 30: 31; and Ps. 150: 4). It is plain from the passages in Job that it was a cheerful instrument. The Targum always renders it by a word meaning "pipe"; the Greek in Genesis "kithara," in Job "psalmos," and in Psalms "organum." The latter word is adopted in all cases by the Vulgate, and from it by modern versions. It is an indefinite word used of any instrument, but, as it is sometimes applied to a multiple pipe, most moderns have adopted the view that the *ugab* was a syrinx, or Pandean pipes, an instrument which was certainly ancient and popular in Syria, with from five to twenty-three pipes.

A kind of shepherd's pipe, perhaps a Pan pipe, is mentioned in Judg. 5: 16 (A. V., "bleat-ings"; R. V., "pipings"). The word is "she-rithoth."

Of instruments of the trumpet kind the most important, ceremonially, was the *chatzötzerah*, for the construction of which in silver special directions are given in Num. 10: 2. The name was probably from the sound. As these were specially intended for sacred purposes, they are doubtless the same that are figured on the arch of Titus, straight, with a bell expansion at the end, and so Josephus describes them. Such trumpets were used by the Egyptians, but not by Assyrians. With the exception of Ps. 98: 6 and Hos. 5: 8 the mention of the *chatzötzerah* is limited to the books of Numbers, Kings, and Chronicles, with Ezra and Nehemiah. But the trumpet most frequently mentioned is the *shôphar*, four times rendered in A. V. "cornet," on account of "trumpet," as the rendering of "chatzötzerah," occurring in the same verse (I. Chr. 15: 28; II. Chr. 15: 14; Ps. 98: 6; Hos. 5: 8); elsewhere always "trumpet." It was used for military purposes, but not for these only. In Josh. 6: 5 it is called a "horn," and in I. Chr. 25: 5. This instrument is peculiarly interesting as being employed in the synagogue at the present day. It is of horn, from one to two feet in length, curved near the end into about a right angle. In Ps. 98: 6 the Prayer-Book version has "shawm" for "shôphar." *Shawm*, from the French *chalumeau*, which is derived from Latin *calamus*, "reed," was a sort of shepherd's pipe. Another name for trumpet occurs in Ezek. 7: 14, viz., "takoa."

3. Of instruments of percussion the *tôph*, correctly rendered "tabret," "timbrel," was a kind of tambourine used on joyful occasions, chiefly by women, as is still the custom in the East. So in Ps. 68: 25, 26 we have damsels playing timbrels in the sanctuary (but see R. V. margin).

4. Female singers in the temple see I. Chr. 25: 6. Cymbals consisted of two partly-hollowed plates of metal, which were dashed to-

gether. In I. Chr. 15: 19 cymbals of brass appear to be used by the conductors to mark time. They were called *tziltzeim* or *metziltzeim*, and were of two kinds, loud and high (Ps. 150: 5). The word rendered "bells" (of the horses) in Zech. 14: 20, no doubt, means those small metal plates often used in the East, and sometimes in this country, on the trappings of horses. The golden "bells" on the high priest's robe (*panim*) were probably similar plates, which sounded by striking the alternating "pomegranates." But bells proper were used both in Egypt and in Assyria. "Castanets" occurs in the R. V. in II. Sam. 6: 5 (A. V., "cornets"). The margin gives "sistra." The *sistrum* consisted of a metallic frame shaped somewhat like a tennis racket, crossed by one or more rods on which were loose rings.

The *shalish* is mentioned once only in I. Sam. 18: 6. From its name it must be three-sided, or three-stringed (see R. V. margin). It may have been a *sistrum* with three rods, or the same as the Greek triangle, *trigōnon*, stated to be a Syrian invention, which was probably a kind of harp. The "pieces of silver" (Ps. 68: 30) are supposed by Lowth to refer to the Egyptian *sistrum* used, as we know, in their religious feasts—"which excite themselves to dance with the *sistrum*."

## II. BABYLONIAN INSTRUMENTS.

The names of these are familiar to every one as "cornet, flute, harp, sackbut, psaltery, dulcimer," in Daniel. The "cornet" is the *keren*, or horn, of Josh. 6: 5. The "flute," *maskrokitha*, rendered in the Greek "syrinx," was the Pandean pipes, one of the oldest and most universal of instruments, sometimes called a "mouth organ." "Harp" here stands for *kitharis*, i. e., the Greek *kitharis*, or *kithara*, already referred to. This was a kind of lyre. It traveled from the Greeks to the Moors of Spain, and thence to us as "guitar," and by a different route as "zither." "Sackbut" represents *sabbea*, known to the Greeks and Romans as the "sambuca," or "Phenician lyre," received by them from Syria. It was (so Athenæus tells us) of a triangular shape, with four strings. "Psaltery" is in Daniel "psanterion," a word formed from the Greek. The Persian *santir*, still in use, is a dulcimer. The "dulcimer" in its earliest form consisted of flat boards (afterwards a box) of four sides, two of them converging, the strings, which were stretched over it, being struck with small hammers. It is the ancestor of the pianoforte (the sackbut was quite different, being a sort of trombone).

BOOKS OF REFERENCE: Drysdale's *Early Bible Songs*; Hutchinson's *The Music of the Bible*; Julian's *Dictionary of Hymnology*.

## WEIGHTS, MONEY, AND MEASURES.

BY REV. OWEN C. WHITEHOUSE, M.A., PROFESSOR OF HEBREW, CHESHUNT COLLEGE, NEAR LONDON.

FROM Genesis 23: 16 we learn that the precious metals, when used in commercial transactions, are weighed out. Precisely the same practice of phraseology prevailed among the Assyrians and Babylonians. The Hebrews, we know, possessed also standard weights. Thus we read of the "royal weight" (*lîl*, stone) in II. Sam. 14: 26. Dr. Schrader points out (*Cuneiform Inscriptions and the Old Testament*, vol. I., p. 128) that in the imperial or standard weights discovered at Nineveh, in the form of figures of lions, ducks, &c., the weight is designated as imperial by the phrase "of the king," e.g., "mina (or maneh) of the king." The following tables of weights,

money, and measures will present as clearly as possible all that can be ascertained on this obscure subject by the highest authorities. Among the best of these authorities may be mentioned J. Brandis, *Das Münz, Maas, und Gewichtswesen in Vorderasien*; and the various articles contributed by Mr. F. W. Madden, M.R.A.S. The figures furnished by the latter have, in the main, been followed by us. In the early history of Israel silver appears to have been the prevailing medium of commerce, the mention of gold being comparatively rare and incidental (Gen. 13: 2; 24: 35).



## WEIGHTS.

|                                                                                | lbs.         | oz.     | dwts.   | grs. |
|--------------------------------------------------------------------------------|--------------|---------|---------|------|
| 1 Gerah.....                                                                   | 0.....0..... | 0.....  | 12.65   |      |
| 1 Bekah (10 gerahs).....                                                       | 0.....0..... | 5.....  | 6.5     |      |
| 1 Shekel (2 bekahs).....                                                       | 0.....0..... | 10..... | 13      |      |
| 1 Maneh or mina (60 shekels).....                                              | 2.....7..... | 12..... | 12      |      |
| 1 Talent ( <i>kikkar</i> ) (60 manehs), i.e., weight-talent "of the king"..... | 158.....     | 1.....  | 10..... | 0    |

## MONEY.

## I. Old Testament Period.

|                                  | Troy Weight.<br>lb. oz. dwt. gr. | Money<br>Value. |
|----------------------------------|----------------------------------|-----------------|
| (a) <b>Silver.</b>               |                                  |                 |
| 1 Shekel (holy shekel).....      | 0 0 9 8.8...                     | \$0.64          |
| 1 Maneh (mina) (=50 shekels)...  | 1 11 8 8 ...                     | 32.00           |
| 1 Talent (=60 manehs).....       | 117 (about)                      | 1,920.00        |
| (b) <b>Gold.</b>                 |                                  |                 |
| 1 Shekel.....                    | 0 0 10 13 ...                    | 9.60            |
| 1 Maneh or mina (=50 shekels)... | 2 2 6 22 ...                     | 480.00          |
| 1 Talent (=60 manehs).....       | 131 8 14 14 ...                  | 28,800.00       |

## II. New Testament Period.

(a) **Copper.**

|                                                                |       |       |
|----------------------------------------------------------------|-------|-------|
| <i>Lepton</i> (mite).....                                      | about | .0012 |
| <i>Quadrans</i> (farthing)=2 <i>lepta</i> .....                | about | .0025 |
| <i>Assarion</i> or <i>As</i> (penny)=4 <i>quadrantes</i> ..... | about | .01   |

(b) **Silver.**

|                                                       |       |          |
|-------------------------------------------------------|-------|----------|
| <i>Denarius</i> (penny)=drachma=16 asses.....         | about | .16      |
| <i>Didrachm</i> =2 drachmas or denarii.....           |       | .32      |
| <i>Stater</i> or <i>tetradrachm</i> =shekel.....      |       | .64      |
| <i>Mina</i> or pound ( <i>Attic</i> )=30 shekels..... |       | 19.10    |
| <i>Talent</i> =60 minæ ( <i>Attic</i> ).....          |       | 1,146.00 |

(c) **Gold.**

|                              |      |
|------------------------------|------|
| <i>Imperial Aureus</i> ..... | 5.04 |
| <i>Stater</i> .....          | 5.28 |

## MEASURES OF CAPACITY AND LENGTH.

Respecting measures of liquid and dry *capacity*, it is impossible to give an accurate standard of content; for rabbinic authorities measure an ephah or bath as four gallons, while Josephus assigns it double this measure. Assuming, then, eight gallons as an approximate hypothetical estimate for the content of an ephah, we obtain the following table of Hebrew measures of capacity:

|                                   |                         |
|-----------------------------------|-------------------------|
| 1 Log.....                        | $\frac{7}{8}$ pint.     |
| 1 Cab=4 logs.....                 | $3\frac{1}{2}$ pints.   |
| 1 Hin=3 cabs.....                 | $1\frac{1}{3}$ gallons. |
| 1 Omer= $1\frac{1}{3}$ cabs.....  | 6 pints.                |
| 1 Seah= $3\frac{1}{2}$ omers..... | $2\frac{1}{2}$ gallons. |
| 1 Ephah or bath=3 seahs.....      | 8 gallons.              |
| 1 Lethch=5 ephahs.....            | 40 gallons.             |
| 1 Homer=10 ephahs.....            | 80 gallons.             |

Similarly, respecting measures of *length*, we have insufficient data to enable us to do more than present the following approximations:

|                      |                      |
|----------------------|----------------------|
| 1 Digit.....         | $\frac{3}{4}$ inch.  |
| 1 Palm=4 digits..... | 3 inches.            |
| 1 Span=3 palms.....  | 9 inches.            |
| 1 Cubit=2 spans..... | $1\frac{1}{2}$ feet. |
| 1 Reed=6 cubits..... | 9 feet.              |

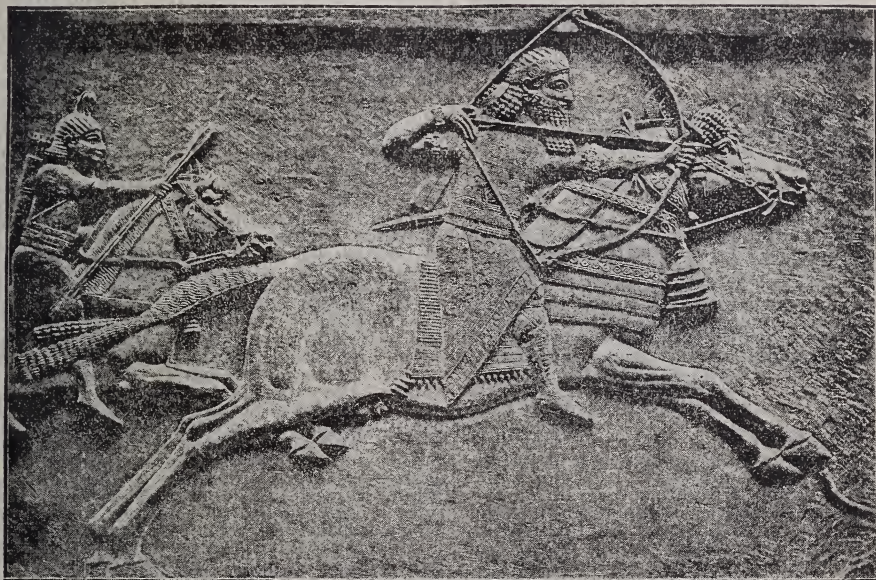
In the Greek and Roman periods the following measures of distance prevailed in common use:

|                                         |                                |
|-----------------------------------------|--------------------------------|
| A Roman foot.....                       | 11.65 inches.                  |
| A Greek foot.....                       | 1 foot 0.135 inch.             |
| A Roman passus.....                     | 4 feet $10\frac{1}{4}$ inches. |
| A Greek fathom ( <i>ὑπὸν</i> ).....     | 6 feet 1 inch.                 |
| A Greek furlong ( <i>στάδιον</i> )..... | 202 yards.                     |
| A Roman mile.....                       | 0.92 English mile,             |
| or about 1,615 yards.                   |                                |
| A Persian parasang.....                 | $3\frac{1}{2}$ miles (nearly). |

BOOK OF REFERENCE: Williamson's *The Money of the Bible*.

## PART VI.—THE BIBLE AND THE ANCIENT MONUMENTS.

By THEOPHILUS G. PINCHES, M.R.A.S., DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES, BRITISH MUSEUM, LONDON.



Assur-bani-apli ("the great and noble Asnapper" of Ezra 4: 10—see p. 120), attended by his eunuch, hunting lions. *From a bas-relief from Kouyunjik (Nineveh). British Museum.*

### I. BABYLONIA AND ASSYRIA.

#### 1. HISTORY.

Of these two great nations of the ancient East it is the Bible that gives us the earliest account. When **Nimrod**, the mighty hunter, son of Cush, began to get powerful, the beginnings of his kingdom were Babel or Babylon, Erech or Uruk (now *Warka*), Akkad (a city close to Sippara, now *Abu-habbah*), and Calneh, in Shinar or Sumer, the northern part of Babylonia. He then went out into Assyria (according to the translation of the margin of the A.V. and the text of the R.V.) and built Nineveh, Rehoboth-Ir ("the streets of Ir," or "of the city"), Calah (now *Nimroud*), and Resen (Assyr., *Rés-én*, "the head of the fountain"), "the great city" between Nineveh and Calah. The confusion of tongues (Gen. 11) took place at Babel, the Babylon of the Greeks and the Babilam of many of the native inscriptions, which was changed by a folk-etymology to *Báb-ili* ("gate of God") at a very early date. A very common name of the country was *Kar-Dunias*. The province of Akkad was also known by the non-Semitic name of *Uri*, or *Ura*, and it is probably this, rather than *Mugheir*, which is the *Ur*-Casdim of the Old Testament, where Abraham was born. The original inhabitants of the country were apparently Semites. How the non-Semitic Akkadians got into the country is not known, but they seem to have made themselves masters of the greater part of it, bringing with them their

superior civilization and the now well-known cuneiform writing, which afterwards became the common vehicle of communication in the ancient East. Probably one of the states which soonest became re-Semitized was that of which the city of Agade (Akkad) was the capital. One of the principal cities of this part was Sipar, or Sippara, the center of the worship of the sun-god and of the goddess Anunit. Here ruled, 3800 B.C., according to the native records, Sargani or Sargon of Agade, a warlike king, who subjugated Babylon, Elam, Phenicia, and set up his image on the shores of the Mediterranean. His son, Naram-Sin, was also a warlike ruler. At a later date ruled Chedorlaomer (Kudur-Lagamar), king of **Elam**, whom the changes brought about by time had made overlord over a great part, if not the whole, of Babylonia. Under him were Arioch or Eri-Aku of Ellasar (probably the Babylonian town of Larsa, or Larrisa), Amraphel of Shinar or Sumer, and Tidal (*i.e.*, Tudgal, if an Akkadian name), king of nations. Chedorlaomer was the leader of these three vassal states in the campaign against the rebellious west country, which then, as later, acknowledged the sway of the principal ruler of Babylonia. Akkadian influence was already on the decline, notwithstanding that Akkadian names appear in the history of the country until a much later date. About 2300 B.C. the consolidation of the Babylonian states into a single kingdom probably took place, and **Babylon** became the capital of the whole country, the viceroys of Assur, or **Assyria**, however, still maintaining



their semi-independent position. Foreign (Semitic) names of rulers (Khammurabi, Eblisu or Abesu\*, who claims also to have ruled over Phenicia, Ammi-zaduga, etc.) now appear, implying a conquest of Babylon by Semitic hordes during the preceding period. About the sixteenth century B.C. the Assyrian viceroys seem to have found themselves strong enough to contend successfully with Babylonia, and declared their independence. The influence of Babylonia, however, still continued, and the Babylonian language and the cuneiform script became a very common medium of intercommunication all over the western portion of Asia Minor as far as Egypt.

The now independent country of Assyria proved to be a troublesome neighbor to Babylonia, and the kings of the former overran and conquered the latter from time to time, Tukulti-Ninip, king of Assyria, being recorded as having ruled over Babylonia for seven years (892-885 B.C.). He was killed in a revolt in which Assur-nasir-apli, his son, who succeeded him, took part. The new ruler, a most warlike and cruel man, invaded the countries on almost every side, and even laid Phenicia under tribute. The successor of Assur-nasir-apli was Shalmaneser II., who came to the throne (according to Assyrian chronology) about 860 B.C. The king continued the warlike policy of his father, and defeated **Benhadad** of Damascus and **Ahab** of Israel (*Akhbabu mat Sir'ildu*), with their numerous allies, at the battle of Karkar. Though the allies were too strong for the Assyrian king, who, notwithstanding the victories that he claims, obtained no real advantage, they must have been considerably weakened, and perhaps demoralized, and it may have been this which allowed the Israelites to gain the advantage over the Syrians at the battles of Samaria and Aphek (I. Ki. 20). In the year 842 B.C. Shalmaneser received tribute from **Jehu**, "son of Omri," and the tribute-bearers are shown on the Black Obelisk now in the British Museum (PLATE IV.) (see p. 139), which was carved by order of this king. The old line of Assyrian kings seems to have ended with Assur-nirari II., and in 745 B.C. Tiglath-Pileser III., apparently a usurper, came to the throne. For Tiglath-Pileser the Babylonian canon substitutes Pulu, or Pul (II. Ki. 15: 19), which seems to have been his original name. In 742 B.C. Tiglath-Pileser overthrew Hamath, then in alliance with **Azariah (Uzziah)**, king of Judah, and in 738 B.C. he received tribute from Menahem of Samaria and Rezin of Syria. In 734 B.C. he made an expedition to **Palestine**, and received tribute from **Ahaz** of Judah, confirming II. Ki. 16: 8. The name under which **Ahaz** appears in the cuneiform inscriptions is Jehoahaz, from which it is conjectured that the biblical writer left out the sacred name with which it was joined on account of Ahaz's wickedness. In return for the submission of Ahaz, Tiglath-Pileser attacked (733-732 B.C.) Rezin of Damascus, and Israel. Damascus was captured, Rezin, the king, put to death, and Syria became an Assyrian province. Next year Merodach-Baladan offered homage to the Assyrian king, and two years later Tiglath-Pileser overran Israel (II. Ki. 15: 29), set up Hoshea as "king of the land of the house of Omri," in place of Pekah, who had been murdered, and imposed a tribute of 10 talents of gold and 1,000 talents of silver. Tiglath-Pileser also made numerous other expeditions. In 727 B.C. Shalmaneser IV., called by the Babylonians Ululais (Elulæus), succeeded Tiglath-Pileser III. This new ruler, in consequence of Hoshea's alliance with So, king of Egypt, began the siege of Samaria in 724, but, as he died in 722, it is supposed that the city was taken under Sargon the Later, king of Assyria, who carried its inhabitants, 27,280 souls, into captivity. The rest were allowed to retain possession of their

land, however, seemingly under Assyrian governors. Sargon's first move was against Merodach-Baladan, king of Babylon, whom he defeated. Sargon then settled the Babylonians in the land of Khatti (Hit). In 711 B.C. he captured Ashdod, and laid all Palestine under tribute. In 710 B.C. he defeated Merodach-Baladan, and next year mounted the Babylonian throne. In 705 B.C. Sargon died (supposed to have been assassinated), and **Sennacherib**, his son, already a man who had seen much service, mounted the throne on the 12th day of Ab (July-August). After defeating Merodach-Baladan at the battle of Kes in 704 B.C., he marched (B.C. 701) against **Hezekiah**, who had been encouraging the Ekronites in their revolt against the Assyrian dominion, they having delivered Padi, their king, who was faithful to Assyria, into Hezekiah's hands. The Assyrian king first defeated Hezekiah's ally, **Tirhakah**, king of Egypt, at the battle of Eltakah, and then, severely punishing the chief men of Ekron, he overran Judah, capturing forty-six fortified cities and numberless villages, of which Lachish was one. Whilst the siege of Lachish was going on, Hezekiah tried to buy off the Assyrian king, who appointed a tribute of 300 talents of silver and 30 of gold (II. Ki. 18: 14). He did not succeed, however, in inducing the king of Assyria to spare Jerusalem, for the latter, after sending 300,150 Jews, with their cattle and camels, into captivity, sent the *tartan* or commander-in-chief, the *rab-shakeh* or chief of the captains, and the *rab-saris* or chief of the princes to besiege Jerusalem. The discomfiture of the Assyrian army is very well known, and after its destruction Sennacherib returned home, and afterwards carried his arms against Chaldean pretenders in Babylonia and Elam. He was murdered in 681 B.C. by Adrammelech (*Assur-mulk*) and Sharezer, his sons, who afterwards fled into Armenia. **Esarhaddon**, who is supposed to have been a younger brother, now took possession of the throne, and defeated an Armenian army (with which his brothers seem to have been) in eastern Cappadocia. Esarhaddon captured and plundered Sidon, conquered Egypt, which he divided into satrapies, and received tribute from Palestine and Cyprus. Manasseh of Judah, who was afterwards carried captive to Babylon and confined there for a time (II. Chr. 33: 1), is mentioned among the tributaries.

Esarhaddon was the first Assyrian king to conciliate the Babylonians. He rebuilt a great part of the city of Babylon, which had been destroyed by Sennacherib, and held his court there, thus accounting for the statement that the "king of Assyria" brought Manasseh to Babylon, and not to Nineveh. Esarhaddon died when on his way to Egypt in 668 B.C., and was succeeded by his two sons, Assur-bani-apli in Assyria (on the 12th day of Iyyar—April-May), and Samas-sum-ukin (Saosduchinos) in Babylonia. The attempted revolt of the Egyptians under Tirhakah, who had taken possession of Memphis, led to the destruction of Ni'a (**No**, or **No-Amon**, i.e., Thebes, "No of the god Amon," not "populous No," as in the Authorized Version). The city was sacked, its monuments destroyed and carried away, and the people carried into captivity. It is to this captivity that Nahum refers in his prophecy (Nah. 3: 8) as a recent event. Assur-bani-apli is generally regarded as "the great and noble Asnapper" of Ezra 4: 10. His portrait will be found on page 119.

After the death of Assur-bani-apli the Assyrian empire began to decline, and her enemies began to take their revenge upon her. In the time of Sin-sarra-iskun (Sarcos) Nineveh was besieged and destroyed by Cyaxares, king of Media, assisted by Nabopolassar, the rebel viceroy of Babylonia. **Nebuchadnezzar** (better **Nebuchadrezzar**), son of Nabopolassar, who reigned from 604 to 561 B.C., raised the power of Babylonia to a greater pitch than it had ever reached



before. Tyre was added to the Babylonian dominions, Palestine conquered, and Jehoiachin and the Jewish nobles carried into captivity to Babylon (596 B.C.). In 585 B.C. Jerusalem was destroyed, together with the temple, and the exile of the remnant of the nation of David and Solomon began. Nebuchadnezzar rebuilt the greater part of the city of Babylon, restoring and enlarging its fortifications, rebuilding the palaces, temples, etc., and erecting the hanging gardens, thus justifying the words of Dan. 4: 30. The last native king of Babylon was Nabu-na'id, or Nabonidus, who reigned from 555 to 538 B.C. He does not seem to have been by any means a warlike monarch. This king refers, in one of his inscriptions, to his eldest son, Bel-sarra-usur, or **Belshazzar**, who is also often mentioned in private documents. He was probably associated with his father on the throne of Babylonia, and might thus be regarded as the second ruler in the kingdom of which, on the night of his death, Daniel was made the third (Dan. 5: 29). Gobryas took possession of the city for his master, Cyrus, who was proclaimed king in succession to Nabonidus and his son, in 538 B.C. Nabonidus, who surrendered, is said to have been made governor of Carmania, and Babylonia became a part of the Persian empire.

## 2. INFLUENCE OF THEIR RELIGION ON ISRAEL.

The religion of the Semitic inhabitants of Babylonia and Assyria seems to have been originally a very near approach to monotheism (the worship of Ya, or Jah), though no records of that period are known, to enable it to be said with certainty how far it was so. The arrival of the Akkadians, with their extensive and well-developed pantheon, caused a great change, though there is the possibility that many families or tribes (such as that of Abraham) clung with tenacity to their ancient monotheistic beliefs, such as they were. The Akkadians brought with them the worship of *Ami*, the god of the heavens; *Ea* or *Ae* (Oannes), the god of "the deep"; *Elum* (or *Alim*), identified with *Bel*, *Marduk* or *Merodach* (a corruption of *Amar-utuk*; "the brightness of day"); *Nana* or *Istar*; *Beltis*; and a host of minor gods and goddesses. The number of divine personages amounted to about 5,000 (Assur-nasir-apli says 65,000), but the principal gods numbered only 50 or 60. At an early date the worship of the sun-god (Samas) assumed large proportions, and the city of Sippara, the center of that worship, attracted votaries from all sides, and offerings were made even by Egyptians. Other cities had temples to the moon-god Sin, and Istar or Venus. This worship of the heavenly bodies was probably due to the study of astronomy, which induced a kind of *star worship*, many of the gods being identified with the stars and planets. This star worship, in later days, seems to have found favor with the Israelites, as is indicated by Amos 5: 26, "Yea, ye have borne Sikkuth, your king, and Chiun, your images, the star of your god which ye made to yourselves" (R.V.), Sikkuth being regarded as the Akkadian *Sakkut*, a name of the god Ninip, and Chiun as the Assyrian *Kaavani*, the planet Saturn. The "host of heaven" which Manasseh worshipped (II. Ki. 21: 3) is probably the *Ansar* ("host of heaven") of the Babylonian creation-legend (cf. Gen. 2: 1). Reference to this worship is made in II. Ki. 23: 5, where the people are spoken of as burning incense to Baal, to the sun, the moon, the planets, and all the host of heaven, and in Zeph. 1: 5, and Jer. 19: 13, from which we learn that this worship took place upon the housetops. These idolatrous practices were suppressed by **Josiah**. The idolatries of the Jews of the exile are mentioned in Isa. 65: 3, where they are spoken of as sacrificing in gardens and burning incense

upon bricks, and are contrasted (v. 7) with their forefathers, who worshipped upon the **high places** and **hills** of Palestine. Horses and chariots were also dedicated by the Jewish kings to the sun (II. Ki. 23: 11), as did the Babylonians at Sippara (the seat of the worship of the sun-god), and, later, the Persians. Jewish women seem to have been most attracted by the Akkadian myth of Adonis (from the Semitic *adonai*, "lord"), which had spread all over the Semitic East. Adonis, or *Tammuz* (Ezek. 8: 14), was the Akkadian *Dumu-zi* ("son of life"), and stood for the sun, whose winter decline after the summer solstice was bewailed by women, who commemorated thus, in accordance with the Babylonian ritual, the descent of Istar's spouse into Hades. Women wept for Tammuz even in the north gate of the temple at Jerusalem (Ezek. 8: 14). Besides all the above-named deities, however, the Babylonians and Assyrians believed in the existence of a large number of evil spirits or demons, which constantly had to be exorcised, and it is probably from this that the later Jews borrowed their demonology, of which the book of Tobit gives a specimen in the story of Asmodeus (3: 8), and the description how the evil spirit was to be exorcised (6: 17; 7: 2). Clay images of gods were placed by the Assyrians under the floors of the palaces, etc., apparently to protect the building. These remind one of the small images, or *teraphim*, so often mentioned in the Bible (Gen. 31: 19, 31; II. Ki. 23: 24; Hos. 3: 4, etc.), which were apparently the household gods, from whom, also, oracles were sought (Zech. 10: 2).

## 3. THE BABYLONIAN STORY OF THE FLOOD.

The Babylonian story of the flood is inscribed on the eleventh tablet of the series recounting the exploits of the Babylonian hero Gilgames (pr. *Gil-gah-mess*, with hard *g*).<sup>1</sup> The hero had become smitten with some disease (for which in his own land there was no remedy), and with the desire for immortality. He therefore set out with a companion named Ur-Sanabi, "the boatman," to seek Um-napistim, the Babylonian Noah, who dwelt "in a remote place at the mouths of the rivers," which was reached by water, and which is supposed to be the island of Bahrein. Whilst yet afar off, they saw the patriarch, and a conversation took place, in which Gilgames mentions wondering Um-napistim's unchanged appearance, and asks him how he has attained immortality. In answer, the deathless sage tells the story of the flood. The gods, who dwell within the city Suripak, or Surippak, on the Euphrates, decided to make a flood, and Ea, or Ae (Oannes), god of the sea, repeated their decision to the earth, saying: "Land, land; field, field,—O land, hear; and field, understand! Surippakite, son of Um-bara-Tutu (Otiartes), destroy thy house, build a ship (cf. Gen. 6: 14) . . . cause the seed of life, all of it, to go up into the ship" (cf. Gen. 6: 19-21). The god Ea then goes on to tell him the dimensions of the ship, and Um-napistim asks the god concerning it. After a mutilated portion and a break, the building of the ship is described, how it was caulked, within and without, with bitumen (cf. Gen. 6: 14), and how it was provisioned. Um-napistim then collected all his property, including his silver and gold, and made all the seed of life to go up into the ship, together with his family, his female slaves, and all the beasts and cattle of the field (cf. Gen. 7: 7-9, 13-15). Samas (the sun-god) appointed the time, and gave directions to Um-napistim to enter the ship, for he was about to cause a heavy storm to come.

<sup>1</sup> A brief portion only of the account is here given. Its style and narrative may be judged by what is thus presented.



Um-napistim then says: "Four days I watched his [the sun-god's] image—the time to be observed. I was afraid; I entered into the midst of the ship, and shut the door. To close the ship, I gave to Buzur-Kurgal, the boatman, the great house with its goods."



Reverse of the best preserved of the fragments inscribed with the Babylonian account of the flood, from Kouyunjik (Nineveh), and now in the British Museum. The first (right-hand) column tells of Bel's anger at the preservation of a portion of the human race, how he was appeased and conferred immortality on Um-napistim (=Noah).

At dawn there arose from the horizon of heaven a dark cloud, in the midst of which Hadad thundered. In front of it went Nebo and Sarru (=Merodach), and the bearers of their thrones carried them over mountains and plains. The weapon of Uragal (Nergal) cast down, Ninip went, causing the storm to descend; the spirits of the earth (Anunnaki) raised their torches, lighting up the land with their brightness (cf. Gen. 7: 11-20); then Hadad's raging waters sought even the heavens, and everything that was bright turned to darkness. In the next column the text runs as follows (a small portion only being here given to indicate its character):

Like a battle against the people, it sought [to destroy].

They saw not each other—the people in heaven recognized not each other.

The gods feared the tempest, and

Drew back, they ascended to the heaven of Anu—

The gods like kenneled dogs lay down in the dwellings.

Istar cried out as one travailling [variant: filled with anger],

The Supreme One [variant: the lady of the gods] made known her goodness:

"The past hath turned to clay

Because I spoke evil in the presence [variant: assembly] of the gods.

When I spoke evil in the presence [variant: assembly] of the gods,

For the destruction of my people I spoke of battle.

Have I begotten mankind? Where is he?—

Like the sons of the fishes he filleth the sea!"

The gods above the Anunnaki [spirits of earth] were weeping with her.

The gods sat bowed down in lamentation,

Pressed together were their lips [in all?] the assemblies.

The wind bloweth, the flood and hurricane destroy. The seventh day, when it came, that hurricane, and the advancing flood,

Which had stricken down like a whirlwind,

Ceased, the sea became calm, and the storm and flood stopped (cf. Gen. 8: 1, 2).

Besides the account given above, there was another story of the flood, told in the third person, in which the principal personage is called Atra-khasis (as in line twenty-three of the reverse of the above fragment), the Xisithrus of the Greeks. Fragments only of this version exist.

#### 4. THE BIBLE AND THE LITERATURE OF BABYLONIA AND ASSYRIA.

The fact that Abraham came from Ur of the Chaldees probably accounts for a certain amount of likeness between the account of the creation as given in Genesis and the Babylonian account, as well as the striking similarity that exists in the story of the flood in the Bible and in the cuneiform inscription. In the Babylonian legend of the creation, the beginning of all things, the coming forth of the gods, the creation of the heavenly bodies and of the animals of the earth, are treated of, but there is no division into periods corresponding with the "days" of Gen. 1. There is also a non-Semitic story of the creation which has some analogies with the account given in the second chapter of Genesis. In both these accounts, as well as in the story of the flood, polytheism plays a prominent part. In the Semitic Babylonian story of the creation there is a long account of the fight between Merodach and Kirbis-tiamtu, the original of Bel and the dragon, whose images Daniel is represented as having destroyed. It is not unlikely that the story of the tower of Babel is connected with some legend current at the time when Abraham was in the country. At a later period, and notably during the exile, the large literature referring to magic and charms had effect on the Jewish mind, and we find, therefore, Ahaz using the brazen altar in the temple for the purpose of divination (II. Ki. 16: 15), and the circumstance of the witch of Endor, at a rather earlier date, may be due to the same influence, for the literature concerning witchcraft was very extensive in Babylonia and Assyria. The Babylonians and Assyrians were, on the whole, very religious. They were constantly invoking and adoring their gods, and prayer was made to them on every possible occasion. They seem to have believed in the immortality of the soul, and it is probable that they regarded the spirits of the departed as ultimately attaining the bliss of life among the gods. All, however, had first, like Tammuz, to go down into Hades, the land of no return, corresponding closely with the Hebrew *Sheol*, and, passing through its seven gates, there to dwell, in the realm of the queen Eres-ki-gal, among the bird-like spirits who filled the place, feeding on dust. From this gloomy place the souls of the dead could only be brought forth by magical incantations, as in the case of the raising of Samuel by the witch of Endor (see also Isa. 8: 19). The Tel-el-Amarna tablets (see PLATE I.) show that the legends of the Babylonians were known even in Egypt.

#### 5. CUSTOMS OF THE ISRAELITES WHICH MAY BE TRACED TO BABYLONIA.

The idolatrous practices of the Israelites have already been mentioned, as well as the magic and incantations. It is also not unlikely that the burning of sweet spices at the burial of the dead (II. Chr. 16: 14) was borrowed from Babylonia, where, however, the bodies seem to have been burned—not committed to the earth. Some of the Jewish festivals, such as the new moons and Sabbaths, may have come originally from that country. The "shepherd of the great people" was not to eat flesh that had been cooked by a fire of embers, was not to change



his clothing or wear white apparel, and was not to make sacrifice. The king was not to ride in his chariot, the seer was not to disclose a secret place, and the physician was not to lay his hand on the sick. The king was to make offerings to Merodach and Istar at nighttime, and to sacrifice victims, and the raising of his hands (in prayer) would be acceptable to the deity. The nineteenth day of the month was also a day of the same kind, because it was a *week of weeks* from the first day of the foregoing month, and three weeks from the twenty-eighth day of the same. This nineteenth day was called "the white," apparently on account of its extreme sanctity. None of these days, which were unsuitable for work, had any of the strictness of the Jewish *Sabbath*, nor does that name seem to have been applied to them. Besides the above, there was another day to which the name of *Sabattu*, or Sabbath, was really given, and which is explained as "a day of rest for the heart." This, however, was the fifteenth day of the month, and was probably only kept if business were not pressing. With the Akkadians, Assyrians, and Babylonians, the number seven was a sacred number, probably originally for linguistic reasons, but also because of the seven planets, the mystic serpent with seven heads, and similar things. The observance of the seventh day as sacred went back to a very remote period, and extended, with many other practices, all over the ancient East.

## II. EGYPT.

### 1. HISTORY.

The name by which **Egypt** is mentioned in the Bible is generally Mizraim, "the two marches" or "boundaries," and it is by that name, or its singular, that the country was and is known to all Semitic nations. The dual form is generally regarded as referring to the two divisions of Upper (southern) and Lower (northern) Egypt. The modern name, Egypt, is from the name of the nome called Koptites in Greek (from Qefiti, the capital) and Horui in Egyptian. It is from the Greek form of this name that the word Copt, by which the Egyptian Christians are known, comes. Whether Egypt be the oldest kingdom in the world or not is uncertain, but there is no people existing whose history can be traced back to such a remote period as theirs. Manetho, the Egyptian priest of Sebennytus, gives thirty dynasties from Menes to the time of Nectanebo II. (340 B.C.), extending over a period of 3,555 (really 3,553) years. The best approximate date for the foundation of the kingdom is therefore about 3893 B.C. The chronology becomes more definite after the beginning of the New Empire (1701 B.C.), and the dates of the kings of Egypt from 685 B.C. (the 26th dynasty) are now well known. The primeval monarchy followed the mythical period. Menes was the first mortal king, and is said to have founded **Memphis** (Hos. 9: 6, *Moph*, elsewhere *Noph*, both a corruption of the Egyptian *Mennofer*), which was the capital until the sixth dynasty (about 2556 B.C.). Cheops, Chephren, and Mycerinus, the three well-known kings of the fourth dynasty, built the three great pyramids of Gizeh. Under the twelfth dynasty the scepters of Upper and Lower Egypt were united, and a revival of the art of the country took place. Fortifications also were erected on the northeast frontier, extending across the present Isthmus of Suez. It was probably about this time that Abraham and Sarah visited Egypt (Gen. 12: 10), and other Semitic families are known also to have applied for permission to enter the country. During the thirteenth dynasty (about 2194 B.C.) these immigrations became more frequent, and the Semitic settlers grew so powerful that they were able to obtain possession of the whole of Lower

Egypt, and were known as the Hyksos, or Shepherd kings. These kings ruled at Zoan (or Tanis) and Avaris, whilst the native kings, whom they had driven out, ruled in Upper Egypt. It was during this period that **Joseph** and **Jacob** came to Egypt, and the favorable treatment which they met with at the hands of the king then ruling was probably due to their being of the same race as himself. According to Brugsch, the name of the ruler under whom Joseph acted was Nub, a foreign prince who ruled about 1750 B.C., and the famine itself, which took place during Joseph's administration, has been identified by him with that to which an official named Baba refers in an inscription in which he gives an account of his services to his king and country.

Fortune went at last against the foreign dynasty, however, and the Shepherd kings were driven out by the native princes, with which the New Empire (beginning with the eighteenth dynasty) was inaugurated. The "new king who knew not Joseph" was probably **Rameses II.** (see PLATE VII.) of the nineteenth dynasty, after whom the treasure-city Raames (Ex. 1: 11), built by the Israelites, was named.<sup>1</sup> The oppression of the Israelites is to be attributed to the fact that they were associated with the Hyksos, upon whom, as conquerors of Egypt, and as a race of heretics, the Egyptians looked with the bitterest hatred. A great literary revival took place during the reign of **Rameses II.** **Merneptah II.**, his successor, is generally regarded as the Pharaoh of the exodus. It is not improbable that the departure of the Hebrews from Egypt was due to and facilitated by external troubles, namely, the inhabitants of Canaan throwing off the Egyptian yoke, whilst the former country, weakened by its struggle with Egypt, would naturally fall an easier prey to the wandering and hardship-hardened sons of Jacob. The residence of the kings of this dynasty seems to have been Tanis (Zoan), thus confirming the statement (Ps. 78: 43) as to God's "wonders in the field of Zoan." With the next dynasty (the twentieth—that of **Rameses III.** and his successors), a revival took place, but the throne was afterwards usurped by priests of Tanis (Zoan), who, however, could not exact obedience from their Asiatic vassals by force, and tried, therefore, a conciliatory policy. It was probably a daughter of a prince of this dynasty that Solomon married, and from whom he received the many favors mentioned in I. Ki. 3: 1; 9: 16; 10: 28. Shishak or Sheshonq I., the founder of the twenty-second dynasty (which is supposed to have been of foreign—Assyrian or Elamite—origin), again attempted military expeditions, assisted **Jeroboam**, **Solomon's** rebellious servant (I. Ki. 11: 26, 40), against **Rehoboam**, and besieged and captured Jerusalem (I. Ki. 14: 25, 26), spoiling the temple. His conquests, with a list of the towns taken in Judah and Israel (one of the names given reads *Yudah malek*, perhaps "kingdom of Judah"), is inscribed on the south wall of the temple of Ammon at Karnak. Osorkon I., his successor, is supposed by some to be the **Zerah** of II. Chr. 14: 9, who invaded Palestine and was defeated by Asa, but this is very doubtful, as the Ethiopians do not seem to have gained real possession of Egypt until a hundred years later, and Osorkon could hardly have been called one. It was about 715 that the **Ethiopians** took possession of Nubia and Upper Egypt, and Shabaq, the biblical So, made an alliance with Hoshea of Israel (II. Ki. 17: 4), an alliance which led to

<sup>1</sup>The other treasure-city built by the Israelites, Pithom, has been discovered by M. Naville. The monuments found on the spot show that it was founded by **Rameses II.**, thus confirming the identification of this king as the Pharaoh of the oppression. His mummy is now in the museum of Gizeh.



the Assyrian captivity of the Israelites. Later on, also, the Jewish kings were compelled to turn to Egypt for deliverance, but Egypt proved to be but a "broken reed." Sabatok, the successor of Sabako, was defeated at Raphia by Sargon of Assyria in 720 B.C. In 701 B.C. **Tirhakah**, who had gone to the help of **Hzekiah**, was defeated by Sennacherib at the battle of Eltakah. After a struggle extending over several years, Egypt was conquered by Esarhaddon (670 B.C.), but revolted after his death, which took place as he was again going to Egypt two years later. It was again subdued by the generals of Assurbanipal on two occasions, on the latter of which Thebes was sacked (Nah. 3), but the Assyrians found it impossible to retain possession of so large and distant a country. Psammetichus, the leader in the battle with the Assyrians, ascended the throne about 666 B.C., and founded the twenty-sixth dynasty. **Necho**, his son and successor, after slaying **Josiah** at the battle of Megiddo (II. Ki. 23:29), was defeated by Nebuchadnezzar at Carchemish. Necho afterwards deposed **Jehoahaz**, whom he imprisoned at Riblah, exacted from the country a tribute or fine of 100 talents of silver and a talent of gold, and made **Jehoiakim** king in his stead (II. Ki. 23:31-35). **Hophra**, or Apries, (591-570 B.C.) captured Sidon, and marched to the relief of Zedekiah when the latter was attacked by Nebuchadnezzar (Jer. 37:5, 7, 11). Jerusalem having been captured by the Babylonian king, however, Hophra accorded an asylum to its exiled inhabitants, including Jeremiah, after the murder of Gedaliah. In consequence of a defeat, Hophra's army rebelled against him, and placed Amasis on the throne. This king had a prosperous reign, though he seems once to have come into conflict with Nebuchadnezzar, and on his death in 526 B.C. Psammetichus III., his son, was defeated by Cambyses, who had invaded Egypt, and the country was reduced to the condition of a Persian province. The country passed successively under the dominion of the Ptolemies, Romans, Byzantines, and Mohammedans.

## 2. RELIGION OF EGYPT.

One of the fundamental principles of Egyptian religious belief was the worship of the sun (**Ra**), which was adored under various forms, as the evening sun, the sun passing through the lower hemisphere during the hours of night, and as the rising sun (as with the Hebrews, evening and night preceded the morning and day). The rising of the sun daily to new birth typified the creation, which power was worshipped by the Egyptians. According to the esoteric or inner teaching of the Egyptian priesthood, Ra was the great Universe, and the other gods merely personifications of his various attributes, thus making a kind of monotheism, which was the belief of the initiated. Ra is sometimes termed the soul of Osiris, who was, therefore, also a form of the sun. Osiris was regarded as the principle of life, a pure and perfect being, and the personification of the good and the beautiful. Many of the gods were worshiped under the forms of animals, which were selected to represent them, and whose dispositions and habits corresponded to the power or phenomenon of nature which the god typified. All the Egyptians believed in the immortality of the soul, the resurrection of the body, and a future state of rewards and punishments. Once within the Amenti (Amenthes, or Hades), the soul had to undergo many trials, and after being judged, might, if the decision had been favorable, unite with the divinity from which it had emanated, or walk new among the living in any form it liked. If, however, the judgment were otherwise, it had to suffer the torments of hell, or else to pass into the bodies of animals, in which it con-

tinued its existence, and at last returned to its original human form to live again, and to be tried once more, after death, by the judges of Hades. It was on account of this belief of the resurrection of the body that embalming was practiced, the intention being to preserve the earthly abode of the soul for reoccupancy at the last day. It is doubtful whether Egyptian polytheism or animal worship was ever practiced by the Hebrews or not. The circumstance of the golden calf (Ex. 32) implies that they had inclinations that way, but this idol was probably really a Phœnician one, and not, as would at first be supposed, a representation of the bull Apis. It was to this same influence that Jeroboam's calf-worship was probably due. With the Hebrews, too, the idea of a future state does not seem to have taken definite shape until a comparatively late date, and this shows how little Egyptian beliefs, attractive as they were, had effect upon them. It was rather the idolatry of their Semitic kinsmen of the Delta that the prophets feared than that of Egypt proper. The sacerdotal system of the two nations also differed considerably, for whilst that of the Hebrews was inherent in the tribe of Levi exclusively, the Egyptian priesthood, though mostly hereditary (females as well as males being included in it), could be entered by any member of the laity. Priests could also hold various civil offices.

## III. PERSIA.

### 1. PERSIA AND THE JEWS.

Persia was originally confined to the small province of *Fars*, or *Farsistan*, extending from Media on the north to the Persian Gulf on the south. The Persians were Aryans, like their modern descendants and most European nations, and were allied to the Aryan Medes, who had invaded and overcome the old so-called Turanian inhabitants of Media, in the eighth century B.C. The Pasargadæ were the most distinguished of the noble tribes of Persia, and from them sprang the Achaemenians, to which royal line the great rulers of the race, Cyrus, Cambyses, and Darius the Great belonged. *Cyrus*, whom God had chosen as the instrument to punish Babylon, founded the Persian empire by the conquest of Media, quickly followed by that of Lydia and Babylonia. It is owing to the fact that the Persians were at first practically a Median tribe that we find them so often mentioned together (Esth. 1:19, "*Persians and Medes*"; Dan. 6:8, etc., "*Medes and Persians*"). Moved by the sympathy of a common monotheism, and perhaps also a recognition of services rendered by Jewish exiles when the Persians invaded Babylonia, Cyrus allowed them, by a special royal proclamation, to return to their native land and rebuild the temple, thus fulfilling the prophecies of Jeremiah (Ezra 1:1). This permission was principally taken advantage of by the priests, but few of the people venturing to give up their positions at Babylon for the uncertainties of a new settlement at Jerusalem. Under Sheshbazzar, or Zerubbabel, who was made governor of the district of Jerusalem by Cyrus, and under Ezra and Nehemiah, the temple, after a delay of sixteen years on account of the opposition of the Samaritans, was rebuilt, and dedicated in the sixth year of Darius Hystaspes. During this period many changes had taken place. Cambyses, after reigning for a short period with his father (the former as king of Babylon, the latter as king of countries), had become sole king, and had conquered and added Egypt to the empire. On the death of Cambyses a whole host of pretenders to the throne had arisen. It was in the second year of Darius Hystaspes, 519 or 520 B.C., after he had overcome the pretender Nidintu-bel, that the



original decree of Cyrus for the rebuilding of the temple at Jerusalem was found at Ecbatana in Media, and thus furnished the new ruler with an opportunity to show his sympathy with the Jews by issuing a new and still more favorable decree for its completion (Ezra 6). The Jews prospered greatly during his long reign. His successor was Xerxes, who is probably the Ahasuerus of the book of Esther and of Ezra 4:6. Under the reigns of both Xerxes and Artaxerxes (Longimanus) the Samaritans made difficulties for the Jews with regard to the buildings at Jerusalem, and in the year 458 B.C. the latter sent Ezra again thither to organize and reassure his co-religionists there, and *Nehemiah*, who had been made Artaxerxes' cupbearer, was appointed governor of Judea, and succeeded not only in the restoration of the walls of the city, but in the consolidation of the Jewish community into an organized state, under the overlordship of the Persian king.

## 2. THE JEWS AND THE RELIGION OF PERSIA.

The Persians were, in a sense, *monotheists*, and followers of Zoroaster, but their beliefs were fundamentally different from those of the Jews. They believed in Ormazd (*Ahura-mazda*, the all-wise lord), the creator and only god in the true sense of the word. This supreme being was the principle of light and goodness. Opposed to him was Ahriman (*auru mainyu*, the evil spirit), emblematic of darkness and evil, who brought sin and misery into the world. Under Ormazd and Ahriman were a vast number of inferior beings—angels and evil spirits (*daeva*), at the head of the former being the seven Ameshaspentas (deathless spirits), or arch-angels.

Persian monotheism, however, had at various times certain tendencies towards polytheism, hence the worship of the sun (*Mithra*) and of the goddess of love (*Anahita*). The Persians have also been known, from very ancient times, as fire-worshippers. Their dislike for images of gods, which won for them the sympathy of their Jewish subjects, was not a very thorough-going one, for *Ahura-mazda*, or Ormazd, is often represented under the form of a man within a winged disc or ring, like the figures of the Assyrian national god Assur, and Ahriman appears as a monster with a bull's head, wings, his hind legs as those of a bird, and a scorpion's tail, like a figure often seen on Babylonian boundary stones. The Jews remained quite uninfluenced by Persian monotheism, but it is possible that Persian demonology, with that of Babylon, as the book of Tobit indicates, was to a certain extent adopted by them, or at least caused a change in their previously formed ideas.

## IV. PHENICIA AND SURROUNDING STATES.

### 1. PHENICIA.

The Phenicians called themselves *Kanaanî* (Canaanites), that is to say, "lowlanders," and this name seems to have extended to denote the whole of Palestine. Their power began with the increase of the coast cities—Sidon (before 2000 B.C.), Gebal, or Byblos (certainly not later than 2000 B.C.), Arvad, Zemar, and Arke. The Egyptians called the country *Keft*, and the inhabitants *Keftu*. The Delta of the Nile was called *Keft-ur*, a word regarded as meaning "Great Phenicia," from the number of Phenicians settled there. This *Keft-ur* is explained as the original of the *Caphtor* of Deut. 2:23, Amos 9:7, and Jer. 47:4; and the Philistines who came from Caphtor must therefore have been of Phenician origin. Many Phenician towns were conquered, one of the last being *Laiish* (Judg. 18:27),

which belonged to *Sidon*, and which, being at a distance from that place, fell an easy prey to the Danites, who afterwards changed its name to Dan. After Israel had become settled, when David was at the height of his power, the relations between the Israelites and the Phenicians were of a most peaceful and cordial character; and *Hiram*, son of Abibal, king of *Tyre*, became the ally of David, and sent him gifts (II. Sam. 5:11). The Phenicians had become the chief commercial power in the world, and were famous for their artistic skill. The friendship which Hiram had shown to David he continued to his son Solomon, to whom he sent cedar, precious metals, and workmen for the temple and other buildings which were erected during his reign at Jerusalem. The principal artificer, the half-Hebrew, half-Tyrian, Hiram (not the king), whom Solomon caused to be brought to Jerusalem, produced for the decoration of the temple, etc., palm-trees, pomegranates, lions, oxen, and cherubim (common Phenician decorative objects), together with the various vessels required. Not only was this Hiram a skilled artisan in metal, but also in stone and wood, in the art of dyeing, and in embroidering and the manufacture of cloth. Solomon was also indebted to Hiram the king for sailors to navigate his ships to Ophir, and gave him in return corn and oil, and "twenty cities in the land of Galilee," which, being of small value, did not please the Phenician king, who showed his own superior generosity by giving Solomon "sixscore talents of gold" (cf. I. Ki. 9:11-14, 26-28). After the death of Hiram political dissensions arose. His four sons ruled, not uninterruptedly, however, for short periods and then *Ethbaal*, or *Ithobal*, father of *Jezebel*, the wife of Ahab, came to the throne. The division of the kingdom of Solomon into two parts had cut off Judah from direct intercourse with Phenicia, but notwithstanding this, the Tyrians rejoiced over the fall of Jerusalem (Ezek. 26:2), perhaps on account of the reforms instituted by *Josiah*—reforms in which they saw an attack on their own heathen faith—though they seem to have thought that they would benefit commercially thereby. Tyre and Sidon occupy also a prominent place in the prophecies of Isaiah (ch. 23) on account of the evil influence the idolatry of the country exercised over Judah. Though wealthy, the Tyrians, Sidonians, and Gebalites do not at this time seem to have been strong enough to resist the Assyrians, and therefore submitted to pay tribute to Shalmaneser II. of Assyria. Tyre and Sidon also felt the power of the Assyrian king, *Ramman-nirari*, about the year 804 B.C., and later *Tiglath-Pileser* (III.) exacted tribute from Hiram of Tyre, and *Sibitti-Baal* of Gebal. Sargon, too, besieged Tyre. In 702 B.C. *Lulû* (the *Eulkeus* of Josephus), king of Tyre and Sidon, was attacked by *Sennacherib*, and fled to Cyprus, both Tyre and Greater and Lesser Sidon being captured by the Assyrian king. *Tubaal* was now raised to the throne by *Sennacherib* as tributary to Assyria. *Urumelek*, king of Gebal, also sent tribute to the Assyrian king. Sidon, at that time ruled by *Abdi-Melkutti*, was attacked by *Esarhaddon* about the year 677 B.C.; the city was captured and destroyed, and the king put to death. *Esarhaddon*, in order to complete its ruin, built another city near it, peopled with captives from the old town, but the commerce of Sidon must have flowed, for the time being, to its rival, Tyre. Twelve kings belonging to the mainland, among them *Baal* of Tyre, now gave tribute to *Esarhaddon*. Ten kings of Cyprus also gave tribute. Sidon seems soon to have recovered, for we find it mentioned in Jer. 25:22 and 27:3, and it was the most prosperous city, in Persian times, in northern Palestine. *Esarhaddon* now made an agreement with *Baal*, by which, in return for services rendered, the Assyrian king gave him a considerable por-



tion of the coast land. The Tyrian king was not reconciled to the Assyrian yoke, however, so he entered into an alliance with Tihakah of Egypt, the result being that Tyre was blockaded, though at first with no great success, by the Assyrians. In the time of Assur-bani-apli, however, they were compelled to sue for peace, and the king of Tyre sent his eldest son, Yahimelek, to treat with the Assyrians. Internal dissensions were caused by the tyranny of its last king, Baal II., who was deposed in 562 B.C., and annual *suffetes*, or judges, appointed. Nebuchadnezzar had besieged the city for thirteen years, and it seems to have been regarded as part of the Babylonian empire in 561 B.C., so that Baal II. must have reigned as vassal of the Babylonian king. The monarchy was restored six years after Baal II. had been deposed. Whilst all the other cities of Phenicia submitted to the victorious Alexander, Tyre shut her doors against him, but was taken after a long siege (332 B.C.). Though shorn of much of her commerce, Tyre still remained, and retained a certain amount of trade. She is now a small coast town, surrounded by numerous gardens, but otherwise a miserable place. Sidon took the lead when Tyre was besieged by Nebuchadnezzar (Ezek. 26: 7), and maintained it until her unlucky contest with Artaxerxes Oechus (351 B.C.). After Alexander's time Sidon (and Phenicia in general) failed to maintain her old prosperity. At the present time the trade of the place is of no importance at all.

## 2. THE RELIGION OF THE PHENICIANS AND THE NATIONS TO THE NORTH OF THE ISRAELITES.

The Phenicians, in common with the Canaanites, Philistines, Moabites, Edonites, and Ammonites, worshiped Baal and Ashtoreth as their principal deities. The meaning of the name Baal (Aram., *Beel* in *Beel-zebub*) is "lord," and designated the sun. Other names are Moloch and Milcom, both meaning king. This deity, like Ashtoreth, was worshiped under many different forms, each of which could be regarded as a different deity, as was also the case with the Akkadian polytheism of Babylonia and Assyria. This worship, with that of Astarte, or Ashtoreth, constantly led the Israelites astray, partly on account of their speaking the same language, partly because of living in continual communication with those who practiced it. This worship had, moreover, all the seductions of a sensual nature-worship.

As the hot summer sun, Baal is called, in the inscriptions of Africa, *Baal chamman* (= *Baal-solaris*), and as such was regarded as chief of the gods. As the waning winter sun, he was *Tammuz*, or Adonis, descending to the underworld. As Baal-berith in Sichem (Judg. 8: 33; 9: 4, 46), he was the god who kept the covenant between men; as Baal-Gad, he was lord of good luck; as the patron god of Tyre, he was *Baal Sâr* ("lord of Tyre") or Melkarth ("king of the city"). The number of the different forms of this god was very great, many of the cities of Phenicia and Palestine having a different one. Though fundamentally the same as the Babylonian Bel-Merodach and Samas (see p. 121) the sun-god (Phen., *Baal-Shemesh*), the worship of Baal differed from that of those gods in being of a far grosser nature; hence the severe punishment meted out to those who had joined in the worship of Baal-Peor (Num. 25: 3 ff.; Deut. 4: 3). Besides Moloch and Milcom, as the sun was called by the Ammonites (Lev. 18: 21; I. Ki. 11: 5, 33), he also bore the name of Malchan (so read Jer. 49: 1, 3, instead of "their king") among the Moabites and Ammonites. Both these nations also knew him under the name of Chemosh (Judg. 11: 24; I. Ki. 11: 7). To both these forms of Baal human sacrifices were made, and people burnt their children

to death (Jer. 7: 31; II. Ki. 3: 27; II. Chr. 28: 3). This custom was common to the Canaanites to the latest times, and, as in II. Ki. 3: 27, it sometimes took place upon the walls of the city in times of peril. For the same reason, the propitiation of the wrath of the deity, the priests of Baal cut themselves with knives, dancing around the altar with frantic shouts the while, as in I. Ki. 18: 26-28. As an abomination of the service of Baal, there is repeated mention in the Old Testament of the male and female devotees against whom a law is formulated in Deut. 23: 18. Like the other Semitic nations and the Egyptians, the Phenicians were worshippers of nature and its generative powers, and symbolic pillars were therefore dedicated to Melkarth. In accordance with this idea, also, every god had a consort, and that of Baal was Baaltis, or Ashtoreth (I. Ki. 11: 5, 33), the Greek Astarte and the Assyrian Istar, with this difference, however, that whilst with the Phenicians she was the reflection of Baal, the sun-god, as creator, with the Babylonians she was the planet Venus, the daughter of Sin, the moon. As the reflection of Baal, she was called by the Phenicians *shem Baal* ("the name of Baal") and *p'ne Baal* ("the face of Baal"), also *Tamth* with the same meaning. Ashtoreth therefore represented the moon, the reflection of Baal as the sun-god, and the city *Ashtoreth-karnaim* ("the Ashtoreth of the two horns" of the new moon) was probably so named because the chief seat of her worship under this aspect. It was upon this account, as mentioned by Philo of Byblos (Gebal), that she was represented horned. As goddess of love, and counterpart of the Assyro-Babylonian Istar, daughter of Sin, the so-called "groves" (A. V.), or Asherahs, were dedicated to her (Judg. 6: 25-30; II. Ki. 21: 7, etc.). These were the upright stems of trees, with, as some suppose, their branches, and, if so, would offer some analogies with the sacred trees of the Assyrians and Babylonians. The Phenician Asherah was set up near the altar of Baal (Judg. 6: 28), and as, like the pillar or obelisk erected to Baal, or Melkarth, it could be adapted to Jehovah, that also was prohibited in the worship of the latter (Deut. 16: 21). Besides Baal and Ashtoreth, the Phenicians also worshiped many other deities, to whom they attributed various inventions. Among these were seven planets, or *kabiri* ("great ones"), who were honored as the directors of all things, their chief being Saturn (another form of Baal).

The names which parents gave their children were similar among both Phenicians and Jews. It seemed to be no great matter whether a man should call his child Jonathan or Baal-yathan, Hanniel or Hannibaal. It was probably this identity of Baal with El ("God," the Assyro-Bab. *ilu*), indicating the retention of a certain monotheism, which misled the Israelites into idolatry. Thus a depraved Solomon could easily be of secret opinion that the worship of Baal and that of Jehovah were essentially the same, and the repeated falling away of Israel was probably due to this cause. This, however, did not prevent the introduction of the grossest abominations. The worship of Baal seems to have been instituted among the Jews with great magnificence. Temples were erected to him, with altar and Asherah (I. Ki. 16: 32; II. Ki. 10: 21; II. Chr. 28: 18; Jer. 11: 13); the altars were built on high places and on the roofs of houses (I. Ki. 18: 20; Jer. 32: 29); the priests, prophets, and worshippers of Baal and of the Asherah were very numerous (I. Ki. 18: 19; II. Ki. 10: 19), and were arrayed in special vestments (II. Ki. 10: 22). Houses were built for the sodomites, and women wore hangings for the Asherah there. At the worship incense was burnt (Jer. 7: 9), and burnt sacrifices, with sometimes human victims (Jer. 19: 5), were offered; and the worship was accompanied by frenzied dances (I. Ki. 18: 26-28).

The calf made in Horeb had probably to do with Baal-worship (Ex. 32: 4), though in this



and later instances of calf-worship there may have been an intention to worship Jehovah, as the case of the prophets of Samaria, who, whilst sanctioning it, regarded themselves as the prophets of the Lord as well (I. Ki. 22: 5, 6, etc.). As early as the times of the judges (Judg. 3: 7; 10: 6) the children of Israel forsook the worship of Jehovah and served "Baalim and Ashtaroth" and "the Asherah," and the gods of Syria, Sidon, Moab, the children of Ammon, and the Philistines; and Gideon's father, Joash, had an altar to Baal and an Asherah (Judg. 6: 25). After the death of Gideon the Israelites worshiped Baal-berith (Baal of the covenant) at Shechem (Judg. 8: 33; 9: 4), and after the capture of Dan (Laish), Jonathan, Moses' grandson, became, with his sons, priest of a graven image, which was probably a Sidonian Baal. For the later heathen rites Solomon may be regarded as having prepared the way (I. Ki. 11: 5). Rehoboam, his son, continued it in Judah (I. Ki. 14: 24) with immoral rites, and the marriage of Ahab to Jezebel, daughter of Ethbaal of Sidon (I. Ki. 16: 31, 32), gave the worship fresh life in the kingdom of Israel. Manasseh of Judah, however, went even further than any of these, for he built altars to all the host of heaven in the courts of the temple at Jerusalem, and set a "graven image of Asherah" there, practicing augury and witchcraft, and even making his son to pass through the fire (II. Ki. 21: 4-7; 23: 6, 11, 12).

### 3. THE ARAMEAN STATES.

1. The most important of the Aramean states to the Israelites was **Aram of Damascus**, which is therefore often called merely **Aram** (Isa. 7: 8; Amos 1: 5). This district was subjugated by David when they came to succor Hadadezer of Aram-Zobah. Rezon, however, a vassal of Hadadezer, founded the kingdom of Aram of Damascus anew, and became a bitter enemy to Israel (I. Ki. 11: 23-25). Benhadad I. made Damascus supreme in Syria, and his alliance was courted by both Baasha of Israel and Asa of Judah, with the latter of whom he made a league. Later, Benhadad II. (perhaps the son of the above), who was a contemporary of Ahab of Israel, unsuccessfully besieged Samaria, and was defeated by Ahab at the battle of Aphek, and afterwards made a league with the Israelitish king (I. Ki. 20: 22-34) by which the latter was allowed to "make streets" (trading quarters for Israelite subjects) in Damascus. Shalmaneser II. of Assyria gives, in his annals, the account of his attempts to overcome the Syrian league, the chief of which was Addu-idri (identified with Benhadad) of Damascus, with *Akhabbu mât Sir'îlâ* ("Ahab of the land of Israel") as one of his allies. The Assyrian king defeated them at Karkar, and later in two other battles. Ahab afterwards lost his life in battle with the "king of Syria" (I. Ki. 22: 37). The next king of Damascus was Hazael, who murdered his predecessor to get the throne. This king ravaged and oppressed Israel, though he had himself been defeated by the Assyrian king, Shalmaneser II. Benhadad III., the son of Hazael, came into contact with Jehoash, and was defeated (II. Ki. 13: 25), and Jeroboam even captured Damascus itself (II. Ki. 14: 28). Rezin of Damascus afterwards made alliance with Pekah of Israel, and together they attacked Jotham, king of Judah (II. Ki. 15: 37). Ahaz, who had meanwhile ascended the throne, invoked the help of Tiglath-Pileser III. of Assyria, but this step proved disastrous to the whole of Palestine, for although Damascus was taken and Rezin slain, the Assyrians conquered the three kingdoms, one after the other. In the Assyrian inscriptions the kingdom of Damascus is called *mât Inerisu*, or *mâtû sa Inerisu*, the city *Dimaski* or *Dimaska*.

2. **Aram-Zobah** (supposed by Schrader to be

the Assyrian Subiti, which he sets to the north of Palestine). It was ruled, in the time of Saul, by several petty kings (I. Sam. 14: 47), and a later ruler, Hadadezer, though aided by Damascus, was defeated by the forces of David (II. Sam. 8: 3-8; 10: 6, 8).

3. Other Aramean states are **Aram-Rehob**, **Aram-Maachah**, and **Geshur** in Aram. These were merely petty tribes, and were absorbed by the more powerful states of Damascus. The position of Rehob is doubtful. Aram-Maachah bordered on Geshur (II. Sam. 15: 8; 3: 3), and both formed a part of the tract allotted to the tribe of Manasseh (Josh. 13: 11, 13).

4. **Aram-Naharain**, or "Aram of the two rivers," is the name given to Mesopotamia in the Old Testament (Gen. 24: 10; Deut. 23: 4; Judg. 3: 8). It lay between the Tigris and the Euphrates, but only the northwestern portion is called *Naharaina* and *Nairi*, on the Egyptian and Assyrian monuments. In Gen. 25: 20 it is called *Padan-Aram* (the Padan of the inscription of Agu, or Agu-kak-rime, an early Babylonian king), as well as simply Aram (Gen. 25: 20, "the Syrian"—i.e., Aramean—"of Padan-Aram"; Gen. 28: 5; 31: 20, 24, etc.). The Babylonian Agu-kak-rime (about 1800 B.C.) claims to be ruler of that country, which also came into conflict with the Egyptian kings Thothmes I. (seventeenth century B.C.) and Thothmes III. (sixteenth century B.C.), who took tribute in large quantity from it. It also came into contact with many other Egyptian kings. Later, **Cushan-rishathaim** conquered Palestine, and oppressed the Israelites for eight years (Judg. 3: 8-10). This country was frequently attacked by the kings of Assyria, who took possession of part of it. **Haran** ("Road"), the meeting-point of several trade-routes, was one of the most important towns on this tract (Gen. 11: 31, 32, etc.).

### 4. THE HITTITES AND HAMATH.

The Hittites were descended from Heth, the second son of Canaan, and seem to have been a considerable power at a comparatively early date. During the patriarchal period a portion of them had settled in the neighborhood of Hebron, and Abraham's contract with the sons of Heth for the cave of Machpelah is well known. They are regarded as the Khatti of the Assyrian monuments and the Kheta of the Egyptian. The Khatti are mentioned on the Babylonian astrological tablets of an unknown but evidently exceedingly early date. The Kheta are mentioned in the Egyptian inscription of Thothmes III. (sixteenth century B.C.), who records having fought with and defeated them at Megiddo. At this time their chief cities seem to have been Kadesh, on the Lake of Homs (Emesa or Kadas), and Carchemish, now Jerablus, south of Biredjik, on the Euphrates—a great trading center. This city seems to have been the center of a powerful kingdom until captured by Sargon the Later, in 717 B.C., though it had given tribute to Assyria long before that time. In the fourteenth century B.C. Ramesses II. of Egypt made a treaty (which was inscribed on a plate of silver) with a king of the Khita, and married his daughter. Even after the power of the Hittites had waned, and they had practically disappeared from western Asia, the Assyrians still called the country by the name of Khatti. **Hamath** also seems to have been a Hittite town, as is indicated by its occurrence in a list of the time of Thothmes III., and by the fact that Hittite inscriptions have been found there. In the time of David it was ruled by a king named Toi, with whom he made alliance (II. Sam. 8: 10). Later Solomon seems to have captured the district, and built store-cities there (II. Chr. 8: 3, 4). Jeroboam also reconquered the city (II. Ki. 14: 25-28), which had fallen away in consequence of the troubles



among the Jews. In 740 B.C. Azariah formed an alliance with the king of Hamath against Assyria, which, however, failed, and Hamath and its nineteen districts were captured by the Assyrians. In 720 B.C. Hamath revolted under Yau-bi'di, who, however, was taken prisoner by Sargon the Later at the battle of Karkar. It is apparently to this that Sennacherib's *rub-shukhek* refers in II. Ki. 19: 34.

Besides Ephron the Hittite (Gen. 23), there are also mentioned as belonging to the same race Judith and Bashemath, Esau's wives (Gen. 26: 34; cf. 36: 2, 3), Abimelech, David's companion (I. Sam. 26: 6), and Uriah, one of his warriors (II. Sam. 11). It is to be noted, however, that these names are Semitic. Judging from the large number of inscriptions that exist even now, the Hittites must have been a people who had a literature, and it is noteworthy that the former name of Debir, near Hebron, was Kir-iath-sepher, "the book town" (Josh. 15: 15)—also a Semitic name. The inscriptions of the Hittites are found at Hamath, Aleppo, Carchemish, Marsh, Bogaz-keui, and show the wide extent of their dominion at the height of their power. The art shows considerable similarity to that of Assyria. They worshiped a large number of divinities, the names of which, however, are not known, though the Ashima, or Ashimath, of II. Ki. 17: 30, a Hamathite deity, may prove to be one.

#### 5. COMMERCIAL RELATIONS OF THE ISRAELITES.

There was in ancient times a considerable trade in western Asia, which followed a large number of routes, those by land being necessarily the most frequented. Caravans went from Arabia Felix to Petra and Gerrha, from Gerrha to Tyre, and from Phenicia to Egypt. There were also trade-routes from Lydia to Susa, and from Babylon to Phenicia, Syria, Susa, and India. The western sea-route from Phenicia was by Cyprus, or Chittim, the islands of the *Ægean*, Sicily, Malta, the north coast of Africa, to **Tarshish** (supposed to be Tartessus) in Spain, near Gibraltar. Phenician sailors seem to have ventured even beyond this, and have been supposed to have visited Britain. The eastern sea-route was from Ezion-geber and Elath to **Ophir**. The Israelites also seem to have tried to rival the Phenicians, not only in sending ships to Ophir (I. Ki. 22: 48, 49), but also Tarshish (Isa. 2: 16; Jon. 1: 3). In the earlier period it was the Medianites and Ishmaelites who went to Egypt (Gen. 37: 25; 39: 1), and later the people of Tema, the Sabæans (Isa. 21: 14; Job. 6: 19), and the Dedanites (Isa. 21: 13). There was also maritime trade between Phenicia and the Egyptian Delta, and the Babylonians or Chaldeans, "whose cry is in their ships" (Isa. 43: 14), probably did an extensive coast-trade. The route to India is probably indicated in Isa. 49: 12, where the **Sinim** are mentioned, and are, perhaps, to be identified with the Shinas of the Hindu-kush. The use of the *maneh* of Carchemish as a standard weight at Nineveh shows how important the trade of this city had become. Trade with Babylonia is indicated by the "goodly Babylonish garment" found among the spoils of Jericho (Josh. 7: 21); the lapis lazuli (A. V., "sapphires") (Cant. 5: 14; Ezek. 28: 13), and probably other precious stones, which were imported into Babylonia from India; and, if Indian, the ivory used by the Israelites and Phenicians (I. Ki. 10: 18; 22: 39; Amos 6: 4; Cant. 7: 4, etc.), though it was also brought by the caravans of Arabia (Dedan) (Isa. 21: 13; Ezek. 27: 15), and the navy of Tarshish (I. Ki. 10: 22). Solomon, the wise king of Israel, saw the importance of developing the trade of his country, and it was probably mostly for this reason that he made alliance with Hiram of Tyre, who manned the Israelitish ships (I. Ki. 9: 26, 27),

which brought gold and other valuable things from Ophir (I. Ki. 9: 28; 10: 11) and Tarshish (I. Ki. 10: 22), and obtained spices and gold from the Arabian merchants (I. Ki. 10: 15). The united fleets of Solomon and Hiram sailed every three years to Ophir (from which place David obtained gold, I. Chr. 29: 4), and brought, besides the gold, silver, precious stones, ivory, sandalwood, apes, and peacocks (I. Ki. 9: 28; 10: 11, 22). Solomon also caused horses and chariots to be imported from Egypt, at certain prices, apparently through the Hittite and Syrian kings (I. Ki. 10: 28, 29). With the death of Solomon the prosperity (and, therefore, the trade) of Israel declined, though they probably always maintained a certain number of ships for the foreign carrying-trade. Jehoshaphat tried to revive the trade with Ophir (I. Ki. 22: 48, 49), which, as the passage here cited implies, had gradually ceased, but he was unsuccessful.

The commercial intercourse of the Israelites with the idolatrous nations by whom they were surrounded naturally tended to seduce them from the worship of Jehovah, and this is the reason of the opposition to the importation of horses in the Law and the Prophets. (Deut. 17: 16; cf. Isa. 30: 16; Ps. 20: 7). The introduction of Phenician heathen practices was probably due to the close commercial intercourse with that country.

#### 6. INFLUENCE OF THE ART OF THE NATIONS AROUND ON THAT OF ISRAEL.

The fact that Abraham, the father of the Israelitish race, came from Ur of the Chaldees, probably had some influence on the introduction of Babylonian and Assyrian forms into the art of the country, but it was the Phenicians who were the masters of the Israelites in design—indeed, the long wanderings of the Israelites before their settlement in the Holy Land must have prevented their attaining skill in any handicraft that did not produce an actual necessity; hence the need of employing Phenician workmen in the building of the temple at Jerusalem (I. Ki. 5-7). The forms of decoration used by them, however, were mostly adaptations of those found in Assyria and Babylonia, though they were probably modified by the artisans who used them. The *column* was a product of Babylonian builders, and seas, or reservoirs, in temples (I. Ki. 7: 23) also originated in that country. The plan of the temple building was probably pure Phenician, but the devices of cherubs, palm-trees, pomegranates, "knops and open flowers," lions, etc., show that the decorations were of Babylonian or Assyrian origin. The prohibition of the laws of the Israelites against reproducing living forms probably prevented their becoming great in art; hence their adoption of foreign ideas and designs, and employment of foreign workmen. The pattern of the altar which Ahaz ordered to be made (II. Ki. 16: 10, 11) was not obtained from Assyria, but from Damascus. Later on, however, the Hebrews came into direct contact with Babylonia, and we therefore get in Ezekiel (ch. 10) a description of the winged figures of Assyrian and Babylonian art, as well as of their well-known style of wall decoration in the reference to the "men portrayed upon the wall, . . . after the likeness of the Babylonians in Chaldea, the land of their nativity" (Ezek. 23: 14).

The Hebrews, like all the Oriental nations, loved to deck themselves with jewelry—earrings, collars, chains, bracelets, armlets, anklets, plaques for the breast, and the girdle, as well as ornaments for the nose, such as are still worn in the East. In the production of all these it is probable that the Phenicians were their teachers, as well as in the art of stone seal-engraving, which they practiced. From the Phenicians came also the art of writing, and they kept the



Phœnician style of character until the captivity, when they adopted the related Aramaic style, which ultimately developed into what is now used, namely, the "square" Hebrew character. It is not unlikely that the cuneiform system, which was in use in Palestine before the entry of the Jews, still lingered after they took possession of the country, here and there, and it has been supposed that Jer. 32: 10, 11 contains a reference to the writing of a contract, in the old Babylonian style, on a clay tablet, and provided with an envelope of clay, also inscribed, so as to insure the preservation of the record. This, however, is very doubtful.

The illustration on page 122 will serve to show what an Assyrian tablet in the cuneiform character was like (this example, however, is merely a fragment, and the trade documents of the Assyrians and Babylonians differed somewhat from texts of this class). The lapidary style of Assyrian cuneiform will be found on page 139 (Black Obelisk). See also PLATES IV. and VI.

**BOOKS OF REFERENCE:** By-Paths of Bible Knowledge; Sayce's *Fresh Light from the Ancient Monuments*; Assyria; Hittites; *Social Life Among the Assyrians and Babylonians*, and *Times of Isaiah*; King's *Recent Discoveries*; Wood's *Modern Discoveries in Ephesus*; Tompkins' *Life and Times of Joseph*.

Wright's *Ancient Cities*; Archibald's *The Bible Verified*; Sayce's *Higher Criticism and the Monuments*; Wright's *The Empire of the Hittites*; St. Clair's *Buried Cities and Bible Countries*; *Stones Crying Out*.

Layard's *Discoveries at Nineveh*; Smith's *Assyrian Explorations and Discoveries*, and *Chaldean Account of Genesis*; Smith's *Assyria and Babylonia*; Campbell's *The Hittites*; Robinson's *Egypt and Babylon*; Budge's *Babylonian Life and History*; Conder's *Syrian Stone Lore*.

Brugsch-Bey's *Egypt Under the Pharaohs*; Robinson's *Pharaohs of the Bondage and Exodus*; Petrie's *Ten Years' Digging in Egypt*; Trumbull's *Studies in Oriental Social Life*; Freeman's *Handbook of Bible Manners and Customs*; Wilkinson's *The Manners and Customs of the Ancient Egyptians*; Rawlinson's *Ancient Monarchies*. Consult also articles on BIBLE GEOGRAPHY and ETHNOLOGY.



**TIBERIAS AND THE SEA OF GALILEE.**

TIBERIAS is mentioned in the history of our Lord in John 6: 1, 23; '21: 1. After the fall of Jerusalem it became one of the chief residence cities of the Jews in Palestine. To its rabbinical school we are indebted for the "Masoretic vowel-points."



## PART VII.—THE LAND AND THE BIBLE.

### GEOGRAPHY OF THE BIBLE.<sup>1</sup>

By MAJOR C. R. CONDER, D.C.L., LL.D., M.R.A.S., R.E.

THE biblical geography is mainly concerned with the Holy Land, although it refers to countries from Italy to Persia, and from the Caucasus to the extreme south of Arabia.

#### THE HOLY LAND.

**Limits and Features.**—The range of mountains which runs parallel to the Mediterranean, southwards from the Taurus to the tongue of the Sinaitic peninsula, is bounded by the valleys of the Orontes and the Jordan, and extends 600 miles, with a mean breadth of 40 miles, having on the west a narrow plain, which gradually broadens into the plateau of the desert of Beersheba. This region includes three districts: (1) *The Lebanon*, extending 200 miles south to Hermon; (2) *western Palestine*, from Dan under Hermon (143 miles) to Beersheba at the foot of the Hebron hills, with an area of 6,000 square miles; (3) *The Sinaitic desert*, descending in steps from the Beersheba plateau to the granitic group of the Sinai mountains. East of the rivers mentioned, the shorter chain of the Anti-Lebanon, the plateau of Bashan, and the hills of Gilead extend east towards the broad Syrian desert. Further south, in Moab, a flat plateau extends to the cliffs above the Dead Sea, and south of this, again, the chain of Edom separates the desert from the broad valley of the Arabah (Ha Arabah, Josh. 18: 18), which runs from the Dead Sea to the Gulf of Akabah. The chain of *Lebanon* rises to 10,000 feet above the Mediterranean, and *Hermon*, which is an outlier of the Anti-Lebanon, is 9,200 feet high—an isolated summit. In Palestine the watershed rises to 4,000 feet in northern Galilee, and sinks to 250 feet in the plain near Jezreel. In Samaria and Judea the greatest heights are about 3,000 feet above the Mediterranean, gradually decreasing towards Beersheba, where the plateau is about 1,000 feet above the same level. The summit of *Sinai* is 7,363 feet above the sea. The *Jordan valley* sinks, at the surface of the Dead Sea, to 1,292 feet below the sea-level, and the highest point in the Arabah is 660 feet above the Mediterranean. Further east the *Anti-Lebanon* rises to 8,000 feet, and the plains of Bashan are about 2,000 feet. *Jebel Osha*, the highest point in Gilead, is 3,600 feet, and the Moab plateau averages about 2,500 feet. *Mt. Hor*, in the Edom chain, is about 4,580 feet above the sea. *Petra* itself is about 3,000 feet. The hills in Gilead are, however, only some 500 feet higher than the plateau of the Syrian desert to their east.

**Geology.**—The Lebanon and the Palestine hills consist of a cretaceous limestone, the upper beds being soft chalk and the lower hard dolomite. Beneath this main formation is the Nubian sandstone (of the greensand period), which appears on the west of the Lebanon and of Hermon, and on the east side of the Jordan valley, and in the Edomite mountains, but not in western Palestine. Various tertiary marls, of marine and lacustrine character, occur in the Jordan valley, which was occupied in the tertiary period by a series of lakes, perhaps connected with the Red Sea. The Jordan valley was formed by a convulsion, occurring after the chalk period, which caused an immense fault in the strata on the east side of the depression. This convulsion was accompanied by volcanic outbreaks, which covered part of the plains of Bashan, near Hermon, with lava.

Basalt outbreaks also occur west of the great fissure, in the Lebanon and in the plains of Lower Galilee, but to a less extent. The existence of hot springs in the Jordan valley, and the frequent earthquakes, mentioned in various ages (1 Ki. 19: 11; Amos 1: 1; Matt. 27: 54), and occurring in recent times, prove that these volcanic forces are still not quite exhausted. The Sinaitic group consists of granite and diorite of a primitive formation, existing beneath the marls and chalks of the Beersheba plateau. This formation extends also east of the Gulf of Akabah, and reaches to Petra at the base of the Edomite mountains. On the west of the Palestine hills calcareous sandstones occur, on the plains of Sharon and Philistia, with raised beaches extending to the recent sand-dunes on the coast.

**Mountains.**—Among the mountains of the north are (1) *the Lebanon (Jebel Libnan)*, Josh. 13: 6; 1 Ki. 5: 6; Ps. 29: 5; Isa. 14: 8; Ezra 3: 7, a very narrow, rugged range of hard limestone, well watered, and with good soil near its feet. "*Lebanon towards the sun-rising*" (*Jebel esh Sherki*, Josh. 13: 5; Judith 1-7), is the *Anti-Libanus*—an arid and desert chain, ending in white peaks of chalk on the north, near Palmyra. (2) *Mt. Hermon*, dome-shaped and rugged. To the west stretches *Mt. Carmel*. Along the west of the Jordan River are *Tabor, Gilboa, and Ebal and Gerizim*, "mountains of blessing and cursing." About Jerusalem are *Olivet, Moriah, and Sion*. In the southern limit rises *Horeb, or Sinai*.

**Rivers.**—In the extreme north is the broad, rapid *Orontes, the Eleutherus*; and further northeast, the *Abana and Pharpar*, the rivers of Damascus. The *Leontes* forms the natural division of Syria and Palestine. In the center, flowing to the sea, is the *Kishon*. East of the Jordan are the *Jabbok, the Arnon*, which forms the north border of Moab, and the *Brook Zered*, the north boundary of Edom. *The River of Egypt (Nakhal)*, is the great torrent which bounds the Holy Land on the south. There are several minor streams watering Palestine, both those which flow west into the sea, and those which join the Jordan. The perennial streams of Syria are more numerous than those of Palestine, and in Judea there are no streams that run all the year, as there are in Galilee.

**The Jordan.**—The important river of Palestine is the Jordan. Its historic springs are at Baniyas (Cæsarea Philippi, Matt. 16: 13; Mark 8: 27), at the foot of Hermon, about 600 feet above sea-level; geographically a longer stream (*Nahr Hesbany*) forms the real source on the west slopes of the same mountains, 1,700 feet above sea-level. The fall of the river is at first very rapid (70 feet per mile); but at its furthest end it is less so, though still presenting a formidable current (6 feet per mile of fall). The evaporation in the valley, 1,000 feet below sea-level, is so great that, in spite of important affluents (of which the largest have been named), the river at its mouth is not much larger than at its source; at the Jericho ford it is about 30 yards across in its ordinary condition. The main spring—from the cave at Baniyas—rushes forth in foaming cascades, among poplars and shrubs, and flows to the *Hutch lake* (waters of Merom, Josh. 11: 7), which is a swampy

<sup>1</sup>Details of the description of mountains, rivers, cities, and other geographical features will be usually found under their proper name in the *WORD BOOK*, which forms PART VIII. of these *AIDS*.—EDITOR.



expanse, with beds of papyrus (about at the level of the sea) measuring four miles in length by two and one-half in breadth. Thence it falls 682 feet in ten miles to the sea of Galilee—a natural basin; and the Jordan has formed a delta at the north end, which appears to have increased about a mile in length since the Christian era, when Bethsaida Julia (near *et Tell*) was at the river mouth (Matt. 11: 21, etc.; Josephus, *Antiq.*, xviii., 2, 1; *Wars*, iii., 10, 7). Leaving the lake at the site of Tarichee (*Kerak*), the Jordan flows in a shallow bed, within the sunken channel, about one mile across, called the *Zor*; there are several cascades in this part, and some twenty fords, of which the most important—northeast of Bethshean—is called *Abarah*, apparently the true site of Bethabara (John 1: 28). After receiving the streams from near Tabor and Jezreel, the Hieromax and other affluents from the east, the river becomes deeper; the serpentine course is often hidden by tamarisk brakes in the swamps near the bank. Half-way to the Dead Sea a perennial stream from the waters of *Enon* (John 3: 23) joins on the west, a little above the Jabbok mouth on the east. Entering the plains of Jericho and Shittim, which lie west and east of the stream, two more affluents join—the waters of Beth Nimrah (Num. 32: 36) on the east, and the torrent of the *Kelt* on the west. The whole length of the Jordan is about 100 miles, and the fall nearly 2,000 feet. The Jordan is a very turbid river, and contains some coarse fish of large size. In winter it is swollen by the heavy rains, and often fills the whole *Zor* to a width of about a mile. The melting of snow on Hermon causes floods also in early spring, which is the harvest time in this hot valley (Josh. 3: 15). The river is liable to be dammed by the crumbling in of the high banks of marl, and this is said to have occurred in the middle ages. Bones of the lion are said to have been found in the gravel beds, which are exhibited in the Munich Museum (Jer. 49: 19). The modern name of the river is *Esh Sheriah* ("the watering-place.")

**Lakes.**—The principal lakes in Palestine are the *Sea of Galilee* (of Gennesaret, or of Tiberias) and the *Dead Sea*. The former is a pear-shaped basin, twelve miles north and south by eight miles east and west at its broadest, and which has a depth of one hundred and sixty feet. On the east, the Golan plateau falls in steep slopes and cliffs to the water; on the west, the plateau east of Tabor has equally steep crags; on the north, a long slope descends from the Safed mountains to the shore, which has here many little creeks and bays, and the hard limestone is here strewn with basalt. There are two small plains—one on the northeast, now called the *Batihah*, which is very swampy; one on the west (Gennesaret), which is watered by several springs, and has a fertile soil. The papyrus grows on the border of the lake in this part, and the *Coracinus* fish (Josephus, *Wars*, iii., 10, 8) is found, with numerous shoals of other species, in the waters. The chief places round the lake were, *Gamala* and *Hippus* in the hills to the east; *Bethsaida* on the north; *Chorazin* on the slopes further west; *Capernaum* (probably *Tell Hum*); *Capernaum*, of which the site is disputed, but which was probably at Minieh, in the plain of Gennesaret; *Magdala*, a poor village at the south end of the same plain; *Tiberias* (ancient *Rakkath*, Josh. 19: 35); *Emmaus*, at the famous hot baths south of the preceding; and finally, *Tarichee*, mentioned in Egyptian records as early as 1350 B.C., at the south end of the lake. The waters of the lake are sweet, but somewhat turbid near the Jordan. The basin is subject to sudden storms, such as are mentioned in the New Testament (Matt. 8: 24; 14: 24; Mark 4: 37; Luke 8: 23).

The *Dead Sea* extends forty miles in length by ten in breadth, and its level is kept down entirely by evaporation, which makes a difference of

fifteen feet in the winter and summer water-marks. The saltiness is greater than that of any other known body of water, 25 per cent. of various chlorides having been found in the analysis of specimens. No fish can live in the waters, which are extremely buoyant. The greatest depth near the east shore is about 1,300 feet. The scenery is wild and magnificent, entirely bare of trees, except some palm groves in the eastern gorges. The formation is of limestone, with sandstones on the east. The Sea of Galilee presents a much quieter and less savage scenery, with more cultivation. No traces of the "*cities of the plain*" (Gen. 13: 12; 14: 8; Josephus, *Wars*, iv., 8, 4) have been discovered; but the balance of opinion is in favor of their having been at the north end of the Dead Sea, where *Zoar* (*Tell Shaghur*) has been identified.

**Springs.**—Syria and Palestine are well supplied with water in most parts, but where the surface is of porous chalk the rain soaks down, and in such parts the supply is from cisterns. The only quite waterless parts are the deserts mentioned below. Gilead and Galilee are especially rich in springs, and the hills of Samaria and Hebron are well watered. The most famous springs noticed in the Bible are five in all: The spring of *Jezreel* (I. Sam. 29: 1) is probably the large pool *Ain Jahud* under the north cliff of Gilboa; Harod (Judg. 7: 1), in the same valley, west of Bethshean, the site of which is uncertain; the waters of *Enon* (John 3: 23), probably the fine brook of Wady Farah, between Salem (*Salim*) on the south and *Enon* (*Ainun*) on the north; the spring of *Gibeon* (II. Sam. 2: 13), which rises in an artificial cavern, reached by a tunnel from above—where the ancient city stood—as well as by steps on the east; *En Rogel*, or *Gihon*, the only spring now existing at Jerusalem (I. Ki. 1: 9, etc.), which may also be the "sheep pool" (John 5: 2) or *Bethesda* ("house of the stream"), which is remarkable for the sudden, intermittent flow of its waters, in the cave which now communicates, by an aqueduct, with the pool of Siloam. It is visited by the Jews for the healing of disease. Many of the names of places in the Bible denote towns near springs, which still exist. The sites of *Jacob's well* at Shechem (John 4: 6), and of the well of Sirah, north of Hebron (II. Sam. 3: 26), are also well known. The name *Hammath* (Josh. 19: 35) denotes the hot springs south of Tiberias (140° Fahr.), and other hot springs occur, both east and west of Jordan.

**Seacoast.**—The Palestine coast has only one natural harbor—the open roadstead under Carmel, at the south end of the Bay of Acco. The small ports of Gaza, Jabneel, Joppa, and Caesarea are formed by dangerous reefs. Tyre possessed two ports, still extant, but both small, and formed by reefs. Sidon had a larger port of the same character. The other Phœnician cities had also unimportant harbors, except Tripoli, which is said to be the best on the coast. This disadvantage may account for the small maritime power of the Hebrews, as compared with the Phœnicians, Egyptians, and Greeks.

**Plains.**—Lower Galilee includes the large *Plain of Jezreel* or *Esdraelon* (fourteen miles by ten miles), of triangular shape. The seaside plains of Sharon and Philistia are remarkable for the fertility of the soil; on the north of the former there was an open woodland of oaks, which still exist, though much injured. The plains of Bashan are also remarkable for the same rich volcanic soil, suitable for corn-land. The plain or valley of Jericho and Shittim is less naturally fertile, owing to the saltiness of the soil, and is only tilled towards the north, while on the south it is scattered with acacias, and near the Dead Sea grows only the alkali plant. Corn is still grown in the upper part of the Jordan valley, where a few stunted palms represent the remains of former palm gardens (Josephus,



*Antiq.*, xviii., 11, 2). The plateau of Beersheba is entirely pastoral, and still sustains large flocks, watered at deep wells. The corn plains cease on the south near Gaza.

**Deserts.**—The desert parts of Palestine include Moab and the southeast part of Gilead, with Edom. West of the Jordan the **desert of Judea** (Matt. 3: 1) is one of the most desolate regions in the world, growing only a little scanty grass in early spring. It is shut out from the west breezes by the high ridge of the Hebron hills, and is entirely waterless, consisting of white chalk ridges, reaching to the tremendous cliffs—"the rocks of the wild goats" (I. Sam. 24: 2)—by the Dead Sea. Even this region, however, supports an Arab population. The *Beersheba* deserts and those of the *Arabah* become more desolate towards the south, with a white, chalky soil, and scattered broom bushes (juniper, I. Ki. 19: 4, 5, etc.), gradually descending towards the true desert of the Sinaitic peninsula, which consists of hard rocks, having only here and there an oasis with palms beside the stream of Wady Feiran (Paran) and elsewhere. The proportion of desert to cultivated land in Palestine is, however, perhaps not greater than in England.

**Climate and Products.**—The climate of Syria is not unlike that of Italy, and its seasons are the same. In summer, when the west wind blows, beginning about 10 A.M., the heat is rarely above 90° Fahr.; but in May, with the east wind from the Syrian desert, it ranges to 104° Fahr. In the Jordan valley in summer it is as high as 120° Fahr., or even higher, in the shade. The summits of Lebanon and Hermon are, however, annually covered with snow, which sometimes is not altogether melted even in autumn. Snow also falls at times on the hills of Samaria and Judea. In April the temperature is very pleasant, and the fields covered with flowers. An occasional thunderstorm occurs in June, during harvest (I. Sam. 12: 17), but it is not till November that the rains begin, as a rule. After the first thunder showers ("former rains," Deut. 11: 14), the plowing begins, the harvest operations being then finished. In December and January there is much cold and wet weather, with hail and snow; this continues till March, which is the time of the spring showers, or "latter rains." The average rainfall—20 to 25 inches—is similar to that of other Mediterranean countries, and is quite sufficient for the fertility of the country, except that the storage of rain water is most deficient, and the Roman aqueducts in the plains of Sharon and Jericho are entirely ruined. The desolation of the country has, however, been overstated. The hills are covered with scrub of mastic, laurustinus, dwarf oak, and styrax, with other plants; and the drier chalk, with thyme, mint, and other shrubs. The various woodlands have been already noticed. The *oak* grows freely, and the pine on higher ground, while *cedars* still flourish on Lebanon, in spite of the general deforesting by natives and by their herds of goats. The *terebinth* and the *carob* also appear, in groups or as single trees of good size. The **fauna** of the country differs only in two respects from that of the Bible. The *lion*, which is mentioned by an Egyptian traveler in Lebanon, about 1350 B.C., is now extinct, and the *wild bull* (*reem*), which was hunted in 1120 B.C. by Tiglath-Pileser I. in Lebanon, is also extinct, though its bones have been found in bone caves; this is the "*unicorn*" of the A. V., which follows a mistranslation of the LXX. The roebuck (Deut. 14: 5; I. Ki. 4: 23) was discovered still to exist on Carmel in 1872, and is found also in Gilead and Lebanon. The *fallow deer* (now called *rim*, perhaps the "hart" of the Bible) also inhabits the oak glades of Tabor; and the *wild goat* (*ibex*) occurs in droves in the desert of Judah. The *ostrich* (Job. 39: 13, etc.) is not quite extinct in the eastern desert, where also the *wild ass* (Job 39: 5-8) is yet found. The

*bear* is found on Hermon, and the *leopard* (Hebrew, *namer*) in the Jordan valley. The **productions** of the country are still the same as of old; *corn* (mainly barley), *wine* and *oil* from rich vineyards and large *olive groves*, figs, pomegranates, and the various vegetables noticed in the Bible are still grown. The *palm*, which is killed by frost, is found only in the plains or lower hills. The *grapes*, which are swelled by the mists on the mountains, flourish not only on the Lebanon and Hermon, but in all parts, as far south as Hebron. There are, however, no known *mines* or traces of former mines in Palestine (Deut. 8: 9); but the Egyptians obtained copper in the *Sinaitic mines* (Job 28: 1-11) as early as 2500 B.C., and their shafts remain. The Phenicians also found metals in Lebanon, though not as plentifully as in Cyprus and other islands. The finest views of Palestine are obtained from Nebo (Num. 32: 3, etc.), embracing all the watershed from Hebron to Tabor; from Jebel Osha, which has an even wider prospect; from Gerizim, over Lower Galilee, and Sharon; from Carmel and Tabor, which present a panorama of Lower Galilee; and above all, from Hermon (Cant. 4: 8), where the transfiguration appears to be intended to be understood as occurring (see Matt. 16: 13; 17: 1), and whence a magnificent prospect of Bashan, Galilee, Phenicia, and Lebanon is spread out at the spectator's feet.

**Divisions of the Holy Land.**—Syria and Palestine were early occupied by Canaanite tribes (Gen. 10: 15-19), which were of the same stock with the early inhabitants of Mesopotamia (vs. 6-12) and not of the Semitic race to which Assyrians, Hebrews, Phenicians, and Arabs belonged. The invasion of Syria, about 2500 B.C., by the Akkadian prince, Gudea, as found recorded at Tell Loh, agrees with the biblical account. He cut cedars in the northern Lebanon, and even brought diorite for statues from Sinai. The **Canaanite tribes** were probably related to the Akkadians, and included in the north the **Hittites**, a powerful race, ruling from Carchemish on the Euphrates to Hermon (Josh. 1: 4), to which stock belonged probably the six divisions of Arkites (at Arca, near Tripoli), Sinites (at Sinna, of Strabo), Arvadites (on the island of Arvad, 30 miles north of Tripoli), Zemarites (inland of Arvad), Hivites, and Hamathites (in Hamath, on the Orontes). The early inhabitants of Sidon and of the Phenician coast appear to have been related to the Canaanites. In Palestine itself the Canaanites proper, or people of the "lowlands" (as the word is used geographically on Phenician coins), were found in the plains of Gaza and in the Jordan valley (Gen. 10: 19; Josh. 11: 3). The **Amorites** were a tribe who are represented on Egyptian monuments as civilized inhabitants of the Hebron mountains, where also a **Hittite** tribe dwelt (Gen. 23: 5), the **Perizzites** (cf. Caphrath Perazi, I. Sam. 6: 18), who were "rustics" in the center of Palestine (Gen. 34: 30) and in Lower Galilee (Josh. 17: 15). **Hivites** also lived in the hills north of Jerusalem, and as far as Shechem (Gen. 34: 2; Josh. 9: 17), as well as in Lebanon (Judg. 3: 3); the **Jebusites** inhabited Jerusalem, and the **Girgashites** some region unknown. Of the early aborigines, Rephaim, Zuzim, Zamzummim, and Emim (Deut. 2: 11), and the Anakim in the southern mountains (I. Sam. 21: 16), nothing is known save the names. They were attacked by Chaldean conquerors at an early period (Gen. 14: 1), probably by the Akkadians above mentioned. The **Horim**, or "cave men," were early aborigines of Edom (Deut. 2: 12), and the **Avim** dwelt in "enclosures" (Deut. 2: 26), and were conquered by the Philistines, who, as we are expressly told (Gen. 10: 14), were a tribe of Mizraimite or Egyptian origin. The **Amalekites** inhabited the Sinaitic deserts (Gen. 14: 7). These tribes appear to have been all of distinct race and "language" (Gen. 10: 20) from the Semitic peoples.



That the appearance of Semitic tribes in Syria occurred before 1600 B.C. is proved by the names of about 119 cities conquered by Thothmes III. in 1600 B.C.: many of these are the same mentioned in the book of Joshua. The **Phenicians** were a Semitic race, whose traditions (*Strabo*, xvi., 3, 4) derived them from the Persian Gulf, and whose civilization was similar to that of the Babylonians, and their language very close to the Hebrew. They probably migrated to the Syrian coast about the same time with the Hebrews, whose ancestors finally settled in the plains of Beersheba (Gen. 21: 14, etc.); about the same time also the kindred **Moabites** and **Ammonites** (Gen. 19: 37) began to spread over Moab and Gilead, and the Ishmaelites (Gen. 25: 18) over the Sinaitic desert, and the region east of the Gulf of Akabah. A half-Hebrew, half-Hittite race then conquered the aborigines of **Edom** (Gen. 36: 1-43), and to the same stock perhaps belonged the **Kenites** (Gen. 15: 19), who may have been named from Cain, "the nest of the Kenite" (Num. 24: 21; Josh. 15: 57), and who remained in the same region south of Hebron in David's time (I. Sam. 30: 29), but from whom the family of Hobab (cf. Judg. 1: 16) separated to dwell on the plains of Tabor (Judg. 4: 11). The **Kenizzites** (see Gen. 15: 19) were also probably Semitic, with the **Kadmonites**, or "southerners," who also dwelt in the south (Gen. 15: 19; cf. I. Sam. 30: 29). The language of the whole of Palestine appears, from the recently discovered letters from Tell Amarna (1500-1450 B.C.), to have been similar to that of Assyria, during the period immediately preceding and following the exodus.

The first division of the country into districts appears to have occurred on the division of the land among the victorious Hebrew tribes (Josh. 12: 1-19: 51). It can be traced by the aid of modern exploration, and, as described in the topographical chapters of the book of Joshua, with great exactitude; and the density of population (see Num. 26) appears to accord very closely with the comparative fertility of the various regions so assigned; it ranges from sixty souls per square mile in the desert regions to 700 souls per square mile in the fertile lowlands and plains, not including the surviving Canaanite population. The mean is thus smaller than that of Great Britain. The lot of **Simeon** (Josh. 19: 1-9) included the Beersheba deserts from Gaza to Arad (*Tell Arad*) as the northern limit. **Judah**, **Benjamin**, and **Joseph** appear, according to one passage (Josh. 16: 1-3) to have held all central and southern Palestine, but in the subsequent arrangement the lot of Dan is taken out of this territory. The border of **Dan** is not described, but the towns lay in the low hills west of Ephraim and Benjamin, as far as Joppa, *Rakkon* (*Tell er Rekkeit*), and *Mi ha Jarkon*. The lot of **Ephraim** is also not described in detail, but it marched with **Manasseh**, to which tribe Shechem belonged (Josh. 17: 2), while it seems to have included Carmel (Josh. 17: 18). **Issachar** is known by its towns, which lay in the plain of Esdraelon and the hills to the south and east. The south border of **Zebulun** is given in detail. Some suppose the seashore to have belonged to **Asher**, identifying Dor (Josh. 17: 11) with *Tanturah*, south of Carmel, and laying stress on the words (Josh. 19: 26) "to Carmel westwards." In the blessing of Jacob, however (Gen. 49: 13), **Zebulun** is connected with a haven of the seacoast. The territory of **Naphtali** included Upper Galilee, the plains of Tabor, and the Sea of Galilee, as clearly shown by the identification of fourteen towns. The western border, by the same evidence, seems to have run from Dabbasheth northwards along the crests of the hills, leaving the lower hills and the coast, as far as Tyre and the Leontes, in the lot of **Asher**, as shown by the names of seven towns, all now known. East of Jordan the borders are less particularly described. **Reuben** pos-

sessed the Moabite plateau to Elealah (*el Al*), north of Heshbon; and *Gad* appears to have held all Gilead and the Jordan valley to the Sea of Galilee, leaving to the half tribe of **Manasseh** the plains of Bashan and Golan to Hermon (see Josh. 13: 29-31). The six cities of refuge, three east and three west of Jordan, were (Josh. 20: 7-9) Bezer (*el Buseirah*) near the Arnon, Ramoth Gilead (*Reimun*), north of the Jabbok, and Golan (*Sahem el Jaulan*), east of the Sea of Galilee, with Hebron, Shechem, and Kadesh Naphtali, or *Kades*, in Upper Galilee.

The kingdom, which in Saul's time embraced only the hills of Hebron and of central Palestine, as far, perhaps, as Gilboa (I. Sam. 31: 1), was extended by **David** to include all the Holy Land, with Edom on the south, and Bashan on the northeast. The border, with the Hittite princes of Kadesh (*Eretz ha Khetim Kadesh*, as read by the LXX, for *Eretz Tahitim Hodshi*, II. Sam. 24: 6), was perhaps at Baal-Gad, north of Hermon (Josh. 11: 17; 12: 7; 13: 5), now *el Jedeideh*, at the south end of the plain of Cole-Syria. Phenicia was also independent (I. Ki. 9: 11-14), and had a friendly population. **Solomon's kingdom** is, however, stated (I. Ki. 9: 26) to have reached from Ezion-geber (*Ain Ghudian*), near the Gulf of Akabah, even to the Euphrates, according to the books of Chronicles and Kings alike (I. Ki. 4: 24; II. Chr. 9: 26), including the Hittite city of Hamath. The same king established the trading city of **Tadmor**, as the name is correctly given, for the native name of Palmyra was still Tadmor in the first century A.D., as shown by Palmyrene texts; and the reading Tamar (R.V., I. Ki. 9: 13; II. Chr. 8: 4) in one passage is probably less correct than Tadmor in the other. This famous depot, by the stream of an oasis in the desert east of the Anti-Lebanon, was the half-way station on the caravan route, from Damascus to Tiphsh on the Euphrates, the limit of Solomon's kingdom. **Gezer** (*Tell Jezer*), with the lands adjacent, was the dowry of Solomon's Egyptian wife (I. Ki. 9: 16); but it appears that the kingdom included the Philistine plain to Gaza even earlier (I. Ki. 4: 24). The Holy Land was divided into twelve provinces, which corresponded closely with the twelve lots of the tribes above described, except that the capital of the sixth province was at Ramoth Gilead, so that the northern half of Gad appears to have been joined with the territory of Manasseh in Bashan. The total extent of Solomon's kingdom was about 30,000 square miles, including the tributary regions (II. Chr. 8: 7).

On the division of the kingdom the border between Judah and Israel was in the territory of Benjamin and Dan. It differed under various kings (II. Ki. 23: 8; Zech. 14: 10; II. Chr. 16: 1-6). Under Abijah, according to the book of Chronicles, the whole of Benjamin belonged to Judah (II. Chr. 13: 19); but under Baasha of Israel, and later under Josiah of Judah, the Michmash valley in the center of the lot of Benjamin was the border. **Ezion-geber**, the southern port of Judah, was finally lost by Abaz (II. Chr. 26: 2; cf. II. Ki. 16: 6), and in the same reign the incursions of Philistines and Edomites reduced the kingdom of Judah to an area of 300 square miles. Sennacherib claims (Taylor cylinder) to have "diminished" Hezekiah's kingdom and made Moab and Philistia independent, but the destruction of Samaria increased the power of the kings of Judah west of Jordan, under Josiah. The next period of independence, under the **Hasmoneans**, developed a kingdom which extended over the whole of the Holy Land, in the time of John Hyrcanus and Alexander Jannæus; and the rule of Herod the Great extended over the whole area. **Herod's sons** (Josephus, *Antiq.*, xvii., 11, 4) ruled separate provinces. Archelaus had Idumea, Judea, and Samaria; Galilee was ruled by Antipas, with Peræa, or Moab, and Gilead; Philip ruled over the Bashan plains and



Abilene, or the region north of Hermon—the three provinces being thus about of equal area. The borders of these provinces can be traced on the map by aid of ancient rabbinic accounts of the second and third centuries A.D., the various towns mentioned having been now discovered.

The border between **Judea** and **Samaria** followed the Aujeh River to Antipatris (*Rus el Ain*), and ran up the valley to Beth Rima and Lebonah, Borceos, and Acerabi. It included Sartaba, east of Shechem in Judea, and followed the line of the waters of Enon (*Wady Farah*) to Jordan. The north border of Samaria ran along the west side of the Plain of Esdraelon to Ginea (*Jenin*) and along Gilboa to Scythopolis (*Beisan*). Samaria appears to have extended to the sea on the west, since Casarea, Caphar Saba, and other places in the plain were not reckoned as in the Holy Land. Philistia was also excluded south of Ascalon, but Bashan, Perea, and Galilee were included. The border between Galilee and Phenicia ran from south of Edippa (*Ez Zib*), on the seacoast, by Gatin (*Jathum*), Beth Zanita (*Zucnita*), Melloth (*Malta*), Gelil (*Jelil*), to near Kanah (*Kana*), and thence along the center of the country northwards to the Leontes, and so to Banias.

**Bashan** was at this time divided into five districts, which are still distinguishable: **Ituræa** (*Jedur*), near Hermon; **Gaulanitis** (*the Jaulan*, volcanic plateau east of Jordan); **Auranitis** (*the Hawran*, corn plains); **Trachonitis** (the volcanic desert of the *Lejja*); and **Batanea**, apparently the present region *El Butein*, in northern Gilead. The **Decapolis**, or "ten city" region (Matt. 4: 25; Mark 5: 20; Pliny, *H. Nat.*, v., 18), was a sort of confederation of cities, similar to those which existed in other parts of the Roman empire, and including Bethshean (*Beisan*), Gadara (*Umm Keis*), Gerasa (*Jerash*), Canatha (*Kanawat*), Abila (*Abil*), Raphana, Susitha (*Susieh*), Dion (*Adun*), Capitolias (probably *Beit el Ras*), all situated in Bashan and Bathania, except the first, in the Jordan valley west of the river. That a Greek population dwelt in this region is shown by the Greek texts of the temple, in honor of Herod the Great, still standing in ruins at *Stiah* in Bashan.

**Jerusalem.**—Though ill-supplied with water, Jerusalem was the natural capital for a Hebrew kingdom. The Jerusalem hills were always the most difficult part of Palestine for an invader to attack (even down to the thirteenth century A.D.), and the capital was nevertheless nearer than other cities to the seaport of Joppa. Jerusalem, therefore (which had before existed as a fortress of the Jebusites), appears in history on the consolidation of the kingdom under David. The original fortress, or "castle of Zion" (II. Sam. 5: 7-9), defended by a ditch, appears to have occupied the flat hill now partly covered by the southwest quarter of the city. It was defended by steep slopes and cliffs, and deep valleys on all sides, except the northwest; and the walls were strengthened, or rebuilt, by David and Solomon (Josephus, *Wars*, v., 4, 1). Remains of the **fortifications**, consisting of a rocky scarp, with projecting rock buttresses with stairs, forming the base of the towers now destroyed, still exist at what was the southwest corner of the town. There was, however, even in David's time, a suburb to the north, where, beyond the broad and deep valley called afterwards Tyropeon, a small knoll rose from the flat ground, close to where the present Church of the Holy Sepulcher was built in 355 A.D. This appears to have been called Millo (II. Chr. 32: 5), and formed part of the "city of David," or Jerusalem, as it existed in David's time. East of this site a valley, gradually deepening, ran south and joined the Tyropeon, running east. It passed under the eastern cliffs of the upper city, or "castle of Zion," and enclosed between itself and the Kidron (which was nearly parallel further east) a shelving spur, which was after-

wards the temple hill. The south part of the spur was called Ophel, and is narrower and lower than the small natural plateau on the spur, which formed the temple court. From the west side of the upper city another valley—that of Ben Hinnom—ran round to the south limit of the original fortress, and joined the before-mentioned valleys at Siloam, whence the united course extended from Tophet towards the desert of Judah. These valleys are all from 100 to 300 feet deep, forming natural fortifications. North of the temple the eastern spur expands into a plateau higher than the temple site. This was afterwards the site of a later suburb, called Bezetha, so called from the "cutting," or rock-cut fosse, across the ridge, which was made to defend the temple on the north, at the citadel of Antonia. The only known natural supply of water for the ancient city was the pool of En Kogel, or Gihon, in the Kidron south of the temple, which has already been noticed; but other ancient cities (such as Shiloh) are often more distant than was the fort of Jebus from any spring, and it is possible that the rock-cut pool north of the upper city (called later Amygdalon, or the "tower pool") may be as old as David's time. The temple which Solomon built was outside the city of David (I. Ki. 8: 1), but **Millo** (which the LXX. renders Akra) was early surrounded by a wall (II. Sam. 5: 9; cf. I. Ki. 9: 24; II. Chr. 3: 15), or, according to another translation, Millo itself means "the rampart." Somewhat later we find notice of steps in the valley, leading down from Beth Millo towards Siloam (II. Ki. 12: 20; I. Chr. 26: 16; Neh. 3: 15), but the Hebrew word *sillakh* means only "a way" or "ascent"—perhaps a road.

The foundation of the temple naturally led to an easterly extension of the city, and Ophel became the quarter of the priests; on its lower slopes were royal gardens (Neh. 3: 15; Zech. 14: 10) in which some of the later kings of Judah were buried (II. Ki. 21: 26; II. Chr. 26: 23; Jer. 39: 4), though the tombs of David and Solomon were *in* the city of David. It therefore became necessary to extend the circuit of the walls, to embrace the temple hill, and to defend Ophel and the royal palace south of the temple which Solomon built (I. Ki. 9: 24; II. Chr. 8: 11; Neh. 3: 25). The erection of these new walls is mentioned in the second book of Chronicles (26: 9; 32: 3; 33: 14), beginning a century and a half after Solomon, and being completed a century later yet. A very remarkable change in the water supply was also effected by Hezekiah (II. Chr. 32: 30), who stopped the "outlet" of Gihon, and brought it "by an underground way, westwards to the city of David" (cf. II. Chr. 32: 4; II. Ki. 20: 20; Isa. 22: 11). The "conduit of the upper pool," by the "fuller's field" (Isa. 7: 3; 36: 2), was probably the western pool (Amygdalon), with its rock-cut aqueduct, which still brings water into the city; for Rabshakeh, coming from Lachish, would naturally arrive on the northwest side of Jerusalem, where the "camp of the Assyrians" is mentioned later by Josephus (*Wars*, v., 12, 2). It appears, therefore, that originally the Gihon spring flowed out into the Kidron, but that Hezekiah made the aqueduct still existing, and brought down the waters to the Siloam pool, where a new reservoir was made to replace an older reservoir, still traceable, called "Solomon's" or the "old" pool (Josephus, *Wars*, v., 4, 2; Isa. 22: 11). In this aqueduct a Hebrew text which, from the forms of the letters, was written about 700 B.C., was accidentally discovered in 1880, and copied by the present writer. It has now been broken and removed, but described the "method of excavation" from either end of the tunnel, the workmen meeting in the midst, at a point which was determined also by the writer's exploration in 1881. This unique inscription confirms the Hebrew account of Hezekiah's work.



The city, as it existed in Hezekiah's time, remained unchanged to the time when Nehemiah restored the old walls, without altering their course. It occupied about 200 acres of ground, covering the three spurs of the upper city, Akra, and Moriah, and is described as "large" for its later population (Neh. 4: 19). The walls which then existed remained almost unchanged till after the Christian era. Josephus describes three northern fortifications on the weaker side of the town, which, though the first two were strengthened by the Herodians, were on the old sites, except the third, which was added to include new northern suburbs. The north face of the first wall represented the north fortress wall of David's time. The second wall, which started near the northwest angle of the first, was on the line that had existed since Uziah's time, and the Ophel wall was that of Jotham. In the time of the crucifixion, suburbs no doubt existed on the north, beyond the walls, since they were enclosed a generation later; but these seem to have been less crowded and interspersed with gardens.

Nehemiah's wall began on the east side of the temple hill, on the line afterwards occupied by the east cloister of Herod's temple (see Neh. 3: 1-32), and Hananeel, the northeast corner tower (cf. Neh. 3: 1; Zech. 14: 10), appears to have been on the site of the later Antonia. Thence the wall curved round to enclose Akra and the "upper pool"—the site of the Old Gate being perhaps where an ancient rock-cut roadway has quite recently been discovered, and the Fish Gate further east on the line of the present north road to Bethhoron. The Valley Gate was opposite the Dragon Spring (Neh. 2: 13), apparently Birket Mamilla, at the head of the Ben Hinnom Valley—called later the Gehennah or Gennath Gate; and 1,000 cubits further south, on the west wall, was the Dung Gate. The wall ran along the south slope of the upper city, eastwards to the Gate of the Fountain, by the valley so called (Josephus, *Wars*, v, 12, 2), where were the "stairs to the city of David"; and leaving Siloam apparently outside of the fortress, but within bowshot, the wall skirted the east side of the Ophel spur, by the Water Gate (above Gihon), where a gallery led down to the cave of the spring, which could be entered from within the city. North of this gate was the "projecting tower" on Ophel, and here at the Horse Gate the circuit closed. The remains of this ancient rampart were quite recently disclosed, west of the upper or Amygdalon pool; and the foundations of the Ophel wall and outlying tower were excavated by Sir C. Warren, who found them not to stand on the rock, but on red earth, and to be composed of rough masonry. The course of the third wall—that of Agrippa (Josephus, *Wars*, v, 4, 3), has no bearing on this question, except as showing how far north Jerusalem extended only a generation later, or, indeed, only ten years later, considering when this fortification was begun. This wall started from the Royal Towers, at the northwest corner of the first wall, by Herod's palace, and extended to high ground further northwest, where the tower Psephinus commanded a view to Edom. Thence it ran east to within three furlongs of the monument of Helena of Adiabene (now called the "Tombs of the Kings"), where it turned south and joined the line now occupied by the modern wall, which here stands on ancient rock scarps. Running eastwards over the Royal Caverns (the great quarries under the northeast part of the present city), it occupied the same line as the present fortifications throughout its further extent.

The public buildings of Jerusalem, in the time of Christ, included, in addition to the temple and to Herod's palace on the west, the pretorium of the Roman governor—apparently in Antonia; the palace of the Hasmoneans—near

the great bridge to the temple, on the east brow of the upper city hill; also, a theater in an unknown position, and a gymnasium under the west wall of the temple, an archive house in the lower city, and a palace of the kings of Adiabene, near Siloam. The tomb of David (Acts 2: 29), was still known about 30 A.D.—perhaps the ancient Jewish tomb now enclosed in the Church of the Holy Sepulcher, and called the "Tomb of Nicodemus."

The probable site of Calvary was first pointed out by the present author in 1879, in consequence of the survival of a Jewish tradition as to the "place of stoning" (Mishna, *Sanhed* 6: 1) or of public execution. It is a remarkable knoll, outside the third wall, on the north of the city, and certainly never included within the limits of Jerusalem. It is now commonly known as *El Hedhemiye*, or by Christians called "Jeremiah's Grotto"—a fit spot for a public spectacle, with a natural amphitheater of slopes around it, and in full view of the temple and the second wall. Near to this, on the west, is a single Jewish tomb, in a knoll of rock which afterwards formed the base of the Women's Towers of the third wall. This site has become generally accepted as the true site of Golgotha, that is, Calvary.

**The Temple.**—No remains exist which can be safely supposed to be as old as the time of Solomon's building of the temple. Certain masons' marks, at the base of the temple walls, have been called "Phenician," but belong—when they are letters at all—to the later alphabet of Herod's time. Josephus informs us that Herod "took away the old foundations, and laid others" (*Antiq.*, xv, 2, 3); and it appears probable that the single court of Solomon's smaller fane (I. Ki. 6: 36) occupied a smaller area than the three courts of Herod's temple, especially if the royal palace of Solomon stood where the royal cloister of Herod was built. We cannot, therefore, learn more than is told in the book of Kings concerning the first temple. We have no means of ascertaining the character of the masonry of "hewn stones" (I. Ki. 6: 36); but the account of the ornamentation of the house, with cedar, gold, and bronze, agrees exactly with monumental accounts of the later temples of Phenicia and of Babylon. It is only of the third temple, that which was standing in the time of Christ, that any definite description is possible. The remains of the outer walls, of huge masonry finished in the Greek style, with a drafted margin, just like that of the palace of Hyrcanus in Gilead (173 B.C.) or of the Baalbek temple (second century A.D.), cannot well be attributed to any other age than that of Herod the Great. The rock of Antonia still occupies the old position on the northwest of the temple court, and the ruins of the ancient bridge, on the southwest, were excavated by Sir C. Warren. The discovery of the Ophel wall proves that the present southeast corner of the *Haram*, or "Sanctuary," coincides with the southeast corner of Herod's outer wall, since the city wall joined the "east cloister of the temple" (Josephus, *Wars*, v, 4, 1), and only on the northeast is the limit of the enclosure now uncertain. The lengths of the walls are, however, in reality even greater than Josephus (writing in Italy twenty years after the destruction of the temple) calculated them to be; and the size of the stones and of the existing pillar in the substructures is quite equal to his description. As regards the position of the holy house itself, Josephus states that it was on the "topmost plateau" of the hill (*Wars*, v, 5, 2; cf. *Antiq.*, viii, 3, 9); and the only position in which it can be placed, so as to make the levels of the various courts agree with those of the rock as now determined, is such that the floor of the holy of holies should be located on the Sakhrak rock, now visible in the beautiful Arab Dome of the Rock (668 A.D.); which rock appears to be



the "stone of foundation" in the holy of holies mentioned in the Mishna (*Yoma* 5: 2), and the "pierced stone," which the Jews used to anoint in the fourth century A.D. (*Bordeau Pilgrim*, p. 22, ed. 1887), before any mosque had been built, and while Hadrian's statues were still visible on the site of the house of Jehovah, of which not one stone is now left upon another.

The area of the outer Encinte, measuring roughly 1,000 feet either way, contained nearly twenty-four English acres, not including Antonia. On the north, east, and west was a double cloister roofed with cedar. On the south the Royal Cloister had three walks, and pillars about six feet in diameter. In the open court of the Gentiles was a stone balustrade 500 cubits by 500 (or about 250 yards square), with a Greek inscription on the piers (which has been recovered) warning the non-Jew to keep without the sacred area. The holy house was 100 cubits long, and its façade on the east 100 cubits broad and high, with a lofty gate with double veils, and a golden vine attached to the stonework. The interior included the holy place, and the holy of holies on the west (twenty cubits square), with three stories of small surrounding chambers. The priests' court, surrounding this, was widest on the east, where stood the great altar (of rubble and cement work), and tables for the skinning of sacrifices, together with the great ewer or reservoir for washing the priests' hands and feet. On each side of this court was a single cloister and six gates (three to north and three to south), with side chambers. The largest of them—Moked, on the north—had an underground gallery, leading out to Tadi, the north entrance to the temple, and communicating with a rock-cut bath-house and lavatories. This passage and the bath-house still exist, under the present platform, which occupies the site of the inner courts. East of the priests' court was a narrow cloister, or platform, for the "standing men," or representative congregation, and a pulpit for reading the Law. Here the gate Nicanor communicated, by a flight of fifteen semicircular stairs, with the square court of Israel (generally called "Women's Court"), which was 135 cubits square, having cloisters, and a gallery for women on the east. Outside of this again twelve steps led down to the outer level. The steps were all half a cubit high. The cubit, as described by Maimonides, measured sixteen inches, and many of the dimensions of the existing Haram masonry, and of the Galilean synagogues, are multiples of this unit (see the account in the Mishna tract *Middoth*, which was written in the second century A.D., and is much fuller than that of Josephus). These indications of level agree exactly with those of the actual rock surface, if the temple is placed on the "topmost part of the plateau." The temple was supplied with water by huge rock-cut tanks and caves (see Tacitus, *Hist.*, v., 12), and by the aqueduct of Pontius Pilate (Josephus, *Antiq.*, xviii., 3, 2), which came from Etham, south of Bethlehem, and entered the enclosure by the northern bridge. Antonia, on the north-east, occupied a scarped rock, where are now the barracks, rising fifty feet above the inner court, and protected on the north by the great fosse already mentioned, which was forty feet deep, and which divided the citadel from the suburb of Bezetha. It is possible that the aqueduct leading to Antonia from this fosse is of very great antiquity.

**Cities of Palestine.**—About 600 places are mentioned in the Bible. More than 400 of these are now known, of which some 140 were fixed by the present author during the survey of the country. Grouping the leading towns,<sup>1</sup> southern and western Palestine includes Hebron, Engedi,

Beersheba, Debir, Gaza, Lachish, Eglon, Ashdod, Ascalon, Ekron, Jamnia, Joppa, Lydda, Antipatris, and Gath. Further north, near the center, are Bethlehem, Jericho, Mizpah, Bethel, Ai, the two Bethhorons, Geba or Gibeah, Shiloh, and Timnath Heres. Continuing toward the north are Shechem, Sychar, Samaria, Tirzah, Caesarea, Dothan, Engannim, and Megiddo. Still farther north are Jezreel, Nazareth, Tiberias, and Cana. East of the Jordan are Gadara, Jabesh Gilead, Ramoth Gilead, Mahanaim, the Wood of Ephraim, Rabbath Ammon, Dibon, and Petra.

Among the important towns of Phenicia and the north were Acecho, Tyre, Sidon, and Caesarea Philippi. In Syria were Damascus, Baalbek, Kadesh, Hamath, Aleppo, Antioch, and Seleucia.

**Palestine Ruins.**—The oldest are Hebrew tombs and rock cuttings, similar to those of Phenicia, and about the Christian era to Greek tombs. The oldest inscriptions known are the Siloam text and the Moabite stone. There are also a good many Jewish funerary texts (first century B.C. to third century A.D.); but the Greek and Palmyrene texts of Palmyra, and the early Arab texts of Bashan, are much more numerous. The first great building epoch was the peaceful time of the Antonines (140-180 A.D.), when all Syria was covered with towns, like those above described, and of which period there are numerous Greek and some Latin inscriptions—the latter mainly on the roads, then made and marked with milestones. The ruins of the Byzantine age (fourth to seventh century A.D.) are the most numerous in Palestine, with monasteries, churches, fortresses, and many inscriptions, especially in Bashan and in Syria. The buildings of the Arab khalifs are less numerous, but the crusaders (1100 to 1290 A.D.) filled the country with castles, walled towns, and numerous beautiful churches; the later Saracens added many mosques and minarets. The really ancient ruins in Palestine are few compared with those of the later epochs.

## FOREIGN LANDS.

**The Garden of Eden** (or "delight") is generally placed (Gen. 2: 14) at the sources of the Tigris and of the Euphrates, in the healthy uplands of Armenia, near Mt. Ararat (Gen. 8: 4), but the course of the other rivers is matter of controversy. The geography of Gen. 10 includes all western Asia. The sons of Japheth ("the fair")—perhaps early Aryans, since Aryans appear to have been known to the Egyptians in Asia Minor in the fourteenth century B.C.—include well-known tribes of Armenia, and further west, such as Gomer (Cimmerians), Riphath (Ripheans), Togarmah (Armenians), Madai (Medes), Javan (Ionians), Elishah, the Alasiya of the Tell Amarna letters, perhaps in Lycia (cf. Ezek. 27: 7, where it appears as a "shore land," as we know Alasiya to have been), Tarshish (*Tarsus*), Kittim (Cyprus), Dodanim (Rodanin, LXX. and Samaritan versions of I. Chr. 1: 7), the people of Rhodes, Tubal (the Tupial of the monuments of Assyria), and Mesech (the Moschi of the same monuments). The sons of Ham ("the black") included Cush (the Cosseans or Kassites), with other tribes near the Persian Gulf, Mizraim (or Egypt), including Libyans, Philistines, and others, Phut (apparently in Asia), and the Canaanites already detailed. The sons of Shem ("the dark") included Elam (Persians), Asshur (Assyrians), Lud (either Lydia or Luden, that is, Syria), and Aram, the "highlands" of Syria and Assyria, with Joktan, under whose name are enumerated tribes of Yemen, including such well-known names as Sheba (the Sabaeans), Ophir, and Hazarmaveth (Hadramaut in south-east Arabia). The children of Keturah (Gen. 25: 1-6) include Arab tribes of the country east of the Gulf of Akabah, and further south. The

<sup>1</sup>These cities and towns are all described with greater or less fullness in the WORD BOOK.



Ishmaelites (Gen. 25: 13-15) give names which have been identified in some cases in the same region. The early Chaldeans are reckoned (Gen. 10: 8) not as sons of Shem, but of Cush (Kassites or Cosseans), who were thus apparently related to the Akkadians by language. As early as 1500 B.C. the states of Babylon and Nineveh existed, as shown by the Tell Amarna letters, with a boundary dividing them; their antagonism lasted till the fall of Nineveh, in the seventh century B.C. To the west of Assyria, in Commagene, lived at this time the Minyans in Mitani, a race apparently akin to the Hittites (Jer. 51: 27), from whose name that of Armenia is by some said to be derived (see Josephus, *Antiq.*, i., 3, 6). They are often mentioned on monuments.

The topography of the **exodus** has been elucidated by the discovery of inscriptions at Succoth (*Tell Maskhuta*) and the identification of Zoan (*San*), which render it clear that Goshen was the country east of the main Nile mouths; and it is now generally believed that the route of the exodus led to the old head of the Red Sea, near the modern Ismailieh, and thence to Sinai. Few places in the Sinaitic peninsula have, however, been identified, the most certain, perhaps, being Hazeroth (Num. 11: 35), placed by Burckhardt at *Ain Hudeirah*. The "Sinaitic inscriptions" are Christian texts of the fourth century. In one case a Greek bilingual occurs. The site of Kadesh-Barnea is still disputed, though near Edom (Num. 20: 16; cf. v. 23).

[Dr. H. Clay Trumbull, of Philadelphia, has identified Kadesh-Barnea with "Ain Qadees," a stronghold about forty-five miles west of the foot of Mount Seir. The account of the discovery and the strong reasons for believing this to be the true site are presented in his *Kadesh-Barnea*. Dr. Trumbull's position is now generally accepted.—AMERICAN EDITOR.]

*Note.*—Tarshish, Ophir, Sinim, Tarsus, and other important places are treated in the **WORD BOOK** accompanying. In the New Testament period many of the cities and lands of western Asia, Macedonia, Greece, and Italy were more or less prominent. These, too, are considered in the **WORD BOOK**.

**BOOKS OF REFERENCE:** *Publications of the Palestine Exploration Fund* (1866-1891), especially the *Survey Memoirs*; Conder's *Handbook to the Bible, Palestine, and Tent Work in Palestine*; E. Robinson's *Biblical Researches in Palestine and Physical Geography of Palestine*; Smith's *Historical Geography of Palestine*; Barrows' *Sacred Geography and Antiquities*; Thomson's *Land and the Book*; Gelkies' *Holy Land and the Bible*; Hott's *Journeys in the Old World*; Schaff's *Through Bible Lands*; Otts' *The Fifth Gospel*; Whitney's *Handbook of Bible Geography*; Hurlbut's *Biblical Geography*; Bartlett's *From Egypt to Palestine*; Stanley's *Sinai and Palestine*; Trumbull's *Kadesh-Barnea*; Merrill's *East of the Jordan*; *Recovery of Jerusalem*, by Wilson and others; Palmer's *Sinai*.

Consult also books under **THE BIBLE** and **THE ANCIENT MONUMENTS AND THE ETHNOLOGY OF THE BIBLE**.

## THE ETHNOLOGY OF THE BIBLE.

By THEOPHILUS G. PINCHES, M.R.A.S., DEPARTMENT OF ASSYRIAN AND EGYPTIAN ANTIQUITIES, BRITISH MUSEUM.

**1. Introductory.**—It is difficult to overestimate the importance of the ethnological information given in the Bible, and its bearing on the history of our race and civilization. The knowledge displayed by the various sacred writers is considerable. Great light has been thrown on the ethnology of the Bible by the decipherment of the inscriptions of Assyria and Egypt; more light will undoubtedly be thrown as time goes on, and much will probably be modified. The ethnology of a book or series of books of such antiquity as the Bible is a difficult subject, and great caution is needed in coming to a conclusion concerning those nations or tribes of which only the name is known.

**2. The Tenth Chapter of Genesis (the So-Called "Ethnographical Table").**—The tenth chapter of Genesis, which gives a summary of the ethnographical knowledge of the Hebrews at the time it was written, is regarded as referring more to political history and civilization than to ethnography and geography. The children of (or nations descended from) Japheth, Ham, and Shem are all treated of in the order named, and the territory passed under review embraces Media and Elam on the east, Greece and Tarshish on the west, Gomer and Caucasus on the north, and Arabia, Egypt, and Nubia on the south. The districts in which the descendants of the three sons of Noah mainly settled are as follows: **Shem** (compared by some with the Assyrian *sāmu*, "dark-colored") inhabits the middle portion of western Asia; **Ham** ("the black one") has Egypt, Ethiopia, and some portions of western Asia; and **Japheth** (Hebrew, *Yepheth*, "the wide extended," or, according to some, "the fair") occupies Asia Minor and Europe. That the ethnographical nature of the chapter is uncertain may be gathered from the fact that scholars are not by any means unanimous whether Canaan be really Semitic (the Canaanites spoke a Semitic language) or Hamitic. As, however, among the descendants of Canaan Heth and

"the Hamathite"—nations of undoubted Hamitic origin—are given, it may be regarded as fairly certain that the biblical description is in the main correct, and the physical difference between the dark-skinned Egyptians and Ethiopians, with their medium stature, straight or flat nose, thick lips, and scanty beard, and the Canaanites, with their olive complexion, lofty stature, prominent aquiline nose, and full beard, may be merely the result of a different climate and intermarriage with other races.

**3. The Original Home of the Semites.**—There is much discussion as to the whereabouts of the cradle of the Semitic race. Some place it in Mesopotamia, others in Arabia, and yet others in Africa. The majority is probably in favor of the second of these hypotheses, though, if the Semites came from Africa, Arabia may still be the center from which they spread. Adopting for the nonce Schrader's theory of the Arabian locality, it may be supposed that the northern Semites (the Arameans, Babylonians, and Canaanites) parted in a body from their kinsmen of the south and settled in Babylonia, where they lived for a long period. The first to separate from the main body would be the Arameans, much later the Canaanites, last of all the Assyrians. At the same time an emigration would be taking place in a southerly direction. Leaving the northern Arabs in central Arabia, these wanderers possibly settled on the southern coast of the peninsula, whence a band of them afterwards crossed the Red Sea into Abyssinia, becoming the Ethiopians, or Geez, of later times. That the Arabian theory is the most probable may be inferred from the fact that, as Professor Sayce points out, the Phenicians believed themselves to have come from the neighborhood of the Persian Gulf. Like Abraham, they migrated from here to the lowlands of Canaan, where some settled, intermarrying with the aborigines, and others passed on into Egypt, eventually founding the dynasty of the Shepherd kings.



Those on the south and east led a nomadic life, constantly attacking their more civilized kinsmen on the north and west. Among these tribes may be classed (for a time) the descendants of Terah, namely, the Moabites, Ammonites, Edomites, and Israelites, which last, after their sojourn in Egypt, also established themselves in Palestine, extirpating, as far as possible, both the aborigines and the later Semitic settlers. This extirpation, however, was far from complete, for it has been shown, and is pretty generally recognized, that the present peasantry of Canaan (*Jellâhin*) are the descendants of the ancient Canaanites, and are partly of Semitic and partly of non-Semitic blood.

4. **Syria, North of Palestine.**—In the tract north of Palestine, known as Syria, Semites also settled and founded kingdoms. These were Damascus, Aram-Zobah, Maachah, etc., founded by Arameans, descendants of Nabor and Shem (Gen. 22: 21; 10: 22), and, from the difference of language, seem to have separated from their kinsfolk in Babylonia at an early date—before the Semitic migrations to the extreme west—though it is doubtful whether they preceded the Phenicians of the seacoast or not. There were also Arameans in Lebanon, and smaller Aramaic states in Hermon. In addition to these were the two non-Semitic kingdoms of the Hittites and the Hamathites (the former the *Khatti* of the Assyrians, and the *Kheta* of the Egyptians). The Hittites were divided into numerous small kingdoms (I. Ki. 10: 29), and it is probably for that reason that the Assyrians called the whole district, including Palestine, *mât Khatti*, or “the land of Hit.” Their chief cities were Carchemish (a great trading center), on the Euphrates (now Jerablus), and Kadesh (on the lake of *Homs* or Lake *Kadas*), between Hamath and Damascus. A portion of this people had, in the time of Abraham, located itself in and around Hebron (Gen. 23), and in Moses’ time with the Amorites and Jebusites on the mountains (Deut. 20: 17; Josh. 11: 3) of Palestine west of the Jordan.

5. **Palestine.—Patriarchal Period.**—During the Patriarchal period Palestine was occupied by Semitic and other tribes, the former speaking dialects more or less akin to Hebrew and Phœnician, the “language of Canaan” (*i.e.*, of the lowlands). The non-Semitic race or races which the Hebrews found there, and which were probably very powerful when they entered it, possibly spoke a language akin to that of *Mildni*, a powerful tribe on the northeast. Whether the **Giants** mentioned from time to time were relics of this ancient race, we have no means of determining, nor do we know what their exact character may have been. To these “giants” belonged the **Rephaim** (probably the oldest people in Palestine, called by the Edomites *Emin*, and by the Ammonites *Zamzummin*). The Rephaim lived in the Hauran (supposed to mean “cave-land”). The people of this race, known to the Hebrews as *Zuzin* or *Zamzummin*, dwelt between Bashan and Moab, the Anakin in and around Hebron, the *Emin* on the plain of Kiriath west of the Dead Sea, the Avim in the neighborhood of Gaza, the Horites, or “cave-dwellers,” in the mountainous regions of Seir (Gen. 14: 5, 6; Deut. 2: 11, 12, 20-23). The Anakin were driven out by Joshua (or, rather, Caleb), and the Horites, whose dwellings still exist, were exterminated by the Edomites (Deut. 2: 12, 22). The **Amorites** (Hebrew, *Emori*, “highlanders”) dwelt in the southwest of Palestine, their capitals being Hebron and Hazezon-Tamar. They possessed part of the country afterwards occupied by the tribe of Judah. The Amorites were regarded as belonging to the Rephaim—Sihon, king of Heshbon, and Og, king of Bashan, being reckoned among the remnants of that tribe or race (Deut. 3: 10; Josh. 9: 10). Other hill-tribes, however, on the south and east, seem

also to have been included in the term Amorites, and this without reference to race or language, the term being probably a descriptive title, “highlander,” like Canaanite, “lowlander,” etc., and it is most likely for that reason that we find that the Hivites (“villagers”) are called Amorites (cf. Josh. 11: 19 with II. Sam. 21: 2). The Amorites were the most powerful of the eleven tribes into which the Canaanites were divided. The **Hivites** (Hebrew, *Hi-Khivvi*) (see Gen. 10: 17) dwelt first in mid-Canaan, in Shechem (Gen. 34: 2), in Gibeon (Josh. 9: 3-7; 11: 19), and later in the northern parts of Lebanon and even as far as Hamath (Josh. 11: 3; Judg. 3: 3; II. Sam. 21: 7). The **Jebusites**, though a small tribe, was one of importance, for they occupied the mountains of Jerusalem and the neighborhood. Whether they were Semites or not is uncertain, the variant spellings of the name Aramab (Aranyah, Ornah, and Ornan), from its non-Semitic appearance, indicating that they were not, and the names Melchizedek and Adoni-zedek (Josh. 10: 3) indicating the contrary. The Jebusites are classed with the Amorites in Josh. 10: 5, 6 (Heb. text), but nothing can be inferred from this as to their affinities, the term Amorite including both Semitic and non-Semitic tribes. The Girgashites west of the Jordan, the Arkites of Lebanon, who built the city of Arka, the Sinites in the same neighborhood, the Arvadites and the Zemarites of Aradus and Simyra, and the Hamathites on the Orontes were all descendants of Canaan, and therefore non-Semitic. More important than these, however, were the **Amalekites**, an ancient people (“the first of the nations,” Num. 24: 20) of Edomite descent, who, according to Kautzsch, occupied the southern portion of Canaan and a large part of the peninsula of Sinai. The **Kenites** were a branch of the Midianites (cf. Judg. 4: 11 with Num. 10: 29), and dwelt among the Amalekites (Num. 24: 20, 21; I. Sam. 15: 6). A portion of them followed the Israelites on their entrance into Canaan (Judg. 1: 16; 4: 11). The **Kenizzites** (“hunters”), who lived to the south of Palestine, as descendants of “duke Kenaz” (Gen. 36: 15, 42), were among the descendants of Esau. In the southwest corner of Palestine lived the **Philistines**, who are said to have come from Caphtor (Amos 9: 7; Jer. 47: 4; Deut. 2: 23; Gen. 10: 13, 14—in this last the names seem to be transposed), and are apparently described as the descendants of Mizraim. Caphtor has been identified with Cyprus and Crete. Edom, with the country to the south of the Philistines, was known also to the Hebrews as Teman, “the south,” a district supposed to be so named as lying to the “south” of Palestine, but probably a name of a man (from Teman, son of Eliphaz, son of Esau, Gen. 36: 11, 15).

6. **Palestine.—The Jews.**—The entrance of the Israelites into Palestine disturbed the ancient races considerably, and some portions were annihilated altogether. The result was, of course, to complete more thoroughly the Semitization of the whole tract, though remains of the various ancient races, Amorites, Hittites, Perizzites, Hivites, and Jebusites, continued to dwell in the country and paid tribute (I. Ki. 9: 20, 21). **Aram** (of which David was overlord) was, in the times of the kings, divided into several small states—Aram of Damascus (II. Sam. 8: 5, 6), Aram-Zobah (II. Sam. 10: 6, 8), Aram of the house of Rehob (Beth-Rehob, II. Sam. 10: 6), Aram of Maachah (A. V., Syria-Maachah, I. Chr. 19: 6), and the little principality of Geshur (Deut. 3: 14, etc.). As Aram of Damascus increased in importance it gradually absorbed the smaller powers, notwithstanding that Aram-Zobah extended its boundaries considerably in the time of Hadadezer. Hamath still formed a separate kingdom, but the Hittite sphere of influence had been pushed towards the northeast, and Carchemish, their capital.

The Jews, the descendants of a migratory



race originally from Mesopotamia, differed considerably from their Semitic kinsmen of the Euphrates valley. They seem to have been mostly of the type so well known at the present day, with black hair and beard, and a longish, hooked nose. Those around Lachish seem to have differed from the inhabitants of other parts of Israel, and had a rounder head and woolly hair and beard—a rare type now. The reproduction here given shows Israelites of the time of Jehu.

7. **Tarshish, Greece, "the Isles of the Gentiles," Chittim.**—By intercourse with Tyre the Israelites became acquainted with other races. **Tarshish**, with which Solomon's ships traded, is generally regarded as the Spanish Tartessus. It was regarded as the farthest point to which

8. **Ophir.**—Ophir is regarded by some as being on the Arabian coast, by others as on the coast of Somaliland, and by others again as part of India, namely, Abhira, at the mouth of the Indus, the Hebrew *tukkiyyim*, "peacocks," which came from Ophir, being compared with the Tamil *tōgei*. The use of Indian words does not, however, form a conclusive proof that Ophir lay in that direction, and as Ophir is mentioned in Gen. 10:29, between Sheba and Havilah, as one of the sons of Joktan, the first two assumptions may be regarded as not improbable.

9. **Tubal, Mesech, Gomer, Gog and Magog, Lud, Armenia.**—Tubal (Greek, *Tibarenoi*) and Mesech (Greek, *Moschoi*) are both mentioned in Gen. 10:2, but it was probably not until a much later



Jewish Tribute-Bearers, from the Black Obelisk of Shalmaneser II.  
Found at Nimroud (Calah). British Museum.

the Phenicians sailed. **Javan** is the land of the Ionians, applied by the Hebrews to all Greeks, with whom the Phenicians had long traded. The Greeks were known by this name throughout the East. The **Isles** (Isa. 41:1, 5), or "isles of the Gentiles" (Gen. 10:5), and "the isles of Elishah" (Ezek. 27:7) are apparently the islands of the Greek Sea, Elishah being regarded by some as Hellas, and by others as possibly Elis (the northwest province of Peloponnesus), and Aioleis (Æolians). The identification of Elishah as some part of Greece is confirmed by the fact that in Gen. 10:4 he is stated to be a son of Javan, along with Tarshish, Kittim, and Dodanim or Rodanim. With Cyprus the Hebrews had long been acquainted. The people of the island were known as **Chittim**, *i. e.*, inhabitants of Kition (Latin, *Citium*), as early as the date of the compilation of Genesis (see 10:4), and this presupposes an extremely early date for the foundation of the city. It became a Phenician colony, like Rhodes (generally regarded as the Dodanim, or better, Rodanim, of Gen. 10:4 and I. Chr. 1:7).

date that the Jews came into contact with them (see Ezek. 27:13). The Assyrian king, Tiglath-Pileser I. came into conflict with the people of Mesech (called *Muskaya*) about 1120 B.C., and Shalmaneser II. received tribute from Tubal (called *māt Tabālī*), which was governed then by no less than twenty-four kings, about the year 850 B.C., and both countries are mentioned in later inscriptions. Their territories extended from the Black Sea to the Taurus, and their near neighbors were Kummukhu or Comagene, and Khilakku or Cilicia. Tubal and Mesech are counted in Gen. 10:2 among the descendants of Japheth, and may, therefore, have been Aryan. The **Gomer** of the Bible is identified with the Kimmeria of the Greeks. The Kimmerians originally had their home northward of the Black Sea and the Sea of Azof, and it is supposed that the name is preserved in the present Crimea. They were driven out by the Scyths, and fell on the Lydians of Asia Minor, shortly before the first unsuccessful siege of Nineveh by Cyaxeres. About the year 667 B.C. Esarhaddon fought with and defeated Teuspa,



the king of the Kimmerians, who are called "barbarians" (*umman manda*), a name applied to the Medes by Nabonidus. After sacking Sinope they overran Lydia, whose king, Gugu or Gyges, defeated them and captured two of their chiefs, whom he sent to Nineveh as a present to Assur-bani-apli. The precise identification of **Magog**, the land ruled over by **Gog**, who had Tubal, Mesech, Gomer, and Beth-Togarmah subject to him, is uncertain. Gog is regarded as the same as Gyges by some, in which case Magog would be Lydia; whilst others are in favor of identifying him with *Gdg*, ruler of a country called *Sakhi*. By the land of **Lud** (or **Ludim**) is generally understood Lydia, the *Luddu* of Assyrian literature, whose inhabitants were probably Aryans, and this country is therefore not to be identified with the **Lud** of Gen. 10:22, who was a son of Shem. The three sons of Gomer, Ashkenaz, Riphath, and Togarmah (Gen. 10:3), seem to have inhabited the west of Armenia, and are regarded as having belonged to either the Aryan or Alarodian stock. The **Sepharad** of Obad. 20 is apparently the Saparda of the late-Babylonian inscriptions and the omen texts of Esarhaddon, and seems to be another name for Lydia, though it may designate a small independent state. The principal state of Armenia was that of the Mannaa (people of Ararat or Van), who have left a number of inscriptions, and whose language seems to have been Alarodian. Before the arrival of the present Aryan inhabitants of Armenia, which took place in the seventh century B.C., the country was divided into the two principal kingdoms of Minni (*Mannaa*) and Ararat (*Urtu* or *Urtu*) (northwest and northeast of Lake Van respectively). Both countries are often mentioned in the Assyrian inscriptions, and were often overrun by them. With Ararat and Minni, Jeremiah (31:27) associates Ashkenaz (see above), one of the sons of Gomer, thus giving an indication of the position and relationship of the latter province.

10. **Assyrians, Babylonians, and Akkadians.**—The Mesopotamian plain and Babylonia were peopled originally, it would seem, by Semites, the Babylonians (for that is probably meant by

ments, and their first great chief is called, in the Bible, Nimrod. Apparently these people were more civilized than the Semitic tribes among whom they settled, and they brought with them the wedge-formed characters which had originated among them before they entered Babylonia. Their religion was polytheistic, and they made extensive use of charms and incantations. Besides Babylonia, another tribe of this race settled in **Elam**, and attained to such power that it even gave kings to portions of Babylonia, Chedorlaomer (Kudur-Lagamar) being one of them, as was probably also Arioeh (Eri-Aku) of Ellasar (supposed to be *Larsa*, now *Senkerch*). Notwithstanding this great influx of non-Semites, however, they speedily became absorbed into the original Semitic inhabitants, and the Akkadian language, which had become the speech of the people in those states where Akkadians predominated, gave way entirely to Semitic Babylonian, and probably died out about 1800 B.C. Akkadian, however, remained a kind of classic tongue, which every educated Babylonian and Assyrian was obliged to know. It was probably the non-Semitic element of the population which gave to the Assyrians and Babylonians their superiority. The Semitic element of the population of Babylonia is called **Casdim**, "Chaldeans," in the Old Testament, but this is simply an extension of the name, which was properly applied only to the Chaldean tribes, also Semites, around Babylon. Both in language and race the Babylonians and Assyrians were more closely allied to the Hebrews and Phenicians than any other people of the Semitic stock. The tract called Mesopotamia was known to the Hebrews as Aram-Naharaim, "Aram of the two rivers" (*i. e.*, the Tigris and the Euphrates), and was also called **Padan-Aram**. It was inhabited by several non-Semitic tribes, supposed by some to be Turanian, by others Alarodian, and possibly akin to the Hittites.

11. **Medes, Persians, and Elamites.**—The Medes are mentioned in Gen. 10:2 under the name of Madai, and their name often occurs afterwards. The Assyrian king, Sargon, transplanted a portion of the ten tribes to Media. The Assyrians



Head from a statue from Tel-Loh (Lagas), showing early Akkadian type. *Louvre.*



Elamite soldiers and an official in a cart, coming to pay homage to Unman-igas, the prince set on the throne by Assur-bani-apli, king of Assyria. From a bas-relief from Kouyunjik (Nineveh). *British Museum.*

Arpakshad) in the south, the Assyrians in the north. At an exceedingly early period, however, large bodies of an entirely different race—of Mongolian or Tartar origin—took possession of Babylonia, and founded there a number of small kingdoms. These people were the Sumerians (inhabitants of Shinar) and Akkadians of the Assyrian and Babylonian monu-

seem first to have become acquainted with the Medes as a distinct non-Aryan population at the end of the ninth century B.C. Two hundred years later Cyaxares formed a Median empire, and joined in the overthrow of Assyria. The **Persians**, probably a branch of the Aryan Medes, occupied the district to the southeast of Elam about the eighth century B.C. The ancient kingdom of Elam, or **Susiana**, whose people



were allied in race to the Akkadians, and whose kings at one time ruled portions of Babylonia, had been ravaged by the armies of Assur-bani-pal, or Sardanapalos, 640 B.C., and numbers of the people killed or driven away. On the invasion of the Persians this tract became thoroughly Aryan, and Shushan (Susa), its chief city, became the capital of the Persian empire (Esth. 1: 2). The Elamites are represented with short but generally straight noses, and with their hair and beard cut rather short. They seem not to have been of such a strong build as the Assyrians.

**12. Arabia.**—Arabia was inhabited by the Arabs and the descendants of Ishmael, and the sons of Abraham by Keturah (Gen. 25: 1-4). The principal tribe was the **Midianites**, who inhabited the north-western portion of Arabia, extending into the peninsula of Sinai and the coast of the Red Sea. They shared the desert region on the south of Judah with the Amalekites. Many a time they came into contact with the Israelites, even before the entry of the latter into the Holy Land. In the Old Testament the tribes of Arabia Petraea are often called "the men" or "children of the East" (Gen. 29: 1; I. Ki. 4: 30; Ezek. 25: 4, 10; Job 1: 3), with whom the Kadmonites are perhaps identical. South of the Midianites were the **Ishmaelites**, descendants of Abraham, though their language (Arabic) belongs to the southern Semitic branch (*i.e.*, that to which Hymyaritic belongs). This change from the language of Abraham is probably due to their having settled in central Arabia. To this branch belonged the Nabatheans (descendants of the eldest of Ishmael's twelve sons), who lived to the southeast of Palestine. The western coast of the Arabian peninsula, called *Put* in the Bible, was looked on with veneration by the ancients. The southern part of Arabia was occupied by the **Joktanites** of Saba (Sheba) and Hymyar—indeed, all the thirteen sons of Joktan (Gen. 10: 26-30) settled in south Arabia. The Joktanites were Semites. A portion of them crossed, at a late date, into Abyssinia, and, under the name of Ghe'ez (as they called themselves) settled in Merose and Axum. On this account the biblical name of *Cush*, by which Abyssinia (Ethiopia) was anciently known, became extended also to the south coast of the Arabian peninsula. Arab tribes seem to have existed among the Arameans of Mesopotamia. The situation of the descendants of Buz, the brother of Uz, the first-born of Aram, in Gen. 10: 23, and of Nahor, in Gen. 22: 21, seems to have been somewhere in the Arabian desert.

**13. Egypt.**—Egypt possesses a special interest and importance to the Bible student for having been the sojourning-place of the Israelites for a long series of years. The land was called **Mizraim** in Hebrew literature, "the two marches," a dual form seemingly intended to designate the two countries of Upper and Lower Egypt. This name (often in the singular form) was in use among all the Semitic peoples to designate the valley of the Nile. Upper Egypt was called *Patros*, but the Egyptians themselves called it, from the color of the earth, *Kam* (later *Keme*, *Kemi*), "the black," in contradistinction to *tesher*, "the red" or desert land. Egypt is also called, in the Old Testament, "the land of Ham," this name (Ham) being borrowed, according to Ebers, from the native designation *Kam*. In the prophetic books Egypt is called *Rahab*, but the origin of this name is doubtful. Although some have regarded the Egyptians as having come from the south, there are nevertheless good reasons to suppose that they were of Asiatic origin. When they entered the country they found aborigines there, with whom they mingled, and immigration of Africans from the interior never ceased. Among the Egyptians may be mentioned the **Ludim** (Gen. 10: 13, 14) of the Nile valley, mentioned in Jer. 46: 9 with Cush and Put as allies

of Egypt and warlike bowmen; the **Lehabin**, or **Libyans**, who settled in the west; the **Naphthum** (identified with Na-Pthah, "those of Pthah") in middle Egypt, whose principal seat was Memphis; and the **Pathrusim**, or **Pa-to-ris**, "the south land," whose capital was No, or Thebes. Besides these, the tract on the east of the Nile mouth towards Palestine was occupied by **Casulhim**. The **Caphtorim**, who were descendants of Mizraim, probably emigrated from the country at an early date. On the south of Egypt lay **Ethiopia**, or **Cush**, inhabited by a semi-negroid population, who were incorporated into the kingdom of Egypt in the time of the eighteenth dynasty. As sons of Cush are mentioned Seba, Havilah, perhaps *Aualettes*, south of Bab-el-Mandeb, Sheba, or Saba, in Arabia Felix and other districts in Arabia. (Havilah is given as son of Joktan in Gen. 10: 29, and Sheba is placed among the descendants of Keturah in 25: 3).

**14. India and China.**—There is a probability that the Israelites had something to do with these countries, especially if the words used in I. Ki. 10: 22 for "peacocks" and "apes" came from India. It is supposed, indeed, that the humped cattle common in Babylonia were imported from India. Whether the **Sinim** of Isa. 49: 12 be the Chinese or not must be acknowledged as more than doubtful. A close connection between China and Babylonia existed, as is now pretty generally acknowledged, at a very early date, and it is probable that constant communication, for the purposes of trade, was kept up. It is only in the book of Esther (1: 1; 8: 9) that we meet with any undoubted reference to India, where in the Hebrew original it is referred to as *Hoddu*, a form ultimately going back to *Hindu*, or *Hendu*, a weakening of *Sindhu*.

**15. In the Time of Christ and His Apostles.**—*The East under the Romans.*—Before the birth of our Lord, great changes had taken place in the East, and the conquest of the country by the Romans brought it within the pale of the Roman empire and civilization. The sway of this empire was owned by the Aryan races of Europe and Asia Minor. Britain was the western limit of the empire, whilst on the east it touched upon the domain of the **Parthians**, supposed to be a Turanian or Finno-Tartar race. Over the more central portion of this vast empire the **Jews** were scattered, and its inhabitants were divided, from a religious point of view, into **Jew** and **Gentile**; from a social point of view, into Greek and barbarian (see Acts 28: 2), though the Romans naturally fell into the former category. The abolition of these distinctions was one of the services rendered to the world by Christianity. In **Palestine** itself, the great center of the Jewish world, was **Judea**, inhabited principally by pure-blooded Jews, with some Italians, probably mostly members of the Roman garrisons, and perhaps some Idumeans introduced by Herod. The population of **Samaria** remained practically the same as the Assyrian kings had left it, namely, the descendants of the **Hamathites**, **Elamites**, and others, whom they had imported (II. Ki. 17: 24; Ezra 4: 9, 10), with a certain number of Israelites, and **Canaanites**, and **Greeks**, and **Romans** who followed the Roman legions. "**Galilee of the Gentiles**," north of Samaria, was thickly inhabited by a mixed population, as it had been for a long time, in consequence of its position, **Phenicians** and **Syrians** having penetrated among the Jews who had settled there, and whose descendants, in spite of being despised by their Judean co-religionists, remained, in the time of our Lord, faithful to the God and the law of Israel. Many **Greeks** and some few **Romans** had also settled in this part. On the eastern boundary there were probably but few Jews. Many changes as to language had also come about. The long residence of the Jews in Babylon had made Ara-



made the tongue of the people, and Greek and Latin, the language of the conqueror, became known throughout the civilized world. It is not to be supposed, however, that the many old dialects were by this crowded out. Only where exigencies of trade made the abandonment of

the mother tongue a necessity could this have happened. There were, therefore, but few changes in this respect, hence the necessity for the knowledge of various tongues, the gift conferred on the apostles at Pentecost.

## GEOLOGY AND MINERALOGY OF THE LAND OF THE BIBLE.

By V. BAILL, C.B., LL.D., F.R.S., DIRECTOR, SCIENCE AND ART MUSEUM, DUBLIN.

### PHYSICAL FEATURES AND GEOLOGY OF PALESTINE.

THE geological structure of Palestine has impressed upon the country physical features of very marked and distinctive characters, which determine the subdivision of the whole area into five regions, each separated from those immediately adjoining it by strongly marked boundaries. The regions so distinguished and demarcated are the following:

1. The coastal or maritime, on the western or Mediterranean side.

2. The table-land of western Palestine, with the Desert of the Tih.

3. The long line of depression which includes the Jordan valley and the Gulf of Akabah. On the margin of the Dead Sea it attains its maximum depression, viz., 1,292 feet below the level of the Mediterranean.

4. The table-land of Moab and Edom, east of the Jordan.

5. The mountainous region of the Sinaitic peninsula, which is included between the gulfs of Suez and Akabah.

The limited space here available admits of but a very brief enumeration of the several geological formations which contribute to produce these startling contrasts in structure:

(a) At the base, forming an uneven foundation upon which this diversified superstructure rests, there are ancient (archean), igneous, and metamorphic (gneissose) rocks, which crop out throughout the greater part of the area at the margins of the overlying formations. The igneous rocks consist mainly of granite and trap, being well seen in the mountains of the Sinai group.

(b) These archean rocks are succeeded by sedimentary deposits of Lower Carboniferous age, containing characteristic fossils. They belong to two divisions, viz., the Wady Nash limestone and the desert sandstone and conglomerate. They are exposed over only limited areas.

(c and d) Resting on the last named are beds belonging to the Cretaceous and Eocene periods, as follows: Nubian sandstone, cretaceous limestone with chert, and the calcareous sandstone of Philistia. The Nubian sandstone is notable for the variety and brilliancy of its coloration.

It extends over a wide area in upper Egypt, in the valley of the Nile, but in Palestine is somewhat restricted in its distribution. The cretaceous and nummulitic limestones occupy together by far the greater part of the table-lands of the area. The Philistia sandstone occurs in a limited tract, between Jaffa and Beersheba. It is supposed to be of Upper Eocene age.

(e) Among the younger deposits, to which Pliocene and Post-pliocene ages are ascribed, the following are the principal: Old lake beds of the valleys of Arabia Petrea, various deposits of marl sand and gravel in the Jordan-Arabah valley, and raised beaches of gravel, etc., with recent marine shells.

(f) Finally, there are those deposits, such as alluvium, desert sands, gravel, etc., to which the term "recent" is applied, their formation being at present in progress.

### MINERAL SUBSTANCES MENTIONED IN THE BIBLE.

It is impossible to convey here any idea of the mass of conflicting opinions and evidence which exists as to the identity of some of the minerals mentioned in the Bible. Many of the Hebrew titles are really only attributes of the substances, and are therefore no certain guides to identification. The valuable checks to identification afforded by geographical distribution in the cases of animals and plants are inapplicable to most of the minerals, especially the precious stones and metals, because, being objects of commercial interchange and export from the earliest periods in the annals of humanity, they were often well known and in use in countries far removed from those of their original production. Those mentioned in the Bible and needing explanation are included in the following list, the explanations being given in the WORK BOOK: Adamant, agate, alabaster, amber, amethyst, amianthus (asbestos), antimony, bdellium, beryl, bitumen, brass, brimstone, carbuncle, chalcedony, chrysolite, chrysoprase, copper, diamond, emerald, flint, gold, iron and steel, jacinth (sapphire), jasper (jade?), lead, ligure, lime, marble, natron, onyx, pearls, ruby, salt, sapphire, sardius, sardonyx, silver, tin, topaz, vermillion.

### LISTS OF PRECIOUS STONES.

The three most important lists are here given:

#### I. STONES IN THE BREASTPLATE OF THE HIGH PRIEST (Ex. 28: 17-20).

| Hebrew.           | Greek.                      | Vulgate.          | Josephus.       | A. V.          | Modern Names.        |
|-------------------|-----------------------------|-------------------|-----------------|----------------|----------------------|
| 1. 'Odem.....     | Σάρδιον.....                | Sardius.....      | Sardonyx.....   | Sardius.....   | Sard                 |
| 2. Pitdah.....    | Τοπαζίον.....               | Topazius.....     | Topaz.....      | Topaz.....     | Chrysolite           |
| 3. Bereketh.....  | Σμαράγδος.....              | Smaragdus.....    | Emerald.....    | Carbuncle..... | Emerald              |
| 4. Nopheh.....    | Ἀνθράξ.....                 | Carbunculus.....  | Carbuncle.....  | Emerald.....   | Garnet, or Carbuncle |
| 5. Sappir.....    | Σάπφειρος.....              | Sapphirus.....    | Jasper.....     | Sapphire.....  | Lapis Lazuli         |
| 6. Yahalom.....   | Ἀδάμας (Ἰασπίς).....        | Jaspis.....       | Sapphire.....   | Diamond.....   | Corundum (?)         |
| 7. Leshem.....    | Λιγύριον.....               | Ligurius.....     | Ligure.....     | Ligure.....    | Hyacinth             |
| 8. Shebo.....     | Ἀχάτης.....                 | Achates.....      | Amethyst.....   | Agate.....     | Agate                |
| 9. 'Achlamah..... | Ἀμέθυστος.....              | Amethystus.....   | Agate.....      | Amethyst.....  | Amethyst             |
| 10. Tarshish..... | Βηρύλλιον (Χρυσόλιθος)..... | Chrysolithus..... | Chrysolite..... | Beryl.....     | Beryl                |
| 11. Shoham.....   | Ὀνύξ (Βηρύλλιον).....       | Onychinus.....    | Onyx.....       | Onyx.....      | Onyx                 |
| 12. Yashpeh.....  | Ἰασπίς (Ὀνύχιον).....       | Beryllus.....     | Beryl.....      | Jasper.....    | Jade (?)             |

Variations in the Septuagint Version are given in parentheses. In the Authorized Version carbuncle and

emerald have been transposed, and in the list by Josephus jasper and sapphire, and amethyst and agate, likewise have been transposed respectively. As will be observed, the differences appear to be chiefly in the order of arrangement, not in identification, save in the case of *yahalom*. Nothing is known certainly as to the particular stones which bore the names of the tribes respectively.

## II. THE ORNAMENTS IN THE COVERING OF THE KING OF TYRE (EZEK. 28: 13).

| Hebrew.       | Greek.         | Vulgate.          | A. V.          | Modern Names. |
|---------------|----------------|-------------------|----------------|---------------|
| 'Odem.....    | Σάφειον.....   | Sardius.....      | Sard.....      | Sard          |
| Pitdah.....   | Τοπάσιον.....  | Topazius.....     | Topaz.....     | Chrysolite    |
| Yahalom.....  | Ἀδάμας.....    | Jaspis.....       | Diamond.....   | Corundum (?)  |
| Tarshish..... | Βηρύλλιον..... | Chrysolithus..... | Beryl.....     | Beryl         |
| Shoham.....   | Ονύχιον.....   | Onyx.....         | Onyx.....      | Onyx          |
| Yashepeh..... | Ἴασπις.....    | Beryllus.....     | Jasper.....    | Jade (?)      |
| Sappir.....   | Σάπφειρος..... | Sapphirus.....    | Sapphire.....  | Lapis Lazuli  |
| Nophek.....   | Σμαράγδος..... | Carbunculus.....  | Emerald.....   | Carbuncle     |
| Barkeeth..... | Ἀνθράξ.....    | Smaragdus.....    | Carbuncle..... | Emerald       |

The last two names appear to be transposed in the Greek and Authorized Version (see synonyms in preceding list). The Septuagint Version is wholly different, as it corresponds with the order and number of the stones given in Exodus in the account of the breastplate.

## III. THE FOUNDATIONS OF THE HEAVENLY CITY (REV. 21: 10-20).

| Greek and Vulgate.    | A. V.             | Modern Names. |
|-----------------------|-------------------|---------------|
| 1. Jaspis.....        | Jasper.....       | Jade (?)      |
| 2. Sapphirus.....     | Sapphire.....     | Lapis Lazuli  |
| 3. Chalcedonius.....  | Chalcedony.....   | Chalcedony    |
| 4. Smaragdus.....     | Emerald.....      | Emerald       |
| 5. Sardonyx.....      | Sardonyx.....     | Sardonyx      |
| 6. Sardius.....       | Sardius.....      | Sard          |
| 7. Chrysolithus.....  | Chrysolite.....   | Topaz         |
| 8. Beryllus.....      | Beryl.....        | Beryl         |
| 9. Topazius.....      | Topaz.....        | Chrysolite    |
| 10. Chrysoprasus..... | Chrysoprasus..... | Chrysoprase   |
| 11. Hyacinthus.....   | Jacinth.....      | Sapphire      |
| 12. Amethystus.....   | Amethyst.....     | Amethyst      |

BOOKS OF REFERENCE: Tristram's *Natural History of the Bible and The Land of Israel*.

## THE ANIMALS AND PLANTS OF THE BIBLE.

### I. ANIMAL LIFE.

THE animals of Palestine are varied in characteristics, and in the past were numerous, though many of the species have now disappeared. The abundance of birds has been mentioned by many travelers, while fish are found in but few places. Reptiles and insects are frequently mentioned in the Scriptures.

A general classification of animal life as mentioned in the Bible may be indicated for convenience as below. The description of each will be found in its alphabetical order in the WORD BOOK.

**Mammals.**—Antelope, ape, ass, wild ass, badger, bat, bear, behemoth, boar, wild bull, camel, cattle, chamois, coney, deer, dog, dragon, dromedary, fallow deer, ferret, fox, gazelle, gecko, goat, wild goat, greyhound, hare, hart, hind, horse, jackal, leopard, lion, mole, mouse, mule, pygarg, roe and roebuck, swine, wild ox (unicorn), weasel, whale, wolf, satyr.

**Birds.**—Bittern, cock, hen, cormorant, crane, cuckoo, dove, eagle, falcon, gier eagle, glade, hawk, heron, hoopoe, lapwing, night-hawk, ospray, ossifrage, ostrich, owl, partridge, peacock, pelican, pigeon, quail, raven, sparrow, stork, swallow, swan, turtle-dove, vulture.

**Fishes.**—Fresh-water fishes were known to the Jews while in Egypt. In the Mosaic law fishes without scales were forbidden as food. Fish abounded in the Lake of Galilee, in the Jordan, and in the rivers flowing into the Mediterranean Sea. King Solomon spoke of fishes as well as of beasts and birds (I. Ki. 4: 33). We also read of fish-pools, as those of Heshbon (Cant. 7: 4). The fact of rivers drying up in periods of drought, and leaving the fish to perish, is mentioned in Isa. 50: 2.

**Reptiles and Amphibians.**—Adder, asp, basilisk or cockatrice, chameleon, frog, lizard, serpent, tortoise, viper, leviathan.

**Invertebrates.**—Ant, bee, beetle, canker-worm, caterpillar, crimson, flea, fly, gnat, grasshopper, hornet, horse-leech, lice, locust, moth, palmer-worm, scorpion, snail, spider, worm, onycha, coral, pearl, purple.

### II. PLANTS.

The following are mentioned in the Scriptures. For fuller description consult the WORD BOOK.

Almond, almug trees, aloes, anise, apple, ash, balm, barley, bay tree, bdellium, beans, bitter herbs, box, bramble, briars, bulrush, bush, calamus (sweet), camphire, cane (sweet), cassia, cedar, chestnut tree, cinnamon, cockle, copher, coriander, corn, costus, cotton, cucumbers, cummin, cypress, ebony, elm, fig, fir, fitches, flag, flax, frankincense, galbanum, gall, garlic, gopherwood, gourd, gourd (wild), grape, grass, grove, gum tragacanth, hay, hazel, heath, hemlock, henna, herbs, husks, hyssop, juniper, ladanum, leeks, lentiles, lily, linen, locust tree, mallow, mandrake, manna, mastic, melon, millet, mint, mulberry, mustard, myrrh, myrtle, nard, nuts, oak, oil tree, olive, onion, palm, pannag, papyrus, pine tree, plane tree, pomegranate, poplar, pulse, raisins, reed, rose, rue, rush, rye, saltwort, saffron, shittah tree, soap, spelt, spicey, spikenard, stacte, sycamine tree, sycamore, sweet cane, tares, tell or terebint tree, thistle, thorns, thyme wood, vine, vine of Sodom, wheat, willow, withes, wormwood.

BOOKS OF REFERENCE: Hart's *Animals of the Bible*; Groser's *Trees and Plants Mentioned in the Bible*; Wood's *Bible Animals*; Osborn's *Plants of the Holy Land*.



## BOOKS OF REFERENCE—GENERAL LIST.

In addition to books already mentioned, many of a general character are valuable in the study of the various topics presented in these Aids and in the Word Book which follows. A few prominent ones are here indicated:

SMITH'S DICTIONARY OF THE BIBLE.

EASTON'S ILLUSTRATED BIBLE DICTIONARY.

SCHAFF'S DICTIONARY OF THE BIBLE.

PELOUBET'S SMITH'S DICTIONARY OF THE BIBLE.

ENCYCLOPEDIA BRITANNICA—NINTH EDITION.

CHAMBERS' ENCYCLOPEDIA.

PEOPLE'S CYCLOPEDIA.

MCCLEINTOCK AND STRONG'S CYCLOPEDIA OF BIBLICAL, THEOLOGICAL, AND ECCLESIASTICAL LITERATURE.

SCHAFF-HERZOG'S ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.

SANFORD'S CONCISE CYCLOPEDIA OF RELIGIOUS KNOWLEDGE.

SMITH AND WACE'S DICTIONARY OF CHRISTIAN BIOGRAPHY, LITERATURE, SECTS, AND DOCTRINES.

KITTO'S CYCLOPEDIA OF BIBLICAL LITERATURE.

CROOKS AND HURST'S THEOLOGICAL ENCYCLOPEDIA AND METHODOLOGY.

STRONG'S EXHAUSTIVE CONCORDANCE OF THE BIBLE, AUTHORIZED AND REVISED VERSIONS.

YOUNG'S ANALYTICAL CONCORDANCE.

WALKER'S COMPREHENSIVE CONCORDANCE.

CRUDEN'S COMPLETE CONCORDANCE.

STUDENT'S CONCORDANCE TO THE REVISED NEW TESTAMENT.

COMMENTARIES BY JAMIESON, FAUSSET, AND BROWN; MATTHEW HENRY; JOSEPH PARKER; ADAM CLARKE; KEIL AND DELITZSCH; LANGE; D. D. WHEDON; H. A. W. MEYER.

THE PULPIT, AMERICAN, BIBLE, POPULAR, AND INTERNATIONAL REVISION COMMENTARIES, EXPOSITOR'S BIBLE, CAMBRIDGE BIBLE FOR SCHOOLS.

VINCENT'S WORD STUDIES IN THE NEW TESTAMENT.

TRENCH ON THE SYNONYMS OF THE NEW TESTAMENT.

WRIGHT'S BIBLE WORD BOOK.

INGLIS' BIBLE TEXT BOOK.

BAGSTER'S TREASURY OF SCRIPTURE KNOWLEDGE.

THE BIBLE TEXT BOOK.

# A WORD BOOK

TO THE SCRIPTURES,

INCLUDING A

CONCORDANCE TO THE SCRIPTURES; TOPICAL INDEX TO THE BIBLE; LIST OF  
PROPER NAMES, WITH THEIR MEANING AND PRONUNCIATION; COM-  
PLETE GAZETTEER, WITH REFERENCES TO THE MAPS;

A GLOSSARY OF ARCHAIC AND OBSOLETE WORDS IN THE ENGLISH BIBLE; WORDS  
RELATING TO BIBLICAL ANTIQUITIES, CUSTOMS, MUSICAL TERMS, ETC.;

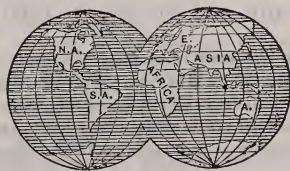
NAMES OF PLANTS, ANIMALS, PRECIOUS STONES, ETC., ETC.;

WITH A GENERAL INDEX TO THE PRECEDING  
PARTS OF THESE AIDS.

---

LARGELY BASED UPON ARTICLES PREPARED BY

REV. C. H. H. WRIGHT, D.D., PH.D.; REV. HENRY EVANS, D.D.; E. PERCEVAL WRIGHT,  
M.A., M.D.; V. BALL, C.B., LL.D., F.R.S.; MAJOR C. R. CONDER, D.C.L.,  
LL.D., M.R.A.S., R.E.; REV. T. K. ABBOTT, D.LITT., F.T.C.D.;  
REV. A. B. DAVIDSON, D.D., LL.D.



NEW YORK:  
INTERNATIONAL BIBLE AGENCY,  
150 FIFTH AVENUE.



## EXPLANATIONS.

In this part, arranged in a single alphabet, will be found all the words usually placed in various alphabetical arrangements. The explanations and references are based upon articles and collections of eminent scholars.

The arrangement is simple and will be easily comprehended. Under each word is given all its various uses in the Bible, and the leading facts about each are presented together.

The abbreviations and marks will also be easily understood. *Ar.* indicates that the *archaic* or *obsolete* meaning of the word is used in the passage referred to. *Lit., ff., cf., Heb., Gr., Lat., etc.*, mean *literal, following, confer, Hebrew, Greek, Latin, etc.* A. V. and R. V. refer to the Authorized and Revised Versions of the Scripture.

Black letter figures (60a) at the right refer to pages in the preceding chapters of these "AIDS," the small letter *a* meaning the first column, *b* the second, etc.

The references to the maps follow the names, being placed within parentheses, the figures and letters indicating the situation of the place on the respective maps; thus, **Abana** (5 Ea; 7 Ca) appears on Map 5, in the square Ea; and on Map 7, in the square Ca.

### MEANING AND PRONUNCIATION.

Hebrew (or Semitic) words in general cannot be easily expressed in English, because there are several Hebrew letters for which no proper equivalents exist in English. Hebrew possesses several repetitions of the letters *h, k, l,* and *s*, which all cause difficulties. Nor are scholars yet agreed upon an uniform method of transliterating the consonants, and even were we to follow the most approved method it would require considerable explanation to render it intelligible to ordinary readers of the Bible.

The Authorized English Version is so irregular in its mode of transliterating Hebrew proper names that the same proper names are often spelled in a variety of ways, while proper names which seem alike in English are often quite different in the Hebrew. *Jah* is a contraction for *Jehovah*, which latter word ought properly to be read *Jahveh*, and pronounced *Yah-veh*. Words the meaning of which is doubtful have a query (?) attached to them, but in many cases in which that mark is not affixed considerable difference of opinion exists among scholars, which of course can be only occasionally indicated. The names of those scholars who have assigned special meanings are sometimes given. The contractions used are generally such as all readers can understand. It is scarcely necessary to explain that *id.* means *the same; i. q., the same as; i. e., that is, or q. v., which see.*

In many cases the meaning of the name is quite uncertain, and although in some instances the sense can be approximately given, in a large number of cases it would be useless to do so, especially where scholars are irreconcilably divided in opinion. Where there is, however, reasonable ground on which to express a definite opinion, it has been so given, although critics of eminence may hold other opinions.

In general the pronunciation of *Webster's International Dictionary* has been followed. The common English pronunciation has been given, sometimes even where incorrect, in the cases of common Bible names. But in cases in which the name occurs only once, or where the name is uncommon, and in passages unlikely to be read aloud, the correct classical pronunciation has, as far as possible, been given. The English forms of not a few biblical proper names come into our language through the Greek or Latin, and not directly from the Hebrew; *e. g., Samson, Mary, Rebecca, etc.*

It should be noticed that *el* at the end of a name is generally the name of God, and the *e* is there long, and would be pronounced in Hebrew like our English *ay*. The Hebrew *i* is always pronounced like our English *ee*, and so the plural *im* should properly be pronounced *cem*. It must be remembered that English usage had to be borne in mind, and the object of the pronunciation is to assist the ordinary English reader and Sunday-school teacher, not the scholar, who does not need such an help.

The system of phonetics followed is simple, as few marks as possible being used in order to avoid confusion. It is as follows:

Fâte, hârd, fât; mē, mên; mîne, pîn; tône, côn, fôr; tûne, tûn.

## WORD BOOK.

**AARON** (ā'ron) *enlightened*, brother of Moses, the first high priest.  
 appointed to assist Moses, Ex. 4: 14, 16, 27.  
 with Moses before Pharaoh, Ex. 5: 1.  
 his rod becomes a serpent, Ex. 7: 10.  
 changes the waters into blood, Ex. 7: 20.  
 causes the plagues of frogs, lice, flies, Ex. 8: 5, 17, 24; of boils, Ex. 9: 10.  
 along with Hur holds up Moses' hands, Ex. 17: 12.  
 set apart for the priest's office, Ex. 28.  
 his sin in making the golden calf, Ex. 32.  
 spared at Moses' intercession, Deu. 9: 20.  
 consecration, Ex. 29; Lev. 8.  
 his duties, to offer sacrifice, Ex. 30: 7; Lev. 9.  
 his sons (Nadab and Abihu) offer strange fire and die, Lev. 10: 1; Nu. 3: 4.  
 not to drink wine when going into the tabernacle, Lev. 10: 8-11.  
 his sons (Eleazar and Ithamar) censured by Moses, Lev. 10: 16.  
 his sedition against Moses, Nu. 12.  
 spoken against by Korah, Nu. 16: 3.  
 makes atonement, and the plague is stayed, Nu. 16: 46-48.  
 his rod buds, Nu. 17: 8.  
 excluded from the promised land, Nu. 20: 12.  
 dies on Mount Hor, Nu. 20: 28.  
 his descendants, I. Chr. 6: 49-53.  
 chosen by God, Ps. 105: 26; Heb. 5: 4.  
 his priesthood inferior to Christ's, Heb. 5: 7.  
*See* Ps. 77: 20; 99: 6; 106: 16; Ac. 7: 40; Heb. 9: 4.  
**Ab** (āb), the fifth Hebrew month (July-August). 85  
**Abaddon** (a-bād'don) (Apollyon), *destruction*, angel of the bottomless pit, Job. 28: 22; 26: 6 (E.V., marg.); Rev. 9: 11.  
**Abagtha** (a-bāg'thā), a Persian name, *God's gift*; i. e., Theodore, Esth. 1: 10.  
**Abana** (ā-bā'nā) (5 Ea; 7 Ca; 17 Da; 16 Ea) (*see* **Amana**) and Pharpar, rivers of Damascus, flow eastward from Anti-Lebanon and Hermon.  
 Abana, a very rapid stream, rises in a deep pool and passes through Damascus. The Pharpar is a parallel stream on the south, II. Ki. 5: 12. 130b  
**Abarah** (āb'a-rā), ford of, 131a  
**Abarim** (ābar'im), *regions beyond*, (5 De), mountains of, northeast of Dead Sea, including Nebo, Pisgah, Hor, Nu. 27: 12; Deu. 32: 49; Nu. 33: 47, 48.

**Abase**, Job 40: 11, behold proud, and *a. him*.  
 Isa. 31: 4, lion will not *a. him*-self.  
 Eze. 21: 26, and *a. him* that is high.  
 Dan. 4: 37, walk in pride, he is able to *a.*  
 Mat. 32: 12; Lu. 14: 11; 18: 14, exalt himself shall be *a.*  
 II. Cor. 11: 7, offence in *a. myself*.  
 Phil. 4: 12, I know how to be *a.*  
**Abated**, Gen. 8: 3, 11, waters were *a.*  
 Lev. 27: 18, be *a. from* thy estimation.  
 Deu. 34: 7, nor was Moses' force *a.*  
 Judg. 8: 3, their anger was *a.*  
**Abba** (āb'bā), *Father*, I. Mar. 14: 36; Rom. 8: 15; Gal. 4: 6.  
**Abda** (āb'dā), *servant*, I. Ki. 4: 6.  
**Abdi** (āb'dī), *my servant or servant of Jehovah*, I. Chr. 6: 41.  
**Abdiel**, (āb'dī-el), *servant of God*, I. Chr. 5: 15.  
**Abdon** (āb'don), *servant*, a judge of Israel, Judg. 12: 13.  
 —(5 Cb), a town of Asher, Josh. 21: 30; I. Chr. 6: 74.  
**Abed-nego** (a-bēd'ne-gō), *servant of Nego*, a Babylonian god.  
 —one of the three Hebrew captives, Dan. 1: 7.  
 in the fiery furnace, Dan. 3.  
**Abel** (ā'bēl) (Heb., *Hebel*), *breath, vapor*, or connected with Assyrian *hablu*, son, the second son of Adam, his life and death, Gen. 4.  
 righteous, Mat. 23: 35; I. John 3: 12.  
 blood of, Lu. 11: 51; Heb. 12: 24.  
 his faith, Heb. 11: 4.  
**Abel** (ā'bēl), *meadow*, II. Sa. 20: 18.  
**Abel-beth-maachah** (ā'bēl-bēth-mā'a-kā), *meadow by Beth-maachah*, (5 Db; 7 Ba), I. Ki. 15: 20.  
**Abel-maim** (ā'bēl-mā'im), *meadow of the waters*, II. Chr. 16: 4.  
**Abel-mehola** (ā'bēl-me-hō'lā), *dance meadow*, (7 Bb), north part of Jordan valley, birth-place of Elisha, I. Ki. 4: 12; 19: 16.  
**Abel-mizraim** (ā'bēl-miz-rā'im), *meadow of Egypt*, mourning of the Egyptians, Gen. 50: 11.  
**Abel-shittim** (ā'bēl-shitt'im), *acacia meadow*, (5 De), town from which Joshua sent spies to Jericho, Josh. 2: 1; Nu. 33: 49.  
**Abez** (ā'bez), or **Ebez**, *gleam* (?), Josh. 19: 20.  
**Abgar** (āb'gār), king of Edessa, correspondence, a *apoeryphal*. 56a  
**Abhor**, Lev. 26: 11, my soul shall not *a. you*.  
 I. Sa. 23: 12, made his people to *a. him*.  
 Job 42: 6, I *a. myself* and repent.  
 Ps. 5: 6, Lord will *a. bloody* man.

**Abhor**, *continued*.  
 Ps. 78: 50, Lord wroth, and *a. Israel*.  
 107: 18, their soul *a. all* manner.  
 119: 163, I hate and *a. lying*.  
 Prov. 24: 24, nations shall *a.*  
 Isa. 7: 16, land thou *a. shall* be forsaken.  
 Jer. 14: 21, do not *a. us* for thy name's sake.  
 Am. 6: 8, I *a. the excellency* of Jacob.  
 Rom. 12: 9, *a. that* which is evil.  
 Ex. 5: 21, made savour to be *a.*  
 Job. 19: 19, my inward friends *a. me*.  
 Ps. 89: 38, hast cast off and *a.*  
 Prov. 22: 14, *a. of the Lord* shall fall therein.  
 Eze. 16: 25, made thy beauty to be *a.*  
 Isa. 66: 24, an *a. to all* flesh.  
**Abhorring**, *ar.*, a loathsome object, Isa. 66: 24.  
**Abi** (ā'bī), *my father*; or, perhaps, *i. g. Abiah, Jehovah is a father*, II. Ki. 18: 2; I. Chr. 7: 8.  
**Abi-albon** (ā'bī-āl'bon), *father of power*, II. Sa. 23: 31.  
**Abi-asaph** (a-bī'a-sāf), *my father has collected*, Ex. 6: 24.  
**Abiathar** (a-bī'a-thar), *excellent father*, the priest, escapes Saul's vengeance, I. Sa. 22: 20.  
 faithful to David, I. Sa. 23: 6; 30: 7. II. Sa. 15: 24.  
 follows Adonijah, I. Ki. 1: 7.  
 deposed by Solomon, I. Ki. 2: 26.  
**Abib** (ā'bīb), *ears of corn*, the Hebrew Passover month (March-April), Ex. 13: 4; 23: 15; 34: 18. 85a  
**Abidah** (a-bī'dā), *my father knows*, Gen. 25: 4.  
**Abidan** (a-bī'dan), *my father is judge*, Nu. 1: 11.  
**Abide**, Gen. 44: 33, let servant *a.* instead.  
 Ex. 16: 29, *a. every* man in his place.  
 Nu. 24: 2, he saw Israel *a.*  
 31: 19, *a. without* camp seven days.  
 I. Sa. 5: 7, ark shall not *a. with* us.  
 Job 24: 13, *a. in* paths of light.  
 Ps. 15: 1, *a. in* tabernacle?  
 91: 1, *a. under* the shadow.  
 Prov. 15: 31, ear that heareth reproof *a.*  
 Ec. 1: 4, the earth *a. for* ever.  
 Jer. 42: 10, if ye will still *a. in* this land.  
 49: 18, 33; 50: 40, no man *a.*  
 Hos. 3: 3, shalt *a. many* days.  
 Joel 2: 11, day terrible, who can *a. it*?  
 Mat. 19: 11; Mar. 6: 10; Lu. 9: 4, there *a.*  
 Lu. 2: 8, shepherds *a. in* the field.  
 19: 5, I must *a. at* thy house.  
 24: 29, *a. with* us.



**Abide, continued.**

John 3: 36, wrath of God *a.* on him.

5: 38, have not his word *a.* in you.

14: 16, another Comforter, that he may *a.*

15: 6, a man *a.* not in me.

Ac. 16: 15, to my house and *a.*

I. Cor. 3: 14, if any man's work *a.*

13: 13, *a.* faith, hope, charity.

II. Tim. 2: 13, yet he *a.* faithful.

I. John 3: 6, whosoever *a.* in him sinneth not.

3: 15, no murderer hath eternal life *a.* in him.

—*ar.*, wait to befall, Ac. 20: 23.

See Nu. 35: 25; Ec. 8: 15.

**Abiel** (a-bi'el), *God is my father*, I. Sa. 9: 1.

**Abiezer** (ā-bi'ez'er), *father of help*, ancestor of Gideon, Josh. 17: 2; Judg. 6.

**Abigail** (ā-bi'gāl), *father's joy*, wife of Nabal, her character, I. Sa. 25: 3.

becomes David's wife, I. Sa. 25: 39.

**Abihael** (ā-bi'hā'el), *father of strength*, Nu. 3: 35.

**Abihu** (a-bi'hū), *my father is he*, son of Aaron, offers strange fire, and dies, Lev. 10: 2.

**Abihud** (a-bi'hud), *father of majesty*, I. Chr. 8: 3.

**Abijah** (a-bi'jā), or **Abijam**, *Jehovah is father*, king of Judah, his evil reign, I. Ki. 15: 1. 60a his wars with Jeroboam, II. Chr. 13.

—son of Jeroboam, his death foretold, I. Ki. 14.

**Abila** (ā-bi'lā) (7 Bb; 13 Cc), a town on the borders of Bashan and Gilead.

**Abilene** (ā-bi'lē'ne) (13 Da), Lu. 3: 1.

**Ability**, Lev. 27: 8, according to his *a.*

Ezra 2: 69, they gave after their *a.*

Neh. 5: 8, we after our *a.* have redeemed.

Dan. 1: 4, had *a.* to stand in the palace.

Mat. 25: 15, to every man according to *a.*

Ac. 11: 29, according to *a.* to send.

I. Pet. 4: 11, as of the *a.* God giveth.

**Abimael** (a-bim'a-el) (1 Ge), *father of Mael*, an Arabian tribe, descendants of Joktan, Gen. 10: 28.

**Abimelech** (a-bim'e-lēk), *father of the king*, king of Gerar, reproved by God about Abraham's wife, Gen. 20: 3; restores her, Gen. 20: 14.

—another, Isaac rebuked by, and makes a covenant with, Gen. 26.

—son of Gideon, Judg. 8: 31; slays his brethren, and is made king, Judg. 9: 5, 6.

his cruelty, Judg. 9: 48.

his death, Judg. 9: 54.

**Abinadab** (a-bin'a-dāb), *noble father*, receives the ark from the Philistines, I. Sa. 7: 1; II. Sa. 6: 3.

**Abinoam** (a-bin'o-ām), *father of graciousness*, Judg. 4: 6.

**Abiram** (a-bi'ram), *high father*, rebels against Moses, Nu. 16: 1; his punishment, Nu. 16: 31; 26: 10.

**Abishag** (a-bi'shag), *father of wandering* (?), the Shunammite, ministers to David, I. Ki. 1: 3.

Adonijah slain on her account, I. Ki. 2: 25.

**Abishai** (a-bi'sh'ai) (*Ab* and *Ishai*, *Jesse*), *father of being living*, brother of Joab, I. Chr. 2: 16.

prevented from slaying Saul, I. Sa. 26: 9.

and Shimei, II. Sa. 16: 9; 19: 21. his valiant deeds, II. Sa. 21: 17; 23: 18; I. Chr. 11: 20; 18: 12.

**Abishalom** (a-bi'sh'a-lōm), *father of peace*, I. Ki. 15: 2.

**Abishua** (a-bi'sh'u-ā), *father of fortune*, I. Chr. 8: 4.

**Abishur** (a-bi'shūr), *father is uprightness*, I. Chr. 2: 28.

**Abital** (ā-bi'tāl), *father is protection*, II. Sa. 3: 4.

**Abitub** (ā-bi'tūb), *father of goodness*, I. Chr. 8: 11.

**Abud** (a-bi'ud), *i. q.* **Abihud**, Mat. 1: 13.

**Abjects**, *ar.*, persons of the lowest kind, despicable persons, Ps. 35: 15.

**Able**, Ex. 18: 21, out of all the people *a.* men.

Deu. 16: 17, every man give as he is *a.*

Josh. 23: 9, no man been *a.* to stand.

I. Sa. 6: 20, who is *a.* to stand before God?

I. Ki. 3: 9, who is *a.* to judge?

II. Chr. 2: 6, who is *a.* to build?

Prov. 27: 4, who is *a.* to stand before envy?

Dan. 3: 17; 6: 20, God is *a.* to deliver.

Am. 7: 10, land not *a.* to bear all his words.

Mat. 3: 9, God is *a.* of these stones.

9: 28, believe ye that I am *a.*?

20: 22, are ye *a.* to drink of the cup?

22: 46, no man was *a.* to answer.

Lu. 12: 26, not *a.* to do least.

John 10: 29, none is *a.* to pluck.

Ac. 6: 10, not *a.* to resist wisdom.

Rom. 4: 21, what he had promised he was *a.*

8: 39, *a.* to separate us from the love of God.

I. Cor. 10: 13, tempted above that ye are *a.*

II. Cor. 3: 6, *a.* ministers of the new testament.

Eph. 3: 18, *a.* to comprehend with all saints.

Phil. 3: 21, *a.* to subdue all things.

Heb. 2: 18, *a.* to succour them that are tempted.

7: 25, *a.* to save to the uttermost.

Jas. 4: 12, *a.* to save and destroy.

Jude 24, *a.* to keep you from falling.

Rev. 5: 3, no man *a.* to open the book.

6: 17, who shall be *a.* to stand?

**Abner** (āb'ner), *father is light*, cousin of Saul, commander of his army, I. Sa. 14: 50. taunted by David, I. Sa. 26: 5, 14.

makes Ish-bosheth king, II. Sa. 2: 8.

goes over to David, II. Sa. 3: 8. treacherously slain by Joab, II. Sa. 3: 27.

lamented by David, II. Sa. 3: 31.

**Aboard**, Ac. 21: 2, we went *a.*, and set forth.

**Abode**, II. Ki. 19: 27; Isa. 37: 28, I know thy *a.*

John 14: 23, we will come, and make our *a.*

Gen. 49: 24, his bow *a.* in strength.

Ex. 24: 16, glory of the Lord *a.* on Sinai.

Judg. 21: 2, people *a.* there before God.

I. Sa. 7: 2, the ark *a.* in Kirjath-jearim.

Ezra 8: 15, there *a.* we in tents.

Lu. 1: 56, Mary *a.* with her.

John 1: 32, Spirit, and it *a.* on him.

1: 39, they came and *a.* with him.

8: 44, a murderer, and *a.* not in truth.

Ac. 14: 3, long time *a.*, speaking boldly.

18: 3, Paul *a.* with them, and wrought.

**Abolish**, Isa. 2: 18, idols he shall utterly *a.*

Eze. 6: 6, your works may be *a.*

II. Cor. 3: 13, end of that which is *a.*

Eph. 2: 15, *a.* in his flesh the enmity.

II. Tim. 1: 10, Christ, who hath *a.* death.

**Abominable**, Lev. 11: 43, not make yourselves *a.* with.

Deu. 14: 3, shall not eat any *a.* thing.

I. Ki. 21: 26, Ahab, *a.* in following idols.

Job 15: 16, how much more *a.* is man.

Ps. 14: 1; 53: 1, they have done *a.* works.

Isa. 14: 19, cast out like an *a.* branch.

65: 4, broth of *a.* things.

Jer. 16: 18, detestable and *a.* things.

44: 4, this *a.* thing that I hate.

Tit. 1: 16, in works they deny him, being *a.*

I. Pet. 4: 3, walked in *a.* idolatries.

Rev. 21: 8, unbelieving and the *a.*

**Abomination**, of offerings, Lev. 7: 18; Deu. 17: 1; 23: 18; Prov. 15: 8; Isa. 1: 13; 41: 24.

defilement, Deu. 24: 4; Prov. 16: 12; Isa. 66: 17; Eze. 16; Rev. 21: 27.

idolatry, Deu. 7: 25, 26; 27: 15; I. Ki. 11: 5; II. Ki. 23: 13; Eze. 18: 12; Mal. 2: 11.

pride and falsity, Prov. 3: 32; 6: 16-19; 11: 20; 16: 5; 11: 1; 17: 15; 20: 10, 23.

of the heathen censured, Lev. 18: 26; Deu. 18: 9; I. Ki. 14: 24; Rom. 1: 18.

**Abomination, continued.**

of Jerusalem described, Isa. 1; 3; Jer. 2; Eze. 5: 11; 7; 8; 11; 16; 23; Hos. 1.  
 prayer of the wicked, Prov. 28: 9.  
 of desolation foretold, Dan. 11: 31; 12: 11; Mat. 24: 15; Mar. 13: 14.  
 —Gen. 43: 32; 46: 34, *a.* to Egyptians.  
 Lev. 7: 18; 11: 10; 11: 41, be an *a.* to you.  
 18: 26, not commit any *a.*  
 Deu. 7: 25, it is *a.* to the Lord.  
 18: 9, after the *a.* of nations.  
 18: 12, because of *a.* of the Lord.  
 25: 16, all that do unrighteously are *a.*  
 I. Sa. 13: 4, Israel had in *a.* with.  
 Prov. 3: 32; 11: 20, the froward *a.* to the Lord.  
 8: 7, wickedness an *a.* to my lips.  
 15: 8, 9, 26; 21: 27, sacrifice, etc., of wicked *a.*  
 28: 9, even his prayer shall be *a.*  
 Isa. 44: 19, the residue thereof an *a.*  
 Jer. 4: 1, put away thine *a.*  
 6: 15; 8: 12, ashamed when committed *a.*  
 Eze. 33: 29, land desolate because of *a.*  
 Dan. 11: 31; Mat. 24: 15; Mar. 13: 14, *a.* of desolation.  
 Mal. 2: 11, an *a.* is committed in Israel.  
 Lu. 16: 15, esteemed among men, *a.* in sight of God.  
 Rev. 21: 27, not enter that worketh *a.*  
 —*ar.*, a cause of pollution, an idol, Deu. 7: 26.

**Aboth, Talmud, 22b**  
**Abound, Prov. 28: 20, faithful shall *a.* with blessings.**

Mat. 24: 12, because iniquity shall *a.*  
 Rom. 5: 15, grace by Jesus Christ hath *a.* to many.  
 5: 20, that the offence might *a.*  
 15: 13, that ye may *a.* in hope.  
 I. Cor. 15: 58, always *a.* in work of the Lord.  
 II. Cor. 1: 5, as sufferings *a.*, so consolation *a.*  
 Phil. 4: 12, I know how to *a.*  
 II. Pet. 1: 8, these things be in you and *a.*  
**Above, Deu. 28: 13, *a.* only and not beneath.**  
 Job. 31: 2, portion of God from *a.*  
 Ps. 138: 2, magnified thy word *a.*  
 Prov. 15: 24, way of life is *a.* to the wise.  
 Mat. 10: 24.  
 Lu. 6: 40, disciple not *a.* master.  
 John 3: 31, he that cometh from *a.* is *a.* all.  
 8: 23, I am from *a.*  
 19: 11, power given thee from *a.*  
 Gal. 4: 26, Jerusalem *a.* is free.  
 Eph. 4: 6, one God who is *a.* all.  
 Col. 3: 2, set your affection on things *a.*  
 Jas. 1: 17, every perfect gift is from *a.*

**Abraham (ā'bra-ham) (Abram), father of a multitude, born, Gen. 11: 27. 58ab**  
 called by God, and sent to Canaan, Gen. 12: 1-5. **14a, 60a**  
 goes down to Egypt, Gen. 12: 10. makes his wife pass for his sister, Gen. 12: 13; 20: 2. dispute with and separation from Lot, Gen. 13: 7-11. receives the promise, Gen. 13: 14; 15: 5.  
 rescues Lot from captivity, Gen. 14: 14.  
 blessed by Melchizedek, king of Salem, Gen. 14: 19, Heb. 7: 1. his faith counted for righteousness, Gen. 15: 6.  
 God's covenant with him, Gen. 15: 18; 17; Ps. 105: 9. he and his household circumcised, Gen. 17.  
 entertains angels, Gen. 18. pleads for Sodom, Gen. 18: 23. dismisses Hagar and Ishmael, Gen. 21: 14.  
 his faith in offering Isaac, Gen. 22.  
 purchases Machpelah for a burying place, Gen. 23.  
 sends for a wife for his son, Gen. 24.  
 invests Isaac with all his goods, Gen. 25: 5.  
 death, Gen. 25: 8.  
 his posterity, Gen. 25: 1. testimonies to his faith and works, Isa. 41: 8; 51: 2; Ac. 7: 2; Rom. 4; Gal. 3: 6; Heb. 11: 8; Jas. 2: 21-24.

**Abram (ā'bra-m), high father, Gen. 11: 27.****Absalom (āb'sa-lom), or Abishalom (I. Ki. 15: 2), father of peace, son of David, II. Sa. 3: 3.**

slays Amnon, II. Sa. 13: 28. conspires against David, II. Sa. 15.  
 David flies from, II. Sa. 15: 17. caught by hair in an oak, II. Sa. 18: 9.  
 slain by Joab, II. Sa. 18: 14. lamented by David, II. Sa. 18: 33; 19: 1.

**Absent, Gen. 31: 49, when we are *a.* one from another.**

I. Cor. 5: 3, as *a.* in body.  
 II. Cor. 5: 6, *a.* from the Lord.  
 5: 8, willing to be *a.* from body.  
 10: 1, being *a.*, am bold towards you.  
 Col. 2: 5, *a.* in body.

**Abstain, Ac. 15: 20-29, *a.* from pollutions of idols.**

I. Thes. 5: 22, *a.* from all appearance of evil.  
 I. Tim. 4: 3, commanding to *a.* from meats.  
 I. Pet. 2: 11, *a.* from fleshly lusts.

**Abstinence, Ac. 27: 21, after long *a.* Paul stood forth.****Abundance, Deu. 33: 19, suck of the *a.* of the seas.**

I. Sa. 1: 16, out of *a.* of my complaint.  
 I. Ki. 18: 41, sound of *a.* of rain.  
 Job 36: 31, giveth meat in *a.*  
 Ps. 52: 7, trusted in the *a.* of his riches.  
 72: 7, *a.* of peace.  
 Isa. 60: 5, *a.* of the sea shall be.  
 66: 11, with the *a.* of her glory.

**Abundance, continued.**

Ec. 5: 10, loveth *a.* with increase.  
 5: 12, *a.* of the rich will not suffer him to sleep.  
 Mat. 12: 34; Lu. 6: 45, out of *a.* of heart.  
 Mat. 13: 12; 25: 29, he shall have more *a.*  
 Lu. 12: 15, life consisteth not in *a.*  
 21: 4, have of their *a.* cast.  
 II. Cor. 8: 2, *a.* of their joy abounded.  
 12: 7, through *a.* of revelations.  
 Rev. 18: 3, rich through *a.* of delicacies.  
 See Jer. 33: 6.  
**Abundant, Ex. 34: 6, Lord God *a.* in goodness.**  
 Isa. 56: 12, as this day and more *a.*  
 I. Tim. 1: 14, grace was exceeding *a.*  
 I. Pet. 1: 3, according to his *a.* mercy.  
**Abundantly, Gen. 1: 20, let waters bring forth *a.***  
 Job. 36: 28, clouds drop and distil *a.*  
 Ps. 36: 8, *a.* satisfied with fatness.  
 145: 7, *a.* utter the memory.  
 Isa. 55: 7, he will *a.* pardon.  
 John 10: 10, might have life more *a.*  
 I. Cor. 15: 10; II. Cor. 11: 23, I laboured more *a.* than.  
 Eph. 3: 20, able to do exceeding *a.*  
 Tit. 3: 6, shed *a.* through Jesus Christ.  
 II. Pet. 1: 11, entrance ministered *a.*  
**Abuse, I. Sa. 31: 4; I. Chr. 10: 4, lest uncircumcised *a.* me.**  
 I. Cor. 7: 31, use world as not *a.* 9: 18, that I *a.* not my power.  
**Accad (āk'kad) (1 Gd; 2 Db), probably high-land, a city in Shinar, built by Nimrod, Gen. 10: 8, 10.**  
**Accept, Deu. 33: 11, *a.* the work of his hands.**  
 II. Sa. 24: 23, the Lord thy God *a.* thee.  
 Job 13: 8; 32: 21, will ye *a.* his person.  
 Ps. 20: 3, and *a.* thy burnt sacrifice.  
 119: 108, *a.*, I beseech thee.  
 Prov. 18: 5, not good to *a.* wicked.  
 Jer. 14: 12; Am. 5: 22, I will not *a.* them.  
 Eze. 20: 40; 43: 27, I will *a.*  
 Mal. 1: 13, should I *a.* this.  
 Gen. 4: 7, shalt thou not be *a.*?  
 Ex. 28: 38, *a.* before the Lord.  
 Lev. 10: 19, *a.* before the Lord.  
 I. Sam. 18: 5, *a.* in the sight of all people.  
 Esth. 10: 3, *a.* of his brethren.  
 Jer. 42: 2; 37: 20, let our supplication be *a.*  
 Lu. 4: 24, no prophet is *a.*  
 Ac. 10: 35, he that worketh righteousness is *a.*  
 II. Cor. 5: 9, present or absent, we may be *a.*  
 Eph. 1: 6, made us *a.* in the beloved.



**Accept, continued.**

Ps. 19: 14, let the meditation of my heart be *a*.  
Isa. 61: 2; Lu. 4: 19, to proclaim the *a*. year of the Lord.  
Rom. 12: 1, sacrifice, holy, *a*. to God.  
I. Tim. 1: 15, worthy of all *a*.  
Heb. 12: 28, serve God *a*. with fear.  
**Access** to God by faith, Rom. 5: 2; Eph. 2: 18; 3: 12; Heb. 7: 19; 10: 19.  
its blessedness, Ps. 65: 4; 73: 28; Isa. 2: 3; Jer. 31: 6.  
See Isa. 55: 6; Hos. 14: 2; Joel 2: 12; John 14: 6; Jas. 4: 8.  
See **Prayer**.

**Acco** (āk'kō), *curve* (from shape of the bay), (5 Ce; 7 Bb; 13 Be; 16 Ce), Judg. 1: 31, a seaport town of Asher, afterwards called Ptolemais, visited by Paul at the close of his third missionary tour, Ac. 21: 7; one of the strongest towns in Palestine; near the gardens of the Belus River; contains medieval ruins of churches and a reservoir of sacred fishes near a mosque, probably the old Bath of Venus.

**Accomplish**, Job 14: 6, shall *a*., as an hireling.  
Ps. 64: 6, they *a*. *a* diligent search.  
Isa. 55: 11, it shall *a*. that I please.  
Lu. 9: 31, de cease he should *a*. at Jerusalem.  
Prov. 13: 19, desire *a*. is sweet.  
Isa. 40: 2, her warfare is *a*.  
Lu. 12: 50, how am I straitened till it be *a*.  
22: 37, yet be *a*. in me.  
I. Pet. 5: 9, afflictions are *a*. in brethren.

**Accord**, Ac. 1: 14, with one *a*. in prayer.  
Ac. 2: 46, daily with one *a*. in temple.  
4: 24, their voice to God with one *a*.  
8: 6, people with one *a*. gave heed.  
Phil. 2: 2, being of one *a*., of one mind.

**According**, Ex. 12: 25, *a*. as he hath promised.  
Deu. 16: 10, *a*. as God hath blessed.  
Job 31: 11; Jer. 17: 10; 25: 14; 32: 19, *a*. to his ways.  
Ps. 33: 22, *a*. as we hope in thee.  
62: 12, to every man *a*. to his work.  
103: 10, nor rewarded us *a*. to our iniquities.  
Mat. 16: 27; Rom. 2: 6; II. Tim. 4: 14, *a*. to his works.  
John 7: 24, *a*. to the appearance.  
Rom. 8: 28, the called *a*. to his purpose.  
12: 6, gifts differing *a*. to grace.  
II. Cor. 8: 12, *a*. to that a man hath.

**Account**, Ps. 144: 3, man, that thou makest *a*. of him.  
Mat. 12: 36, give *a*. in the day of judgment.  
Lu. 16: 2, give *a*. of thy stewardship.

**Account, continued.**

Lu. 20: 35, *a*. worthy to obtain.  
Rom. 14: 12, every one give *a*. to God.  
Gal. 3: 6, *a*. to him for righteousness.  
Heb. 13: 17, watch as they that give *a*.  
I. Pet. 4: 5, give *a*. to him ready to judge quick and dead.  
**Accursed**, what so called, Deu. 21: 23; Josh. 6: 17; 7: 1; I. Chr. 2: 7; Isa. 65: 20; Gal. 1: 8.  
Deu. 21: 23, hanged is *a*. of God.  
Josh. 6: 18, keep yourselves from the *a*. thing.  
Rom. 9: 3, wish myself *a*. from Christ.

I. Cor. 12: 3, no man by Spirit calleth Jesus *a*.  
Gal. 1: 8, 9, preach other gospel, be *a*.  
**Accusation**, Ezra 4: 6, an *a*. against Judah.  
Mat. 27: 37; Mar. 15: 26, over his head his *a*.  
Lu. 6: 7, that they might find an *a*.  
19: 8, anything by false *a*.  
I. Tim. 5: 19, against elder receive not *a*.  
II. Pet. 2: 11; Jude 9, railing *a*.

**Accuse**, Prov. 30: 10, *a*. not servant to master.  
Mat. 12: 10; Mar. 3: 2; Lu. 11: 54, that they might *a*. him.  
Mat. 27: 12, when *a*. he answered nothing.  
Lu. 3: 14, neither *a*. any falsely.  
16: 1, was *a*. that he.  
23: 2, began to *a*. him.  
John 5: 45, think not that I will *a*. you to the Father.  
Ac. 25: 11, whereof these *a*. me.  
26: 2, whereof I am *a*. of the Jews.

Rom. 2: 15, thoughts *a*. or excusing.  
Tit. 1: 6, not *a*. of riot.  
I. Pet. 3: 16, that falsely *a*. your good conversation.  
**Aceldama** (a-sēl'da-mā), *field of blood*, (1 Ed; 12 Cd), Mat. 27: 8; Ac. 1: 19.  
**Achaia** (ā-kā'yā) (15 Ec), Roman province in Greece, including the Peloponnesus and part of Hellas; Corinth the capital. Gallio was proconsul when Paul was brought before him, Ac. 18: 12.  
contribution for poor made by those of, Rom. 15: 26; II. Cor. 9: 2.

See I. Cor. 16: 15; II. Cor. 11: 10.  
**Achaicus** (a-ka'ikūs), a native of Achaia, I. Cor. 16: 17.  
**Achan** (ā'kan), or **Achar** (I. Chr. 2: 7), *he that troubleth*, Josh. 7: 18-26.

his trespass and punishment, Josh. 7: 22; 20; I. Chr. 2: 7.  
**Achaz** (ā'kāz), or **Ahaz**, Mat. 1: 9.  
**Achbor** (āk'bor), *mouse*, Gen. 36: 38.

**Achim** (ā'kim), Mat. 1: 14.  
**Achish** (ā'kish), *serpent* (?), king of Gath.

succors David, I. Sa. 21: 10; 27: 2; 28: 1; 29: 6.

See I. Ki. 2: 39.  
**Achmetha** (āk'me-thā), Egbatana, (2 Db), capital of Lower Media, where was found de-

**Achmetha, continued.**

ree of Cyrus concerning the rebuilding of the temple, Ezra 6: 2.

**Achor** (ā'kor), *causing trouble*, valley of. Achan slain there, Josh. 7: 26.

See Hos. 2: 15.  
**Achsa** (āk'sā), *anklet*, Caleb's daughter, Josh. 15: 16; Judg. 1: 13-15.

**Achshaph** (āk'shaf), *enchantment*, Josh. 11: 1; 12: 20.

**Achzib** (āk'zib), *deception*, (5 Cb; 13 Bb), a town of Judah, Josh. 15: 44; 19: 29; Mic. 1: 14.

**Acknowledge**, Ps. 32: 5; 51: 3, I *a*. my sin.

Prov. 3: 6, in all thy ways *a*. him.

Isa. 63: 16, though Israel *a*. us not.

Jer. 14: 20, we *a*. our wickedness.

Dan. 11: 39, whom he shall *a*. Hos. 5: 15, till they *a*. their offence.

Col. 2: 2, to the *a*. of the mystery of God.

I. John 2: 23, he that *a*. the son.

**Acquaint**, Job 22: 21, *a*. thyself with him.

Ps. 139: 3, *a*. with my ways.

Ec. 2: 3, *a*. mine heart with wisdom.

Isa. 53: 3, *a*. with grief.

**Acquit**, Job 10: 14, not *a*. me from mine iniquity.

Nah. 1: 3, Lord will not at all *a*. wicked.

**Acra**, feast of, 84b

**Acre**, **Acco**, (16 Ce).

**Acrostic Psalms**, 115b

**Actions**, I. Sa. 2: 3, by the Lord *a*. are weighed.

**Activity**, Gen. 47: 6, men of *a*. among them.

**Acts**, Judg. 5: 11, rehearse righteous *a*. of the Lord.

Ps. 145: 4, 6, speak of thy mighty *a*.

150: 2, praise him for his mighty *a*.

Isa. 28: 21, his *a*., his strange *a*.

**Acts of the Apostles**, author, date, etc., 47a

plan of, 80a

history in, 80a

miracles recorded in, 110b

quotations from Old Testament in, 100, 101

apocryphal, 56a

**Adadah** (ād'a-dā), *festival* (?), Josh. 15: 22.

**Adah** (ā'dā), *ornament*, Gen. 4: 23.

**Adajah** (a-dā'yā), *adorned by Jehovah*, II. Ki. 22: 1.

**Adalia** (ād'a-lī'ā), a Persian name, Esth. 9: 8.

**Adam** (ād'am), *red man*, created, Gen. 1: 26; and blessed, Gen. 1: 28.

placed in Eden, Gen. 2: 8.

creatures named by, Gen. 2: 20.

his disobedience and punishment, Gen. 3.

hides from God, Gen. 3: 8.

his death, Gen. 5: 5.

his transgression referred to, Job 31: 33; Rom. 5: 14.

first Adam, I. Cor. 15: 45; I. Tim. 2: 13.

in, all die, I. Cor. 15: 22.

—the last, I. Cor. 15: 45. 14a



**Adamah** (a-dā'mā), (*red*) earth, Josh. 19: 36.

**Adamant** (Heb., *shāmīr*; *adamantus*), Jer. 17: 1; Ezek. 3: 9; Zec. 7: 12. Originally the *adamas* (ἀδάμας) of the ancients appears to have been a hard metal (query, Indian steel—see **Iron**). Subsequently we find it applied to a very hard stone (*shāmīr*), probably corundum; ultimately in the time of Pliny the *adamas* included the diamond (see **Diamond**). According to some, *shāmīr* signified merely the point of a diamond, the stone itself being called *yahalom*.

**Adami** (ād'a-mī), more correctly, **Adami-Nekab**, the pass of *Adami* (?), Josh. 19: 33.

**Adana** (ā-dā'nā) (15 Kc).

**Adar** (ād'ar), *glory*, the twelfth month of the Hebrews (February–March), so called from the beauty of the flowers, Ezra 6: 15; Esth. 3: 7. 852

**Adasa** (ād'a-sā), battle of, 66a

**Adbeel** (ād'be-el), Gen. 25: 13. Fried. Delitzsch compares the Assyrian *Idib-aril*.

**Addan** (ād'dan), a city of the captivity, Ezra 2: 59; Neh. 7: 61.

**Adder**. Several distinct Hebrew words are thus translated. In all, the idea conveyed seems to be that of some form of venomous snake. The Hebrew word (*pethen*) in Ps. 58: 4, 5 points to the Egyptian cobra (*Naja haje*), and is translated elsewhere “asp” (which see). The word *shephiphon* occurs in Gen. 49: 17, with “arrow-snake” as the marginal rendering, but in the margin of the same passage in the R. V. it is given as “horned snake.” This refers probably to the well-known horned snake (*Cerastes hasselquisti*), common in Egypt. *Akshub*, in Ps. 140: 3, would apply to several poisonous snakes. St. Paul translates this word by *aspid*, asp, in Rom. 3: 13. The word *tziphoni* in Prov. 23: 32 is rendered in the margin as “cockatrice,” but in the R. V., “basilisk.” There are several poisonous snakes to be met with in Palestine.

—Gen. 49: 17, Dan shall be an *a*. Ps. 58: 4, like the deaf *a*. that stops.

91: 13, thou shalt tread on the *a*.

140: 3, *a*. poison is under their lips.

Prov. 23: 32, wine stingeth like an *a*.

**Addi** (ād'dī), Lu. 3: 28.

**Addicted**, *ar*, self-devoted, fixedly given to.

I. Cor. 16: 15, *a*. themselves to the ministry.

**Additions**, I. Ki. 7: 29, 30, 36, certain *a*.

**Addon** (ād'don), Neh. 7: 61.

**Adiel** (ād'el), ornament of God, I. Chr. 4: 36.

**Adin** (ād'in), *voluptuous*, Ezra 2: 15.

**Adina** (ād'i-nā), *pliable*, *thin* (?), I. Chr. 11: 42.

**Adithaim** (ād'i-thā'im), *double ornament* (?), Josh. 15: 36.

**Adjure**, I. Ki. 22: 16; II. Chr. 18: 15, how many times shall I *a*. thee?

Mat. 26: 63, I *a*. thee by the living God.

Mar. 5: 7, I *a*. thee by God, torment not.

Ac. 19: 13, we *a*. you by Jesus.

—*ar*., to bind under the penalty of a curse.

Josh. 6: 26, Joshua *a*. them at that time.

I. Sa. 14: 24, Saul had *a*. the people.

**Adlai** (ād'lā'), *righteousness of Jehovah* (?), I. Chr. 27: 29.

**Adlun** (ād'lun) (16 Cb), famous for its caves and tombs.

**Admah** (ād'mā), city of the plain, destroyed, Gen. 10: 19; Deu. 29: 23; Hos. 11: 8.

**Admatha** (ād'ma-thā), a Persian name, probably *indomitable*, Esth. 1: 14.

**Administered**, II. Cor. 8: 19, 20, *a*. by us to the glory.

**Administration**, I. Cor. 12: 5, there are differences of *a*.

II. Cor. 9: 12, for the *a*. of this service.

**Admiration**, II. Thes. 1: 10, to be *a*. in all them.

Jude 16, having men's persons in *a*.

—*ar*., astonishment.

Rev. 17: 6, I wondered with great *a*.

**Admonish**, Ec. 4: 13, who will no more be *a*.

Ec. 12: 12, by these be *a*.

Jer. 42: 19, certainly that I have *a*.

Ac. 27: 9, Paul *a*. them.

Rom. 15: 14; Col. 3: 16, *a*. one another.

I. Thes. 5: 12, over you in the Lord, and *a*. you.

II. Thes. 3: 15, *a*. him as a brother.

Heb. 8: 5, Moses was *a*. of God.

**Admonition**, I. Cor. 10: 11, are written for our *a*.

Eph. 6: 4, bring them up in the *a*.

Tit. 3: 10, after first and second *a*.

**Adna** (ād'nā), *pleasure*, Ezra 10: 30.

**Ado**, *ar*, fuss, bustle, (old verbal form for *to do*), Mar. 5: 39.

**Adoni-bezek** (a-dō'nī-bē'zek), *Lord of Bezek*, Judg. 1: 5.

**Adonijah** (ād-o-nī'ā), *my Lord is Jehovah*, fourth son of David, usurps the kingdom, I. Ki. 1: 5.

is pardoned by Solomon, I. Ki. 1: 53.

requesting Abishag in marriage, is slain, I. Ki. 2: 17-25.

**Adonikam** (a-dō'nī-kām), *my Lord rises*, Ezra 2: 13.

**Adoniram** (ād'o-nī'ram), *Lord of height*, (see **Adoram**), I. Ki. 4: 6.

**Adoni-zedek** (a-dō'nī-zē'dek), *Lord of righteousness*, of Jerusalem, resists Joshua, Josh. 10: 1.

his death, Josh. 10: 26.

**Adoption**, of the children of God described, John 1: 12;

**Adoption**, *continued*.

20: 17; Rom. 8: 14; II. Cor. 6: 18;

Gal. 4; Eph. 1: 5; Heb. 2: 10;

12: 5; Jas. 1: 18; I. John 3.

of the Gentiles, Isa. 66: 19; Ac. 15: 3; Rom. 8: 15; 9: 24; Col. 1: 27.

—Rom. 8: 15, received the spirit of *a*.

8: 23, waiting for the *a*.

9: 4, to whom pertaineth the *a*.

Gal. 4: 5, might receive *a*. of sons.

Eph. 1: 5, predestinated us to the *a*.

**Adoram** (ād'o-rā'im), the two heights (?), (5 Ce), one of the fortified cities built in Judah by Rehoboam, II. Chr. 11: 9.

**Adoram** (a-dō'ram), probably *i. q.* *Adoniram* and *Hadoram*, II. Sa. 20: 24.

**Adorn**, Isa. 61: 10; Rev. 21: 2, as a bride *a*. herself.

Lu. 21: 5, temple *a*. with goodly stones.

I. Tim. 2: 9; I. Pet. 3: 3, 5, women *a*.

Tit. 2: 10, *a*. the doctrine of God.

**Adrammelech** (a-drām'e-lēk), *Adar* (the Assyrian bull-god) *is king*, Isa. 37: 38.

**Adramyttium** (ād'ra-mit' ti-ūm) (15 Fb), town on coast of Mysia where Paul embarked when taken prisoner to Rome, Ac. 27: 2.

**Adria** (ād'ri-ā) (15 Bc), sea between Italy and Greece, Ac. 27: 27.

**Adullam** (a-dūl'am), *righteousness of the people* (?), (7 Ac), cave of, David's sojourn there, I. Sa. 22: 1; I. Chr. 11: 15.

**Adultery**, forbidden, Ex. 20: 14; Deu. 5: 18; Mat. 5: 27; 19: 18; Rom. 13: 9; Gal. 5: 19; Heb. 13: 4.

penalty of, Lev. 20: 10; I. Cor. 6: 9.

instances of, II. Sa. 11: 2; Mar. 6: 18; John 8: 3.

in what it consists, Mat. 5: 28; 15: 19; 19: 9; Mar. 7: 21; 10: 11.

spiritual, Jer. 3: 13; 27; Eze. 16: 23; Hos. 1: 2; Rev. 2: 22.

**Advantage**, Job 35: 3, what *a*. will it be?

Lu. 9: 25, what is a man *a*?

Rom. 3: 1, what *a*. hath the Jew?

I. Cor. 15: 32, what *a*. if the dead?

II. Cor. 2: 11, lest Satan get *a*. of us.

Jude 16, in admiration because of *a*.

**Adversary**, Ex. 23: 22, I will be *a*. to thy *a*.

Nu. 22: 22, angel stood for *a*.

Deu. 32: 43; Ps. 89: 42; Isa. 59: 18; Jer. 46: 10; Nah. 1: 2; Lu. 13: 17, his *a*.

Job. 31: 35, that mine *a*. had written a book.

Ps. 74: 10, how long shall *a*. reproach?

Isa. 50: 8, who is mine *a*?

Mat. 5: 25, quickly lest *a*. deliver.

Lu. 18: 3, saying, avenge me of mine *a*.



**Adversary, continued.**

I. Cor. 16: 9, there are many *a*.  
Phil. 1: 28, nothing terrified by  
your *a*.  
I. Tim. 5: 14, give no occasion  
to *a*.  
Heb. 10: 27, shall devour the  
*a*.

**Adversity, I. Sa. 10: 19; II. Sa. 4: 9, out of all *a*.**

Ps. 10: 6, I shall never be in *a*.  
31: 7, known my soul in *a*.  
94: 13, give rest from days of *a*.  
Prov. 17: 17, brother is born  
for *a*.  
Ec. 7: 14, in the day of *a*. con-  
sider.

Isa. 30: 20, bread of *a*.  
Heb. 13: 3, remember them  
which suffer *a*.

**Advertise, *ar.*, inform, instruct,**

warn, Nu. 24: 14; Ru. 4: 4.

**Advice, Judg. 20: 7, give your *a*.**

and counsel.  
I. Sa. 25: 33, blessed be thy *a*.  
II. Sa. 19: 43, our *a*. not be first.  
II. Chr. 10: 9, 14, what *a*. give  
ye?

Prov. 20: 18, with good *a*. make  
war.

II. Cor. 8: 10, herein I give my  
*a*.

**Advise, II. Sa. 24: 13; I. Chr. 21: 12,**

*a*. and see.  
I. Ki. 12: 6, how do ye *a*. that I?

Prov. 13: 10, with well-*a*. is wis-  
dom.

Ac. 27: 12, the more part *a*. to  
depart.

**Advocate (Christ) of the Church,**

I. John 2: 1.  
**Ælfric, Archbishop of Canter-**

**bury, 28a**

**Æneas** (ē-ne-as), healing of,  
Ac. 9: 33.

**Ænon** (ē-nōn), a brook, John bap-  
tizeth there, John 3: 23. **131ab**

**Afar off, Gen. 22: 4, Abraham**

**saw the place *a*.**  
Ps. 139: 2, thou understandest  
my thoughts *a*.

Jer. 23: 23, at hand, not *a* God *a*.  
Mat. 26: 58, Peter followed *a*.  
Ac. 2: 39, promise to all *a*.

Eph. 2: 17, preached peace to  
you *a*.

Heb. 11: 13, seen promises *a*.  
Rev. 18: 10, 15, 17.

**Affairs, Ps. 112: 5, guide *a*. with**

**discretion.**  
Dan. 3: 12, thou hast set over  
the *a*.

Eph. 6: 21, know my *a*.  
Phil. 1: 27, I may hear of your  
*a*.

II. Tim. 2: 4, entangleth him-  
self with *a*.

**Affect, Lam. 3: 51, mine eye *a*.**

**mine heart.**  
Ac. 14: 2, minds evil *a*. against  
brethren.

Gal. 4: 17, they zealously *a*. you  
[seek to win, strive after].  
4: 18, good to be zealously *a*.

**Affection, to God's house, I. Chr.**

**29: 3; Ps. 26: 8; 84.**  
to God, Ps. 42: 1; 73: 25; 91: 14;  
119.

worldly, to be mortified, Rom.  
8: 13; 13: 14; I. Cor. 9: 27; Gal.  
5: 16, 24; II. Pet. 2: 10.

—I. Chr. 29: 3, set *a*. to house of  
God.

**Affection, continued.**

Rom. 1: 26, gave up unto vile *a*.  
1: 31; II. Tim. 3: 3, without  
natural *a*.

Rom. 12: 10, be kindly *a*. one to  
another.

II. Cor. 7: 15, his inward *a*.  
Gal. 5: 24, crucified flesh with *a*.  
Col. 3: 2, set your *a*. on things  
above.

I. Thes. 2: 8, being *a*. desirous  
of you.

**Afflict, Ex. 1: 11, taskmasters to**

***a*. them.**  
Lev. 16: 29, 31, shall *a*. your  
souls.

Ru. 1: 21, Almighty hath *a*. me.  
I. Ki. 11: 39, I will *a*. seed of  
David.

Ps. 44: 2, how thou didst *a*. the  
people.

82: 3, do justice to the *a*.  
90: 15, the days wherein thou  
hast *a*.

116: 10, I was greatly *a*.  
140: 12, Lord will maintain  
cause of *a*.

Prov. 22: 22, neither oppress  
the *a*.

Is. 53: 4, smitten of God and *a*.  
53: 7, oppressed and *a*.

63: 9, in all their *a*. he was *a*.  
Lam. 3: 33, he doth not *a*. will-  
ingly.

Nah. 1: 12, I will *a*. thee no  
more.

II. Cor. 1: 6, whether we be *a*.,  
it is.

I. Tim. 5: 10, if she have re-  
lieved the *a*.

Heb. 11: 37, destitute, *a*., tor-  
mented.

Jas. 4: 9, be *a*. and mourn.  
5: 13, is any among you *a*?

**Afflicted, our duty towards the,**

Job. 6: 14; Ps. 82: 3; Prov.  
22: 22; I. Tim. 5: 10; Jas. 1: 27;  
5: 13.

**Affliction, the consequence of**

**sin, II. Sa. 12: 14; Job 4: 8; Ps.**

**90: 7; Prov. 1: 31; Eze. 6: 13;**

**Rom. 5: 12.**  
man born to, Job 5: 6, 7; 14: 1;  
foretold, Gen. 15: 13; Isa. 10: 12;

Jer. 29: 17; 42: 16; Eze. 20: 37.  
sent from God, Nu. 14: 33;  
II. Ki. 6: 33; Job 10: 15; Ps.  
66: 11; Isa. 9: 1.

sent in mercy, Gen. 50: 20; Ex.  
1: 12; Deu. 8: 16; Ps. 30: 5;  
106: 43, 44; 119: 75; Isa. 54: 7;  
Eze. 20: 37; Nah. 1: 12; Mat.  
24: 9; John 16: 20, 33; Ac. 20:  
23; Rom. 8: 18; II. Cor. 4: 17;  
Heb. 12: 6; Jas. 5: 10; I. Pet.  
1: 6; 4: 13; Rev. 3: 19; 7: 14.

promises of support under, Ps.  
27: 5; 46: 5; Isa. 25: 4; 43: 2;  
49: 13; 63: 9; Jer. 16: 19; 39: 17;  
Nah. 1: 7; Mat. 11: 28; John  
14: 1; I. Cor. 1: 4; Heb. 2: 18;  
12; Rev. 3: 10.

comfort under, Isa. 61: 2; Jer.  
31: 13; Mat. 5: 4; Lu. 7: 13;  
II. Cor. 7: 6.

object of, I. Cor. 11: 32; I. Pet.  
5: 10.

behavior under, I. Sa. 1: 11;  
3: 18; II. Sa. 12: 16; II. Ki.  
20: 1; Neh. 9: 3; Job. 1: 21;  
2: 10; 5: 17; 13: 15; 34: 31; Ps.  
18: 6; 27: 4; 39: 9; 50: 15;  
55: 16, 22; 56: 3; 66: 13; 71: 14;  
Prov. 3: 11, 12; Jer. 50: 4; Lam.

**Affliction, continued.**

3: 39; Hos. 6: 1; Mic. 7: 9; Lu.  
15: 17; 21: 19; Rom. 12: 12;  
II. Cor. 1: 9; I. Thes. 4: 13;  
II. Thes. 1: 4; Heb. 12: 1; Jas.  
1: 4; 5: 11; I. Pet. 2: 20.

supplication under, Judg. 4: 3;  
I. Sa. 1: 10; II. Sa. 24: 10; II.  
Ki. 19: 16; II. Chr. 14: 11;  
20: 6; Ezra 9: 5, 6; Neh. 9: 32;  
Job 10: 2; 13: 23; 33: 26; Ps.  
68: 13; Jer. 17: 13; 31: 18;  
Lam. 5: 1; Dan. 9; Hab. 3: 2;  
Mat. 26: 39; II. Cor. 12: 8;  
Jas. 5: 13.

deliverance from, Ps. 34: 4, 19;  
40: 2; Prov. 12: 13; Isa. 63: 9;  
Jon. 2: 1, 2; II. Tim. 3: 11; 4:  
17, 18.

benefits of, Job 23: 10; 36: 8; Ps.  
66: 10; 119: 67, 71; Ec. 7: 2;  
Isa. 26: 9; 48: 10; Lam. 3: 19;  
29: 39; Eze. 14: 11; Hos. 5:  
15; Mic. 6: 9; Zec. 13: 9;  
John 15: 2; Ac. 14: 22; Rom.  
5: 3; Phil. 1: 12; Heb. 12: 10;  
1: 3, 12; I. Pet. 1: 7.

—Ex. 3: 7; Ac. 7: 34, seen *a*. of  
my people.

Deu. 16: 3; I. Ki. 22: 27; II.  
Chr. 18: 26, bread of *a*.

II. Chr. 20: 9, cry to thee in *a*.  
Job 5: 6, *a*. cometh not forth  
of the dust.

30: 16, 27, days of *a*.  
36: 8, cords of *a*.

Ps. 34: 19, many are the *a*. of  
the righteous.

119: 50, this is my comfort in *a*.  
Isa. 30: 20, water of *a*.  
48: 10, furnace of *a*.

Jer. 16: 19, refuge in day of *a*.  
Hos. 5: 15, in *a*. will seek me  
early.

Mar. 4: 17, *a*. ariseth for the  
word's sake.

Ac. 20: 23, bonds and *a*. abide  
me.

II. Cor. 2: 4, out of much *a*. I  
wrote.

4: 17, light *a*. but for a mo-  
ment.

8: 2, great trial of *a*.  
Phil. 1: 16, add *a*. to my bonds.

I. Thes. 1: 6, received word in  
much *a*.

Heb. 10: 32, great fight of *a*.  
11: 25, suffer *a*. with people of  
God.

Jas. 1: 27, visit fatherless in *a*.  
**Affright, II. Chr. 32: 18, to *a*. them**

**and to trouble.**  
Job 39: 22, mocketh at fear and  
is not *a*.

Isa. 21: 4, fearfulness *a*. me.  
Mar. 16: 5, 6; Lu. 24: 37, they  
were *a*.

Rev. 11: 13, remnant were *a*.  
**Afoot, Mar. 6: 33; Ac. 20: 13.**

**Aforehand, Mar. 14: 8.**

**Aforetime, Dan. 6: 10, prayed**

**as *a*.**  
Rom. 15: 4, written *a*.

**Afraid, Lev. 26: 6; Job 11: 19; Isa.**

**17: 2, none make *a*.**  
I. Sa. 18: 29, Saul yet the more *a*.  
Job 3: 25, that I was *a*. of is  
come.

9: 28, I am *a*. of sorrows.  
Ps. 27: 1, of whom shall I be *a*?

56: 3, what time I am *a*.  
65: 8, *a*. at thy tokens.

77: 16, waters saw thee and  
were *a*.

**Afraid, continued.**

Ps. 91: 5, not be *a.* for terror by night.

112: 7, *a.* of evil tidings.

Mat. 14: 27; Mar. 5: 36; 6: 50; John 6: 20, be not *a.*

Mar. 9: 6; Lu. 2: 9, sore *a.*

Gal. 4: 11, I am *a.* of you.

I. Pet. 3: 6, not *a.* with any amazement.

II. Pet. 2: 10, not *a.* to speak evil of dignities.

**Afresh**, Heb. 6: 6, they crucify Son of God *a.*

**Afternoon**, Judg. 19: 8, they tarried until *a.*

**Afterwards**, Ps. 73: 24, *a.* receive me to glory.

Prov. 20: 17, deceit sweet, but *a.* 29: 11, wise keepeth till *a.*

John 5: 14, *a.* Jesus findeth him.

13: 36, thou shalt follow me *a.* I. Cor. 15: 23, *a.* they that are Christ's.

Gal. 3: 23, faith *a.* revealed.

Heb. 12: 11, *a.* yieldeth fruit of righteousness.

*See* I. Cor. 15: 46.

**Agabus** (äg'a-büs), *a locust*, foretells a famine, Ac. 11: 28, and Paul's suffering at Jerusalem, Ac. 21: 10.

**Agag** (äg'äg), king of Amalek, spared by Saul, but slain by Samuel, I. Sa. 15.

spoken of by Balaam, Nu. 24: 7.

**Agagite** (äg'äg-ite), a descendant of Agag, Esth. 3: 1.

**Against**, Gen. 16: 12, hand *a.* every man.

Mat. 10: 35, man *a.* his father.

12: 30, he not with me *a.* me.

Lu. 2: 34, for a sign spoken *a.* Ac. 28: 22, sect every where spoken *a.*

**Agar** (ägar). *See* Hagar.

**Agate** (Heb., *shëbô*; *äg'ärs*; *achates*), Ex. 28: 19; 39: 12. The varieties of agate, a semi-translucent form of silica,

are very numerous, and many sub-names have been employed to indicate the variations in structure and color. Some of the more translucent kinds may have been used for windows, but the Hebrew word used in Isa. 54: 12 is *kädköd* (a shining, sparkling stone), not *shëbô*. It also occurs in Eze. 27: 16. The former reference suggests *mica* as having been the material referred to.

**Age**, Job 5: 26, come to grave in a full *a.*

Ps. 39: 5, my *a.* is as nothing before thee.

Eph. 2: 7, *a.* to come he might show.

Col. 1: 26, mystery hid from *a.*

**Aged**, II. Sa. 19: 32, Barzillai was a very *a.* man.

Tit. 2: 2, 3, that the *a.* men be sober.

Phile. 9, such an one as Paul the *a.*

**Ages**, Eph. 2: 7, *a.* to come.

*See* Eph. 3: 5, 21; Col. 1: 26.

**Agines**, or **Ahwaz**, (8 Fd).

**Agone**, *ar.*, gone by, past, (full form of old verb *ago*), I. Sa.

**Agone, continued.**

30: 13, three days *a.* I fell sick.

**Agony**, of Christ in the garden, Mat. 26: 36; Lu. 22: 44.

Lu. 22: 44, being in *a.* he prayed.

**Agree**, Am. 3: 3, can two walk together except they be *a.*?

Mat. 5: 25, *a.* with adversary quickly,

18: 19, if two shall *a.* on earth.

Mar. 14: 56, witness *a.* not.

Lu. 5: 36, *a.* not with the old.

Ac. 23: 20, Jews have *a.* to desire thee.

II. Cor. 6: 16, what *a.* hath the temple.

I. John 5: 8, these three *a.* in one.

**Agrippa** (a-gríp'pá), Paul's defense before, Ac. 25: 22; 26.

his respective decisions, Ac. 26: 28, 32.

genealogy of, 69

**Agrippa's Wall** (9).

**Aground**, Ac. 27: 41, they ran the ship *a.*

**Agur** (äg'ur), *a collector*, his confession and instructions, Prov. 30.

**Aha**, Ps. 35: 21, *a.* our eye hath seen it.

Ps. 40: 15, desolate that say unto me *a.*

70: 3, be turned back that say *a.* *a.*

*—ar.*, equivalent to *hurrah*.

Eze. 26: 2, *a.* she is broken.

**Ahab** (äh'äb), *father's brother*, king of Israel, I. Ki. 16: 29.

marries Jezebel, his idolatry, I. Ki. 16: 31.

meets Elijah, I. Ki. 18: 17.

defeats the Syrians, I. Ki. 20: 13.

condemned for sparing Benhadad, I. Ki. 20: 42.

takes Naboth's vineyard, I. Ki. 21.

his repentance, I. Ki. 21: 27.

seduced by false prophets, I. Ki. 22: 6.

mortally wounded at Ramoth-gilead, I. Ki. 22: 34; II. Chr. 18.

60b, 120a

*—a false prophet*, Jer. 29: 21.

**Ahasuerus** (a-häs'u-ër-us), probably *protector of the land*, king of Persia, Esth. 1: 1.

divorces Vashti, Esth. 1: 21.

makes Esther queen, Esth. 2: 17.

advances Haman, Esth. 3.

his decree to destroy the Jews, Esth. 3: 12.

rewards Mordecai for his loyalty, Esth. 6.

hangs Haman, Esth. 7: 9.

advances Mordecai, Esth. 9: 4; 10.

**Ahava** (a-hä'vä), or **Ivah**, (8 Fd), name of a canal or river, Ezra 8: 15.

**Ahaz** (äh'häz), *possessor*, shortened from *Jehoahaz* or from *Ahaziah*, king of Judah, his wicked reign, II. Ki. 16.

profanes the temple, II. Ki. 16: 17.

afflicted by Pekah, king of Israel, II. Chr. 28.

comforted by Isaiah, Isa. 7.

refuses to ask a sign, Isa. 7: 12.

61a, 120

**Ahaziah** (äh'ha-zí'ä), *Jehovah preserves*, king of Judah, his wicked reign, II. Ki. 8: 25.

slain by Jehu, II. Ki. 9: 27; II. Chr. 22: 9.

*—king of Israel*, I. Ki. 22: 40, 49, his sickness and idolatry, II. Ki. 1.

his death declared by Elijah, II. Ki. 1.

60a

**Ahi** (äh'i), a shortened form of **Ahiah**.

**Ahiah** (a-hí'ä), *Jehovah is my brother*, I. Sa. 14: 18.

**Ahiezer** (äh'hí-ër-zer), *brother of help*, Nu. 1: 12.

**Ahihud** (a-hí'hüd), *brother of majesty*, Nu. 34: 27.

**Ahijah** (a-hí'jäh), *i. q.* **Ahiah**, prophecies against Solomon, I. Ki. 11: 31.

prophecies against Jeroboam, and foretells his son's death, I. Ki. 14: 7.

**Ahikam** (a-hí'kam), *my brother raises himself*, II. Ki. 22: 12.

protects Jeremiah, Jer. 26: 24.

**Ahihud** (a-hí'hüd), II. Sa. 8: 16.

**Ahimaaaz** (a-hím'a-äz), *brother of anger*, son of Zadok, serves David, II. Sa. 15: 27; 17: 17; 18: 19.

**Ahiman** (a-hí'man), *my brother is a gift*, I. Chr. 9: 17.

**Ahimelch** (a-hím'e-lëk), *my brother is king*, high priest, slain by Saul's order for assisting David, I. Sa. 22: 18.

**Ahimoth** (a-hí'moth), *brother of death*, I. Chr. 6: 25.

**Ahinadab** (a-hín'a-däb) *noble brother*, I. Ki. 4: 14.

**Ahinoam** (a-hín'o-äm), *brother of pleasures*, I. Sa. 14: 50.

**Ahio** (äh'i'o), *Jehovah is brother*, II. Sa. 6: 3.

**Ahira** (a-hí'rä), possibly, *Ra* (the Egyptian sun-god) is a brother (Cheyne), Nu. 1: 15.

**Ahiram** (a-hí'ram), *high brother*, Nu. 26: 38.

**Ahisamach** (a-his'a-mäk), *my brother helps*, Ex. 31: 6.

**Ahishahar** (a-hish'a-här), *brother of the morning*, I. Chr. 7: 10.

**Ahishar** (a-hí'shar), *my brother sings* (?), I. Ki. 4: 6.

**Ahithophel** (a-hith'ö-fél), *brother of folly*.

his treachery, II. Sa. 15: 31; 16: 20.

disgrace and suicide, II. Sa. 17: 1-23.

*See* Ps. 41: 9; 55: 12; 109.

**Ahitub** (a-hí'tub), *brother of goodness*, I. Sa. 14: 3.

**Ahlab** (äh'läb), *fat, fruitful*, Judg. 1: 31.

**Ahlai** (äh'lä), *oh that!* I. Chr. 2: 31.

**Ahmed** (ä'med) (12 Ae), valley and brook near Jerusalem.

**Aholah** (a-hö'lä), *her tent*, *i. e.*, she who has her tent or sanctuary, and **Aholiab** (a-hö'lí-bä), more correctly,

**Oholah** and **Oholihab**, their abominations figurative of Samaria and Jerusalem, Eze. 23.

**Aholiab** (a-hö'lí-äb), *tent of the father*, inspired to construct the tabernacle, Ex. 35: 34; 36.



**Aholibah** (a-hôl'i-bâh), *my tent is in her. See Aholah.*  
**Aholibamah** (a-hôl'i-bâ'mâ), *tent of the high places, Gen. 36: 2; I. Chr. 1: 52.*  
**Ahumai** (a-hû'mâ), *brother of (i. e., dweller near) water, I. Chr. 4: 2.*  
**Ahuzam** (a-hû'zam), *possessor, I. Chr. 4: 6.*  
**Ahuzzath** (a-hû'zath), *possession, Gen. 26: 26.*  
**Ai** (â'i), or **Hai**, *heap (of stones), (3 Cē; 5 Ce), royal city of the Canaanites, men of, defeat Israel, Josh. 7, but are subdued, Josh. 8.*  
**Aiah** (â'yâ), or **Ajah**, *a hawk, Gen. 36: 24; II. Sa. 3: 7.*  
**Aiath** (â'yath), *i. q. Ai, but feminine, Isa. 10: 28.*  
**Aija** (â'jâ), *i. q. Ai, Neh. 11: 31.*  
**Aijeleth Shahar** (â'je-leth shâ-har, or, rather, ay-yê'leth hash-shâ'char), *Pss. 22, title, the hind of the morning, was probably the name of some song to the tune of which this psalm was to be sung. In accordance with this R. V. has "set to" instead of "upon" in this and other titles.*  
**Aileth**, *Gen. 21: 17, what a. thee, Hagar? Judg. 18: 23; Micah, what a. thee? I. Sa. 11: 5, what a. the people? Ps. 114: 5, what a. thee, O sea? Isa. 22: 1, what a. thee now?*  
**Ain** (â'in), *fountain, Nu. 34: 11.*  
**Air**, *II. Sa. 21: 10, birds of the a. to rest. Job 41: 16, no a. can come between. Ec. 10: 20, bird of the a. shall carry the voice. Mat. 8: 20, birds of the a. have nests. I. Cor. 9: 26, not as one that beateth the a. Eph. 2: 2, prince of power of the a. I. Thes. 4: 17, to meet the Lord in the a. Rev. 9: 2, sun and a. were darkened.*  
**Ajalon** (â'jâlôn) (5 Ce), *place of stags, town of Dan, near valley memorable for Joshua's miracle, Josh. 10: 12, 13.*  
**Ajlan** (â'jlan) (16 Be), *ancient Eglon.*  
**Akaba** (âk'a-ba) (4 Ed), *an arm of the Red Sea.*  
**Akan** (â'kân), *Gen. 36: 27 (in the margin, Jakan).*  
**Akka** (âk'ka) (16 Ce), *a division of modern Palestine.*  
**Akkad** (âk'kad), *city. 119a*  
**Akkadians**, *119a, 140a*  
**Akkub** (âk'kub), *insidious, I. Chr. 3: 24; Ezra 2: 42.*  
**Akra** (âk'ra) (10 Ac), *a hill in Jerusalem.*  
**Akrabbim** (a-krâb'bim), *scorpions, Nu. 34: 4.*  
**Akrabeh** (âk'râ'bēh) (16 Cd).  
**Alabaster** (ἀλάβαστρος; *alabastrium*), *Mat. 26: 7; Mar. 14: 3; Lu. 7: 37, a variety of gypsum, resembling marble, but softer, less porous, and translucent, largely used in*

**Alabaster, continued.**  
*Egypt in early times for carving into boxes and vases for holding ointment and perfumes; "breaking the box" probably meant breaking the seal only.*  
**Alameth** (a-lâ'mēth), *hiding, I. Chr. 7: 8.*  
**Alammelech** (a-lâm'mē-lēk), *king's oak, Josh. 19: 26.*  
**Alamoth** (âl'a-môth), *virgins, Ps. 46, title, and I. Chr. 15: 20; as "alamoth" means "maidens," this is usually explained "for sopranos"; this would be very unsuitable to Ps. 46, nor would it fit I. Chr. 15: 20, "with nebel on alamoth," "with kinnors on sheminith"; the LXX. here retains the Hebrew words; it probably defines a species of "nebel."*  
**Alarm**, *Nu. 10: 5, when ye blow an a., then. Jer. 4: 19; 49: 2, a. of war. Joel 2: 1, sound a. in holy mountain. Zep. 1: 16, a. against the fenced cities.*  
**Alas**, *II. Ki. 6: 5, 15, a., my master! Ec. 6: 11, stamp, and say, a. Joel 1: 15, a. for the day! Am. 5: 16, say in highways, a. a. Rev. 18: 10, a. a., that great city.*  
**Albeit**, *Eze. 13: 7, a. I have not spoken. Phil. 19, a. I do not say.*  
**Alcimus** (âl'si-mūs), *66a*  
**Aldred's translation of Gospels**, *28a*  
**Alemeth Almon** (âl'e-mēth âl-môn) (12 Cb), *town of Benjamin, Josh. 21: 18.*  
**Aleppo** (a-lēp'pō), *a city of 100,000 inhabitants, mentioned as early as 1350 B.C.*  
**Alexander** (âl'ex-ân'der), *assister of men, and Rufus, Mar. 15: 21. —a member of the council, Ac. 4: 6. —an Ephesian Jew, Ac. 19: 33. —the coppersmith, I. Tim. 1: 20; II. Tim. 4: 14. —Balas, 66a —the Great, 65a, 68b —Janneus, 66a  
**Alexandria** (âl'ex-ân'dri-a) (15 Ge), *derived from Alexander, a city of Egypt, Ac. 18: 24. 26a  
**Alexandrian Codex**, *25b*  
**Alexandrine MS.**, *26a*  
**Alfred the Great**, *28a*  
**Algum**. *See Almug.*  
**Allah** (a-lî'â), or **Alvah** in margin, *unrighteous, I. Chr. 1: 51.*  
**Allan** (a-lî'an), or **Alvan** in margin, *I. Chr. 1: 40. See Alvah.*  
**Alien**, *Ex. 18: 3, I have been an a. Deu. 14: 21, sell it to an a. Job. 19: 15, I am an a. in their sight. Ps. 69: 8, an a. unto my mother's children. Eph. 2: 12, a. from commonwealth. Heb. 11: 34, armies of the a.*  
**Alienated**, *Eze. 23: 17, 18, mind was a. from.***

**Alienated, continued.**  
*Eph. 4: 18, a. from life of God. Col. 1: 21, that were sometime a.*  
**Alike**, *Job 21: 26, lie down a. in dust. Ps. 33: 15, fashioneth their hearts a. 139: 12, darkness and light both a. Ec. 9: 2, all things come a. to all. Rom. 14: 5, esteemeth every day a.*  
**Alive**, *Deu. 4: 4, a. every one this day. I. Sa. 2: 6, killeth and maketh a. 15: 18, he took Agag a. Eze. 18: 27, save soul a. Lu. 15: 24, 32, son was dead, and is a. 24: 23, angels, who said he was a. Ac. 1: 3, showed himself a. Rom. 6: 11, 13, a. unto God. I. Cor. 15: 22, in Christ all be made a. I. Thes. 4: 15, 17, a. and remain. Rev. 1: 18, I am a. for evermore. 2: 8, which was dead, and is a.*  
**All to brake**, *ar., broken all to bits, shattered, Judg. 9: 53. The particle to belongs to the word it precedes, and means asunder; thus to-break means to break in two pieces. To signify that the breaking was to be into fragments, all was added; thus, "all to break" means to break to atoms. Orally the liquid l flowed on to the to, thereby forming "all-to" and "alto," with the sense of wholly, completely.*  
**Alleging**, *Ac. 17: 3, opening and a. that Christ.*  
**Allegory** (of Hagar), *Gal. 4: 24.*  
**Alleluia**. *See Hallelujah.*  
**Allied**, *Neh. 13: 4.*  
**Allon** (âl'lôn), *an oak, Josh. 19: 33.*  
**Allon-Bachuth** (âl'lôn-bâk'uth), *oak of weeping, Gen. 35: 8; I. Ki. 13: 14.*  
**Allow**, *I. Thes. 2: 4, as we were a. of God. —ar., approve, praise. Lu. 11: 48, that ye a. the deeds. Rom. 7: 15, that which I do, I a. not.*  
**Allowance**, *II. Ki. 23: 30.*  
**Allure**, *Hos. 2: 14, a. her into the wilderness. II. Pet. 2: 18, they a. through lusts.*  
**Almighty**, *Gen. 17: 1, I am the a. God. Ex. 6: 3, by the name of God a. Job 11: 7, find out the a. to perfection. 32: 8, inspiration of the a. Ps. 91: 1, under shadow of the a. Rev. 1: 8, was and is to come, the a. 4: 8, Lord God a., which was. See God.*  
**Almodad** (âl-mô'dād), *the Modad, an Arab tribe, Gen. 10: 26.*  
**Almon** (âl'môn), *concealment, Josh. 21: 18. Spelled Alemeth in margin.*



**Almond** (Heb., *shaked*; *Amygdalus communis*). This well-known tree blossoms early, before its leaves are expanded. It is a native of Palestine. The present sent by Israel to Joseph (Gen. 43: 11). The bowls of the golden candlestick (Ex. 25: 33-36). Aaron's rod (Nu. 17: 8). In Jer. 1: 11, 12 there is a play on the name (see R.V.), and in Ec. 12: 5, "the almond tree shall blossom," is supposed by many to be an allusion to the hoary head.

**Almon-diblathaim** (al'mon-dib'-la-thā'im), Nu. 33: 46. See **Beth-diblathaim**.

**Almost**, Ac. 26: 28, 29, *a. thou persuadest me*.

**Alms**, Mat. 6: 1, *do not your a. before men*.

Lu. 11: 41, *give a. of such things*.

Ac. 3: 3, *seeing Peter and John, asked a.*

10: 2, *Cornelius gave much a.*  
24: 17, *to bring a. to my nation*.

**Almsgiving**, Mat. 6: 1; Lu. 11: 41; 12: 33.

examples of, Ac. 3: 2; 10: 2; 24: 17.

**Almug**, or **Algum**, **Trees**. The Hebrew word is translated, R.V. mar., "sandal wood." The wood was brought from Ophir by Hiram at Solomon's request (I. Ki. 10: 11; II. Chr. 2: 8; 9: 10) for use in the temple and for musical instruments. The red sandal wood (*Pterocarpus santalinus*) of India is probably the wood.

**Aloes**, or **Lign Aloes**, Ps. 45: 8; Prov. 7: 17; S. of S. 4: 14; John 19: 39. Mentioned four times in connection with myrrh. A perfumed wood, not known in the early days of the Jews, and probably brought from the East. In Nu. 24: 6 Balaam compares the condition of Israel to the "lign aloes."

**Alone**, Gen. 2: 18, *not good that the man should be a.*

Nu. 11: 14; Deu. 1: 9, *bear all these people a.*

Deu. 32: 12, *Lord a. did lead him*.

Ps. 136: 4, *who a. doeth great wonders*.

Hos. 4: 17, *Ephraim joined to idols, let him a.*

Mat. 4: 4; Lu. 4: 4, *not live by bread a.*

Mat. 14: 23; Lu. 9: 18, *Jesus was a.*

John 8: 16; 16: 32, *I am not a.*

Heb. 9: 7, *went high priest a. once*.

Jas. 2: 17, *faith is dead, being a.*

**Alothe** (āl'ōth), I. Ki. 4: 16 (A.V.), mistake for *Bealtoth* (R.V.).

**Alpha** (ā'fā), Rev. 1: 8, 11; 21: 6; 22: 13, the first letter of the Greek alphabet. Omega is the last.

**Alpheus** (āl-fē'us), *deputy*, Mat. 10: 3; Mar. 2: 14.

**Altar**, erected by Noah, Gen. 8: 20.

Abram, Gen. 12: 7, 8; 13: 4-18; 22: 9.

Isaac, Gen. 26: 25.

Jacob, Gen. 33: 20; 35: 7.

Moses, Ex. 17: 15.

Balaam, Nu. 23: 1.

Reubenites, Josh. 22: 10.

Saul, I. Sa. 14: 35.

Elijah, I. Ki. 18: 30-32.

Solomon, II. Chr. 4: 1.

of Damascus, II. Ki. 16: 10.

Jacob commanded to make,

Gen. 35: 1.

how built, of earth, Ex. 20: 24;

of stone, Ex. 20: 25; of wood,

Ex. 27: 1.

of incense, Ex. 30: 1; 37: 25. 91a

in the temple, II. Chr. 4: 1.

gift brought to, Mat. 5: 23.

we have an, Heb. 13: 10.

golden, Rev. 8: 3; 9: 13.

—Ps. 26: 6, *so will I compass*

*thine a.*

43: 4, *then will I go to a. of*

*God*.

Mat. 5: 23, *bring thy gift to a.*

I. Cor. 9: 13; 10: 18, *partakers*

*with a.*

Heb. 7: 13, *gave attendance at*

*the a.*

13: 10, *we have an a.*

**Al-taschith**, *destroy not*, occurs

in the titles of Ps. 57, 58,

59, and 75, and is probably

the first word of some popular

song or psalm. See Isa.

65: 8, *where the same words*

*recur with the pronoun fol-*

*lowing them*.

**Alter**, Ezra 6: 11, *whosoever*

*shall a. this word*.

Ps. 89: 34, *not a. thing gone*

*out*.

Dan. 6: 8, *law of Medes and*

*Persians, which a. not*.

Lu. 9: 20, *fashion of counte-*

*nance a.*

**Altogether**, Ps. 14: 3; 53: 3, *a. be-*

*come filthy*.

Ps. 50: 21, *a. such an one as*

*thyself*.

S. of S. 5: 16, *he is a. lovely*.

Ac. 26: 29, *almost and a. such*

*as I*.

**Alush** (ā'lush), *crowd*, Nu. 33: 13.

**Alvah** and **Alvan**, Gen. 36: 40, 23;

I. Chr. 1: 40, 51, *i. q. Aliah*

*and Aliah*.

**Always**, Job. 7: 16, *I would not*

*live a.*

Ps. 103: 9, *not a. chide*.

Mat. 28: 20, *I am with you a.*

Mar. 14: 7; John 12: 8, *me ye*

*have not a.*

Lu. 18: 1, *men ought a. to pray*.

II. Cor. 6: 10, *yet a. rejoicing*.

Phil. 4: 4, *rejoice in the Lord a.*

**Amad** (ā'mād), Josh. 19: 26.

**Amal** (ā'māl), *labor*, *sorrow*, I.

*Chr. 7: 35*.

**Amalek** (ām'a-lēk), derivation

unknown, Gen. 36: 12.

fights with Israel in Rephi-

dim, and is discomfited, Ex.

17: 8-13.

perpetual war declared

against, Ex. 17: 16; Deu. 25: 17.

smitten by Gideon, Judg. 7: 12.

smitten by Saul, I. Sa. 14: 48;

15: 7, 8.

smitten by David, I. Sa. 27: 9;

30: 17.

**Amalekite** (ām'a-lek-ite), self-accused of killing Saul, is slain, II. Sa. 1.

land of (3 Cd), 132b, 138b

**Amam** (ā'mām), *conspicuous*,

Josh. 15: 26.

**Amana** (a-mā'nā), *security*, S.

of S. 4: 8.

**Amardus** (a-mār'dus) (8 Fa),

a river of Media.

**Amariah** (ām'a-rī'ā), *Jehovah*

*hath said*, I. Chr. 6: 52; 24: 23.

**Amasa** (ām'a-sā), *burden*, captain

of the host of Absalom, II.

Sa. 17: 25.

treacherously slain by Joab,

II. Sa. 20: 9, 10; I. Ki. 2: 5.

See I. Chr. 12: 18.

**Amashai** (a-māsh'a-ī), Neh. 11: 13.

R.V., *Amashai*.

**Amasia** (ām'a-sī'a) (15 Ka), a

town in Pontus.

**Amashiah** (ām'a-sī'ā), *burden of*

*Jehovah*, II. Chr. 17: 16.

**Amasis**, 63c

**Amastris** (15 Ha), town in Bith-

ynia.

**Amathus** (ām'a-thūs) (13 Cd).

**Amazed**, Mat. 19: 25, *disciples*

*exceedingly a.*

Mar. 2: 12; Lu. 5: 26, *a. and*

*glorified God*.

Mar. 14: 33, *he began to be sore*

*a.*

Lu. 9: 43, *a. at mighty power*

*of God*.

Ac. 3: 10, *filled with wonder*

*and a.*

9: 21, *all that heard Saul were*

*a.*

I. Pet. 3: 6, *not afraid with*

*any a.*

**Amaziah** (ām'a-zī'ā), *Jehovah is*

*strong*, king of Judah, II. Ki.

14: 1; II. Chr. 25: 1.

defeats Edom, II. Ki. 14: 7; II.

Chr. 25: 11.

defeated by Joash, king of

Israel, II. Ki. 14: 12; II. Chr.

25: 21.

slain at Lachish, II. Ki. 14: 19.

—priest of Bethel, Am. 7: 10. 61a

**Ambassadors**, to Hezekiah, Isa.

39.

—Josh. 9: 4, *made as if they had*

*been a.*

II. Chr. 32: 31, *business of the a.*

Jer. 49: 14, *an a. sent unto the*

*heathen*.

Eph. 6: 20, *I am an a. in bonds*.

II. Cor. 5: 20, *we are a. for*

*Christ*.

**Amber** (Heb., *chashmal*; *ἤλεκτρον*;

*electrum*), Eze. 1: 4, 27; 8: 2.

Four substances were

known to the ancients by

the name of *electrum*: (1) an

alloy of four parts of gold to

one of silver; (2) glass; (3)

amber; (4) shellac. It is

probable that the substance

mentioned in Ezekiel, if not

the alloy above referred to,

was one of baser metals;

the former, according to

Pliny, was more brilliant

than pure silver. See **Cop-**

**per** and **Brass**.

**Ambition** reprov'd, Gen. 11: 4;

Mat. 18: 1; 20: 25; 23: 8; Lu.

22: 24.

punishment of, Prov. 17: 19;

Isa. 14: 12; Eze. 31: 10.

of Aaron and Miriam, Nu. 12.



**Ambition**, *continued*.

Korah, Dathan, and Abiram, Nu. 16: 3.

Absalom, II. Sa. 15-18.

Adonijah, I. Ki. 1: 5.

Babylon, Jer. 51: 53.

James and John, Mat. 20: 21.

man of sin, II. Thes. 2: 4.

Diotrephes, III. John 9.

**Ambush**, Josh. 8: 4; Judg. 20: 29;

Jer. 51: 12.

**Ambushment**, *ar.*, ambushade,

men lying in wait, II. Chr. 13: 13; 20: 22.

**Amen**, *true*, form of assent,

Nu. 5: 22; Deu. 27: 15 ff.;

Rom. 16: 27; I. Cor. 14: 16; II.

Cor. 1: 20. A very old word,

used in Hebrew and Greek,

(1) after a *statement*, to signi-

fy *made true, confirmed, established*;

(2) after a *prayer*, to signify *let it be so*.

In Isa. 65: 16, "the God of truth" is

literally "the God of the Amen,"

that is, the God who *is truth*,

who *vindicates truth*. The

Lord Jesus calls himself

"the Amen, the faithful and

true Witness" (Rev. 3: 14).

The double Amen, translated

"verily, verily" (John 3: 3),

is the strongest voucher for

the truth which he spake

that the Son of God could

employ.

**Amend**, Jer. 7: 3; 26: 13; 35: 15,

*a. your ways*.

John 4: 52, hour when he be-

gan to *a*.

**Amerce**, *ar.*, to impose a fine,

Deu. 22: 19.

**Amethyst** (Heb., *achlāmāh*;

*ἀμέθυστος*; *amethystus*), Ex. 28:

19; 39: 12; Rev. 21: 20. Identical

with the stone now

known by that name. It is

a purple variety of quartz.

The Greeks believed it to be

an antidote to drunkenness,

but the Jews supposed the

stone procured pleasant

dreams.

**Amhaaretz**, the common people.

Ami (ā'mī), probably *i. q.* Amen,

Ezra 2: 57.

**Amiable**, Ps. 84: 1, how *a.* are thy

tabernacles.

**Amianthus**=**Asbestos** (ἀμιανθος;

*incontaminatus*). This word

is used in the figurative

sense for *imperishable, inde-*

*structible*, I. Pet. 1: 3, 4.

**Aminadab** (ā-mīn'a-dāb), *i. q.*

Aminadab, Mat. 1: 4.

**Aminon** (ā-mī'nōn) and **Amnon**

(ām'nōn), *faithful, true*, II.

Sa. 3: 2; 13: 20.

**Amiss**, II. Chr. 6: 37, we have

done *a*.

Dan. 3: 29, speak anything *a*.

Lu. 23: 41, hath done nothing

*a*.

Jas. 4: 3, because ye ask *a*.

**Amitai** (ā-mī'tā), *true*, II. Ki.

14: 25.

**Ammah**, (ām'mā), *mother*, II. Sa.

2: 24.

**Amman** (ām'man) (16 De), mod-

ern name for Rabboth Am-

mon.

**Ammi** (ām'mī), *my people*, Hos.

2: 1. Not a proper name.

**Ammiel** (ām'mī-el), *people of God*,

Nu. 13: 12.

**Ammihud** (ām-mī'hud), *people of*

*praise*, Nu. 1: 10.

**Aminadab** (ām-mīn'a-dāb), *my*

*people are noble*, Ex. 6: 23.

**Ammishaddai** (ām'mī-shād'da-ī),

*people of the Almighty*, Nu.

1: 12.

**Ammizabad** (ām-mīz'a-bād), *my*

*people have given, or, gift of my*

*people*, I. Chr. 27: 6.

**Ammon** (ām'mōn), *belonging to*

*the people, children of, or*

*descendants of*, Gen. 19:

38.

**Ammonites** (ām'mōn-ites), their

possessions to remain invio-

late, Deu. 2: 19.

not to enter the congregation,

Deu. 23: 3.

subdued by Jephthah, Judg.

11.

slain by Saul, I. Sa. 11: 11.

insult David's servants, II.

Sa. 10.

chastised by David, II. Sa.

12: 31.

prophecies concerning, Jer.

25: 21; 49: 1; Eze. 21: 28; 25; Am.

1: 13; Zep. 2: 8. **133a, 133a**

**Amnon** (ām'nōn), *faithful, son of*

David, II. Sa. 3: 2.

his wickedness and death, II.

Sa. 13.

**Amok** (ām'ok), *deep*, Neh. 12: 7.

**Amor** (ām'mōn), king of Judah,

his wicked reign, II. Ki.

21: 21; II. Chr. 33: 22.

killed by his servants, II. Ki.

21: 23. **62a**

**Amorites** (ām'o-rites) (3 Cd),

*highlanders*, dispossessed for

their iniquities, Gen. 15: 16;

Deu. 20: 17; Josh. 3: 10. **133a**

**Amos** (ā'mōs), *a burden*, declares

God's judgment upon the

nations, Am. 1: 2, and upon

Israel, Am. 3: 4.

his call, Am. 7: 14, 15.

foretells Israel's restoration,

Am. 9: 11.

**Amos**, Book of, **39b, 64**

**Amoz** (ā'mōz), *strong*, Isa. 1: 1.

**Amphipolis** (ām-fīp'o-līs) (15 Ea),

a city of Macedonia, Ac.

17: 1. **80b**

**Amplias** (ām'pli-ās), for **Ampli-**

**as**, R. V., a Latin name,

enlarged, Rom. 16: 8.

**Amram** (ām'ram), *exalted people*,

Ex. 6: 20.

**Amraphel** (ām'ra-fēl), *the son is*

*ruler*, Gen. 14: 1.

**Amygdalon** (ā-mīg'da-lōn), pool

of (10 Ac).

**Amzi** (ām'zī), *Jehovah strengthens*,

I. Chr. 6: 46; Neh. 11: 12.

**Anab** (ā'nāb) (5 Cf), *place of*

*grapes*, a town of Judah,

Josh. 15: 50.

**Anah** (ā'nā), *answering*, Gen. 36:

2, 20.

**Anaharath** (ān-a-hā'rath), Josh.

19: 19.

**Anaiah** (ā-nā'ya), *Jehovah an-*

*svers*, Neh. 8: 4.

**Anak** (ā'nāk), *neck-collar, or long-*

*necked*, Nu. 13: 22, 28.

**Anakim** (ān'a-kīm), a tribe called

after Anak, (giants), Nu.

13: 33; Deu. 9: 2.

cut off by Joshua, Josh. 11:

21.

**Anammelech** (a-nām'me-lēk),

*Ana* (an Assyrian god) *is*

*king*, II. Ki. 17: 31.

**Anan** (ā'nan), *a cloud*, Neh. 10: 26.

**Anani** (ā-nā'nī), or **Ananiah**

(ā'n'a-nī'ā), *Jehovah covers*,

I. Chr. 3: 24; Neh. 3: 23.

—(12 Bb), a Benjamite city, Neh.

11: 32.

**Ananias** (ān-a-nī'as) (Gr. form

of preceding) and Sapphira,

their sin and death, Ac. 5.

—disciple, sent to Paul at Da-

mascus, Ac. 9: 10; 22: 12.

—high priest, Paul brought be-

fore, Ac. 22: 30.

orders Paul to be smitten, and

is rebuked by Paul, Ac. 23:

2, 3.

**Ananus**, tomb of (10 Be).

**Anata** (ā-nā'ta) (5 Ce), the an-

cient Anathoth.

**Anath** (ā'nath), *answering*, name

of a goddess (?), Judg. 3: 31.

**Anathema Maranatha** (ā-nāth/-

e-mā mār-ā-nāth'a), a

Greek word answering to

the Hebrew *cherem*, which

denotes persons or things so

devoted to God for destruc-

tion that they could not be

redeemed (Josh. 6: 17). "An-

athema" and "anathema-

ize" occur in the New Testa-

ment about twelve times;

*e.g.*, Rom. 9: 3; Gal. 1: 8.

**Maran-atha** is an East Ara-

mean word (the dialect of

Jerusalem), meaning *the*

*Lord cometh*. "Anathema

maranatha" signifies *ac-*

*curSED, the Lord cometh* (I. Cor.

16: 22).

**Anatho** (ā'n'a-thō) (8 Cb), a town

in Syria.

**Anathoth** (ā'n'a-thōth) (5 Ce;

7 Bc; 12 Cb), *answers*, city of

Benjamin, birthplace of Jer-

emiah, Jer. 1: 1.

**Anchor** of the soul, Heb. 6: 19.

**Anchor**, Ac. 27: 29, 30, 40.

**Ancient of Days**, Dan. 7: 22.

**Ancients**, *ar.*, aged or elderly

persons, Isa. 47: 6.

**Ancyra** (ān-sy'ra), a town in

Galatia.

**And** if. *And* or *an* precedes *if*

to make it more emphatic,

Mat. 24: 48.

**Andrew** (ān'drū), a Greek name

(*Andreas*); the apostle, Mat.

4: 18; Mat. 13: 3; John 1: 40;

6: 8; 12: 22; Ac. 1: 13.

**Andrew, Acts and Martyrdom**

of, apocryphal book, **56a**

**Andrew and Matthias, Acts of**

apocryphal book, **56a**

**Andronicus** (ān'drō-nī'kūs),

disciple at Rome, Rom.

16: 7.

**Anem** (ā'nem), *the two springs*, I.

Chr. 6: 73.

**Aner** (ā'ner), Gen. 14: 24.

**Angel** of the Lord, appears to

Hagar, Gen. 16: 7; 21: 17.

Abraham, Gen. 18, etc.

Lot, Gen. 19.

Balaam, Nu. 22: 23.

Israelites, Judg. 2.

Gideon, Judg. 6: 11.

Manoah's wife, Judg. 13: 3.

David,



**Angel of the Lord, continued.**

Daniel, Dan. 8: 16; 9: 21; 10: 11; 12.

Joseph, Mat. 1: 20.  
two women, Mat. 28: 2-5; Mar. 16.

Zacharias, Lu. 1: 11.

Mary, Lu. 1: 26-28.

the shepherds, Lu. 2: 8-12.

the apostles, Ac. 5: 19.

Philip, Ac. 8: 26.

Cornelius, Ac. 10: 3.

Peter, Ac. 12: 7.

Paul, Ac. 27: 23.

See Ps. 34: 7; 35: 5; Zec. 1: 11.

**Angels, their nature, office, and characteristics, II. Sa. 14: 20;**

I. Ki. 19: 5; Neh. 9: 6; Job 25:

3; 38: 7; Ps. 68: 17; 91: 11;

103: 20; 104: 4; 148: 2; Isa. 6: 2;

Dan. 6: 22; Mat. 13: 39; 16: 27;

18: 10; 24: 31; 25: 31; Mar. 8:

38; Lu. 15: 7; 16: 22; Ac. 7: 53;

12: 7; 27: 25; Eph. 1: 21; Phil.

2: 9; Col. 1: 16; 2: 10; I. Thes.

4: 16; I. Tim. 3: 16; 5: 21; Heb.

1: 6; 2: 2; 12: 22; I. Pet. 3: 22;

II. Pet. 2: 11; Jude 6; Rev. 5:

2: 7; 11: 12; 7: 14; 6: 16; 17.

announce the nativity, Lu.

2: 13.

minister to Christ, Mat. 4: 11;

26: 53; Lu. 22: 43; John 1: 51.

saints shall judge, I. Cor. 6: 3.

not to be worshipped, Col. 2: 18;

Rev. 19: 10; 22: 9.

rebellious, II. Pet. 2: 4; Jude 6.

—Gen. 48: 16, the *a.* who re-

deemed me.

Ex. 23: 23, my *a.* shall go before

thee.

Ps. 34: 7, *a.* of the Lord en-

campeth.

Isa. 63: 9, *a.* of his presence

saved them.

Hos. 12: 4, he had power over

the *a.*

Mat. 13: 39, reapers are the *a.*

Mar. 12: 25; Lu. 20: 36, as *a.* in

heaven.

John 5: 4, *a.* went down at a

certain season.

Ac. 6: 15, saw as face of an *a.*

I. Cor. 6: 3, we shall judge *a.*

II. Thes. 1: 7, with his mighty *a.*

Heb. 2: 16, took not nature

of *a.*

13: 2, entertained *a.* unawares.

I. Pet. 1: 12, *a.* desire to look.

Rev. 5: 11, voice of many *a.*

about throne.

**Angels of the Churches, Rev.**

1: 20; 2: 3, etc.

**Anger, human, nature and effects of, Gen. 27: 45; 44: 18;**

49: 7; Ex. 32: 19; Ps. 37: 8; 69:

24; Prov. 15: 18; 16: 32; 19:

11; 21: 19; 29: 22; Ec. 7: 9;

Mat. 5: 22; Tit. 1: 7.

See **Wrath**.

cure for, Prov. 15: 1; 21: 14.

to be put away, Eph. 4: 26, 31;

Col. 3: 8.

instances of, Gen. 4: 5; 31: 36;

Ex. 11: 8; Lev. 10: 16; Nu.

22: 27; I. Sa. 20: 30; II. Ki.

5: 11; Jon. 4: 1; Mat. 2: 16.

—divine, Gen. 3: 14; 4; Deu.

29: 20; 32: 19; Josh. 23: 16; II.

Ki. 22: 13; Ezra 8: 22; Job

9: 13; Ps. 7: 11; 21: 9; 78: 21;

58: 89; 38: 90; 7: 99; 8: 106; 40:

Prov. 1: 28; Isa. 1: 3; 8: 9; 13:

13: 9; 47: 6; Jer. 3: 5; 7: 19;

**Anger, continued.**

44: 3; Nah. 1: 2; Mar. 3: 5;

10: 14; John 3: 36; Rom. 1: 18;

2: 5; 3: 5; I. Cor. 10: 22; Eph.

5: 6; Col. 3: 6; I. Thes. 2: 16;

Heb. 3: 18; 10: 26; Rev. 21: 8;

22.

kindled, Ex. 4: 14; Nu. 11: 1;

12: 9; Josh. 7: 1; II. Sa. 6: 7;

24: 1; II. Ki. 13: 3; Jer. 17: 4;

Hos. 8: 5; Zec. 10: 8.

is slow, Ps. 103: 8; Isa. 48: 9;

Jon. 4: 2; Nah. 1: 3.

deferred, Ps. 103: 9; Isa. 48: 9;

Jer. 2: 35; 3: 12; Hos. 14: 4;

Jon. 3: 9, 10.

instances of, Gen. 19; Ex. 14: 24;

Job 9: 13; 14: 13; Ps. 76: 6;

78: 49; 90: 7; Isa. 9: 19; Jer.

7: 20; 10: 10; Lam. 1; Eze. 7:

9; Nah. 1.

reserved for the day of judg-

ment, Rom. 2: 5; II. Thes.

1: 8; II. Pet. 3; Rev. 6: 17;

11: 18; 19: 15.

to be dreaded, deprecated, and

endured, Ex. 32: 11; II. Sa.

24: 17; Ps. 2: 12; 6: 27; 9: 30; 5:

38; 39: 10; 74: 76; 7: 79; 80: 4;

85: 4; 90: 11; Isa. 64: 9; Jer.

4: 8; Lam. 3: 39; Dan. 9: 16;

Mic. 7: 9; Hab. 3: 2; Zep. 2: 2;

3: 8; Mat. 10: 28; Lu. 18: 13.

propitiation of, by Christ,

Rom. 3: 25; 5: 9; II. Cor.

5: 18; Eph. 2: 14; Col. 1: 20;

I. Thes. 1: 10; I. John 2: 2.

turned away by repentance,

I. Ki. 21: 29; Job 33: 27, 28;

Ps. 103: 48; 107: 13, 19; Jer.

3: 12; 18: 7, 8; 31: 18; Joel

2: 14; Lu. 15: 18.

—Ex. 4: 14, *a.* of Lord kindled

against Moses.

Deu. 13: 17, fierceness of his *a.*

Ps. 30: 5, his *a.* endureth but a

moment.

37: 8, cease from *a.*

90: 7, we are consumed by

thine *a.*

Isa. 5: 25, his *a.* is not turned

away.

Hos. 14: 4, mine *a.* is turned

away.

Col. 3: 8, put off *a.*

**Angle, an.,** a rod with line and

hook for fishing, Isa. 19: 8;

Hab. 1: 15.

**Angry, Gen. 18: 30, let not Lord**

be *a.*

Ps. 2: 12, kiss the Son, lest he

be *a.*

7: 11, God is *a.* with the wicked.

Ec. 7: 9, be not hasty to be *a.*

Isa. 12: 1, though thou wast *a.*

with me.

Jon. 4: 9, I do well to be *a.*

Mat. 5: 22, whoso is *a.* with

brother.

Eph. 4: 26, be *a.* and sin not.

Rev. 11: 18, the nations were *a.*

**Anguish, Ex. 6: 9, hearkened not**

for *a.*

Job. 7: 11, I will speak in *a.* of

spirit.

Ps. 119: 143, trouble and *a.*

take hold.

John 16: 21, remember not *a.*

for joy.

Rom. 2: 9, tribulation and *a.*

on every soul.

**Aniam (a'ni-am), I. Chr. 7: 19.**

**Anim (a'-nim), Josh. 15: 50.**

**Animals of the Bible, 143**

**Anise (än'is) (Anethum graveo-**  
**lense),** the fruit of an umbel-  
bearing plant, allied to the  
caraway; it was cultivated  
for its aromatic, seed-like  
fruits, Mat. 23: 23.

**Anna (än'nä),** Grecized form  
of *Hannah*, a prophetess,  
Lu. 2: 36.

**Annas (än'nas),** Grecized form of  
*Hanan*, high priest, Lu. 3: 2.

**Christ brought to, John 18: 13,**  
**24.**

Peter and John before, Ac. 4: 6.

**Annias Rufus, procurator. 70b**

**Anoint, Ex. 28: 41, shalt a. them.**

I. Sa. 15: 1, the Lord sent me

to *a.* thee king.

II. Sa. 14: 2, *a.* not thyself with

oil.

Isa. 21: 5, arise and *a.* shield.

Mar. 14: 8, *a.* my body to bury-

ing.

Lu. 7: 46, my head thou didst

not *a.*

John 9: 6, *a.* eyes of blind man.

12: 3, Mary *a.* feet of Jesus.

II. Cor. 1: 21, hath *a.* us is God.

Jas. 5: 14, *a.* with oil in the

name of the Lord.

I. John 2: 27, the same *a.* teach-

eth.

Rev. 3: 18, *a.* thine eyes with

eye-salve.

**Anointed, the (Christ), Isa. 61: 1;**

Lu. 4: 18; Ac. 4: 27; 10: 38.

—mine, I. Sa. 2: 35; I. Chr. 16: 22;

Ps. 132: 17.

—the Lord's, I. Sa. 24: 10; 26: 9.

**Anointing, of Aaron and his**

sons as priests, Lev. 6: 20;

8: 10; 10: 7.

Saul as king, I. Sa. 10: 1.

David, I. Sa. 16: 13.

Solomon, I. Ki. 1: 39.

Elisha, I. Ki. 19: 16.

Jehu, II. Ki. 9.

Joash, II. Ki. 11: 12.

Christ by Mary, Mat. 26: 6;

Mar. 14: 3; John 12: 3.

Christ by a woman that was a

sinner, Lu. 7: 37.

of the Holy Spirit, II. Cor.

1: 21; I. John 2: 20.

of the sick, Jas. 5: 14.

**Anointing Oil, directions for**

making, Ex. 30: 22; 37: 29.

**Anon, an.,** at once, Mat. 13: 20;

Mar. 1: 30.

**Another, Prov. 27: 2, let *a.* praise**

thee.

II. Cor. 11: 4; Gal. 1: 6, 7, *a.*

gospel.

Gal. 6: 2, bear ye one *a.* bur-

dens.

Jas. 5: 16, pray one for *a.*

See I. Sa. 10: 6; Job. 19: 27;

Isa. 42: 8; 48: 11.

**Answer, Gen. 41: 16, Pharaoh an**

*a.* of peace.

Job 19: 16, he gave me no *a.*

Prov. 15: 1, a soft *a.* turneth

away wrath.

S. of S. 5: 6, I called him, but

he gave me no *a.*

John 1: 22, that he may give *a.*

19: 9, Jesus gave him no *a.*

I. Pet. 3: 15, be ready to give an



**Answer, continued.**

Prov. 26: 4, *a.* not a fool. See 26: 5.

Ec. 10: 19, money *a.* all things. Lu. 21: 14, not to meditate what ye *a.*

II. Cor. 5: 12, somewhat *a.* Col. 4: 6, how ye ought *a.* Tit. 2: 9, not *a.* again.

**Ant** (Heb., *nemaldah*; *ἀντή*), Prov. 6: 6-8; 30: 25, an insect abundant in Palestine, which stores up food against a time of need. It surpasses most insects in industry.

**Antelope** (Heb., *teb*), R. V., Deu. 14: 5; Isa. 51: 20.

**Antichrist** (*an-ti-krist*), *adversary of Christ*, I. John 2: 18, 22; 4: 3; II. John 7. See II. Thes. 2: 9; I. Tim. 4: 1.

**Antigonus** (*an-tig'o-nūs*), 65a  
**Antioch-Libanus** (*an-ti-lib'a-nūs*), (3 Db); 6 Dc, eastern range of Lebanon. 130a

**Antimony** (Heb., *puk*), II. Ki. 9: 30; Jer. 4: 30, used as a paint to give luster to the eyes of women.

**Antioch** (*an-ti-ōk*), in Syria, (15 Kc), town of 6,000 inhabitants; the spring of Daphne, with its groves and oracles, to the west.

disciples first called Christians at, Ac. 11: 26.

Barnabas and Saul called to apostleship at, Ac. 13: 1.

Paul withstands Peter at, Gal. 2: 11. 80b

—in Pisidia, (15 Hb), now Yalovatch.

visited by St. Paul, Acts 13: 14. Paul and Barnabas persecuted there, Acts 13: 50. 80b

**Antiochus** (*an-ti-ō-kūs*) III., king of Syria, 65a

—Epiphanes (*e-pi-f'a-nēz*), 65a

—Sidetes, 66b

—XIII., 67b

**Antipas** (*an-ti-pās*), a Christian martyr, Rev. 2: 13.

**Antipater** (*an-ti-p'a-ter*), 67a, 69a

**Antipatris** (*an-ti-p'a-tris*) (13 Ad), a town near Joppa,

with ruins of a crusading castle, Ac. 23: 31.

**Antiquity**, Isa. 23: 7, whose *a.* is of ancient days.

**Antonia** (*an-tō-ni-ā*) (9), a castle in Jerusalem, Ac. 21: 34, 37.

**Antonius Felix**, procurator. 71b

**Anthijah** (*an-to-thi-jā*), I. Chr. 8: 24.

**Anthothite** (*an-toth-ite*), I. Chr. 11: 28.

**Anub** (*ā'nub*), I. Chr. 4: 8.

**Apart**, Ps. 4: 3, Lord hath set *a.* godly.

Mat. 14: 13, desert place *a.* Mar. 6: 31, come ye yourselves *a.*

**Ape**, only in I. Ki. 10: 22, and II. Chr. 9: 21. Brought to Solomon in ships of Tarshish.

None are now found in Palestine.

**Apelles** (*a-pē-lēz*), saluted by Paul, Rom. 16: 10.

**Apharsathchites** (*a-fār'sath-kites*), Ezra 4: 9, or **Apharsachites** (*a-fār'sa-kites*), Ezra 5: 6, people belonging to the Assyrian empire.

**Apharsites** (*a-fār'sites*), possibly Persians, Ezra 4: 9.

**Aphek** (*ā'fek*), or **Aphekah** (*a-fē'kā*) (5 Dc), probably *fortress*. The name is given to several different places, Josh. 13: 4; 12: 18; I. Sa. 29: 1.

**Apiah** (*a-fī'ā*), or **Apiah**, derivation unknown, I. Sa. 9: 1.

**Aphrah** (*ā'frā*), so written in Mic. 1: 10, as if feminine form of a word meaning *dust*, but probably identical with **Ophrah**.

**Apocalypse**, the Greek name of the book of Revelation.

**Apocalypses**, 56a

**Apocrypha**, meaning of, 42a

**Apocryphal Books**, of the Old Testament, 42

—of the New Testament, 55

**Apollinarianism**, heresy, 17a

**Apollinaris** (*a-pōl-lī-nā-ris*), bishop of Laodicea. 17a

**Apollonia** (*ap'ol-lō-ni-ā*) (13 Ad), seaport town of Samaria.

—(15 Ea), a city of Macedonia, Ac. 17: 1. 80b

**Apollos** (*a-pōl'los*) (Gr. name), an eloquent disciple, Ac. 18: 24; 19: 1; I. Cor. 1: 12; 3: 4.

**Apollyon** (*a-pōl'y-ōn*), *destroyer*, Rev. 9: 11.

**Apologies of Justin Martyr**, 81a

**Apostates**, described, Deu. 13: 13; Mat. 24: 10; Lu. 8: 13; John 6: 66; Heb. 3: 12; 6: 4; II. Pet. 3: 17; I. John 2: 19.

their punishment, Zep. 1: 4; II. Thes. 2: 8; I. Tim. 4: 1; Heb. 10: 26; II. Pet. 2: 17.

**Apostle**, *one sent forth, messenger*, applied (1) to Jesus as *sent forth* from God to redeem and save mankind (Heb. 3: 2); (2) to the Twelve whom Jesus *sent forth* (Mat. 10: 2); (3) to persons of eminence in apostolic fellowship and service (Rom. 16: 7); (4) to other workers (II. Cor. 8: 23), so Greek, though in A.V. "messenger"; also in I. Cor. 15: 7; cf. v. 5.

**Apostles**, calling of the, Mat. 4: 18, 21; 9: 9; Mar. 1: 16; Lu. 5: 10; John 1: 38.

their appointment and powers, Mat. 10: 16; 19: 18; 28: 19; Mar. 3: 13; 16: 15; Lu. 6: 13; 12: 11; 21: 47; John 20: 23; Ac. 9: 15, 27; 20: 24; I. Cor. 5: 3; II. Thes. 3: 6; II. Tim. 1: 11.

witnesses of Christ, Lu. 1: 2; 24: 33, 48; Ac. 1: 2, 22; 10: 41; I. Cor. 9: 1; 15: 5; II. Pet. 1: 16; I. John 1: 1.

their sufferings, Mat. 10: 16; Lu. 21: 16; John 15: 20; 16: 2, 33; Ac. 4 ff.; I. Cor. 4: 9; II. Cor. 1: 4; 4: 8; 11: 23 ff.; Rev. 1: 9, etc.

their names written in heaven, Lu. 10: 20; Rev. 21: 14.

—false, condemned, II. Cor. 11: 13.

**Apostles**, *Memoirs of*, 23a

**Apostolic History**, 80

**Apothecary**, I. V., "perfumer." Ex. 30: 23, art of *a.*

37: 29, work of *a.*

Ec. 10: 1, ointment of *a.*

**Appaim** (*āp'pa-im*), *anger*, I. Chr. 2: 30, 31.

**Apparel**, exhortations concerning, Deu. 22: 5; I. Tim. 2: 9; I. Pet. 3: 3.

of the Jewish women described, Isa. 3: 16.

**Apparently**, *ar.*, openly, Nu. 12: 8.

**Appeal of Paul to Cæsar**, Ac. 25: 11.

**Appear**, Gen. 1: 9, let the dry land *a.*

Ex. 23: 15, none *a.* before me empty.

Ps. 42: 2, when shall I come and *a.*?

90: 16, let thy work *a.*

S. of S. 2: 12, flowers *a.* on earth. Isa. 1: 12, ye come to *a.* before me.

Mat. 6: 16, *a.* unto men to fast. 23: 28, outwardly *a.* righteous.

Rom. 7: 13, that it might *a.* sin. II. Cor. 5: 10, all *a.* before judgment seat.

Col. 3: 4, Christ our life shall *a.*

**Appearance**, I. Sam. 16: 7, man looketh on the outward *a.*

John 7: 24, judge not according to the *a.*

I. Thes. 5: 22, abstain from all *a.* of evil.

See Nu. 9: 15; II. Cor. 5: 12.

**Appearances of Christ**, 79

**Appearing**, II. Tim. 4: 1, quick and dead at his *a.*

Tit. 2: 13, looking for glorious *a.*

See I. Tim. 6: 14; I. Pet. 1: 7.

**Appease**, Gen. 32: 20, I will *a.* him.

Prov. 15: 18, slow to anger *a.* strife.

Ac. 19: 35, the town-clerk had *a.* the people.

**Appertain**, Nu. 16: 30, all that *a.* unto them.

Jer. 10: 7, to thee doth it *a.*

**Appetite**, Job. 38: 39, the *a.* of the young lions.

Prov. 23: 2, man given to *a.* Ec. 6: 7, the *a.* is not filled.

Isa. 29: 8, his soul has *a.*

**Apphia** (*ā'fī-ā*), a Greek female name, Phil. 2.

**Appii Forum** (*āp'pi-i fō'rum*) (15 Aa); R.V., "The Market of Appius," Ac. 28: 15. 81b

**Apple** (Heb., *tappuah*), mentioned only six times. It was a tree of the field, like the vine, fig, and pomegranate (Joel 1: 12), whose fruit was sweet-perfumed and sweet-flavored (S. of S. 2: 3; 7: 8). Such descriptions as Prov. 23: 11, R.V., cannot apply to the apple as known to us, which produces but a poor fruit in hot countries, but they fairly apply to the apricot, a delicious and common fruit in Palestine.

—of the eye, Deu. 32: 10; Ps. 17: 8; Prov. 7: 2; Lam. 2: 18; Zec. 2: 8.

**Apply**, Ps. 90: 12, may *a.* our hearts to wisdom.

Prov. 2: 2, *a.* thine heart to understanding.

**Appoint**, Job. 14: 5, thou hast *a.* his bounds.



**Appoint, continued.**

Job: 14, 14, days of my *a.* time.  
30: 23, house *a.* for all living.  
Ps. 79: 11; 102: 20, preserve  
those *a.* to die.

Isa. 1: 14, *a.* feasts.

Mat. 24: 51; Lu. 12: 46, *a.* him  
his portion.

Ac. 1: 23, they *a.* two.

6: 3, seven men whom we  
may *a.*

17: 31, hath *a.* a day.

I. Thes. 5: 9, God hath not *a.*  
to wrath.

Heb. 9: 27, *a.* to men once to  
die.

See Heb. 3: 2; I. Pet. 2: 8.

**Appointment**, Nu. 4: 27; II. Sa.  
13: 32; Ezra 6: 9; Job 2: 11.

**Apprehend**, Phil. 3: 12, may *a.*  
that for which.

—*ar*-, lay hold of.

Ac. 12: 4, when he *a.* Peter.

II. Cor. 11: 32, garrison desir-  
ous to *a.*

**Approach**, Nu. 4: 19, they *a.* un-  
to the most holy things.

Deu. 31: 14, days *a.* that thou  
must die.

Job. 40: 19, his sword to *a.* un-  
to him.

Ps. 65: 4, blessed whom thou  
causest to *a.*

Isa. 58: 2, take delight in *a.*  
God.

Lu. 12: 33, where no thief *a.*

I. Tim. 6: 16, light no man  
can *a.*

Heb. 10: 25, as ye see the day *a.*

**Approve**, Ac. 2: 22, a man *a.* of  
God.

Rom. 2: 18, *a.* the things that  
are more.

16: 10, *a.* in Christ.

II. Cor. 6: 4; 7: 11, in all things  
*a.* ourselves.

Phil. 1: 10, *a.* things that are  
excellent.

II. Tim. 2: 15, show thyself *a.*

—*ar*-, show proof of, or test, Ps.  
49: 13, their posterity *a.* their  
sayings.

**Apron**, Gen. 3: 7; Ac. 19: 2.

**Apt**, I. Tim. 3: 2; II. Tim. 2: 24.

**Aqueduct** (40 Bd), in Jerusalem.

**Aquila** (ak'wi-lá) (Lat. form of  
Gr. Ἀκῦλας) and Priscilla, ac-  
company Paul, Ac. 18: 2.

instruct Apollos, Ac. 18: 26.

their constancy commended,  
Rom. 16: 3; I. Cor. 16:  
19. **71a, 80b**

—Greek version of, **26b**  
**Ar**, city, Nu. 21: 15; Deu. 2: 9, 29.

**Ar Moab** (7 Bc), the capital of  
Moab, Nu. 21: 28; Isa. 15: 1.

**Arab** (a'rab), *ambush*, Josh. 15: 52.

**Arabah** (a'ra-bá), *the plain*, Josh.  
18: 18.

**Arabia** (a-ra'bi-á) (Heb., *Arav*),  
*wilderness*, (1 Ge; 2 Ce), penin-  
sula comprising three re-  
gions, to two of which Scrip-  
ture refers. **141a**

ethnology of, **141a**  
kings of, pay tribute, I. Ki. 10:  
15; II. Chr. 9: 14; 17: 11; 26: 7.

**Arabian Sea** (1 Fe), part of the  
Indian Ocean, on southwest  
coast of Asia.

**Arabians**, Isa. 13: 20; 21: 13; Jer.  
25: 24; Ac. 2: 11.

**Arad** (a'rad), *wild ass*, (4 Fa; 5 Cf;  
7 Bc; 13 Bf; 16 Cf), royal city

**Arad, continued.**

of the Canaanites, Nu. 21: 1;  
Josh. 12: 14; Judg. 1: 16.

**Arair** (16 Df), modern name for  
Aroer.

**Aral Sea** (1 Hc), inland sea in  
Tartary.

**Aram** (á'ram), *height*, (1 Fd; 2  
Cb; 6 Ea), country northeast  
of Palestine, usually called  
Syria, Nu. 23: 7. **127a, 138b**

**Aramaic Language**, **25a**

**Aramean States**, **127a**

**Aramite**, *woman of Aram*, I.  
Chr. 7: 14.

**Aram-inaachah** (á'ram-má'a-  
ká), I. Chr. 19: 6, F. V. **127b**

**Aram-naharaim** (á'ram-ná'ha-  
rá'im) (2 Db), district be-  
tween rivers Tigris and Eu-  
phrates, usually called Mes-  
opotamia, Gen. 24: 10. **127b**

**Aram-rehob** (á'ram-ré'hób), an  
Aramean state. **127b**

**Aram-zobah** (á'ram-zó'bá), Ps.  
60, title. **127b**

**Aran** (á'ran), *wild goat*, Gen. 36:  
28; I. Chr. 1: 42.

**Ararah** (á-ra'rá) (16 Cf), modern  
name for Aroer.

**Ararat** (á'a-rát), *Armenia*, (2  
Db), mountainous region in  
Armenia, resting place of  
the ark, Gen. 8: 4; Jer. 51: 27.

**Araunah** (a-rau'ná; Heb., á-ra-  
v-ná), *ark*, II. Sam. 24: 16.

**Araxes** (a-ráx'éz), or **Gihon**, (2  
Db), a river in Armenia,  
Gen. 2: 13.

**Arba** (ár'bá), *four*, Josh. 14: 15;  
21: 11.

**Arbathite** (ár'batl-ite), native  
of Arabah, II. Sa. 23: 31; I.  
Chr. 11: 32.

**Arbela** (ar-bé'la) (8 Da), a town in  
Assyria.

**Arbite** (ár'bite), *man of Arab*,  
II. Sa. 23: 35.

**Arch**, Eze. 40: 16, 22, 26, 29.

**Archangel**, I. Thes. 4: 16, with  
the voice of the *a.*

Jude 9, Michael the *a.*

**Archelais** (ár'ke-lá'is) (15 Ib), a  
city in Asia Minor.

**Archelaus** (ár-ke-lá'us) (Gr.),  
*commanding the people*, king  
of Judea, feared by Joseph,  
Mat. 2: 22. **69, 70a**

**Archers**, Gen. 21: 20; 49: 23; I.  
Sa. 31: 3; Job 16: 13, etc.

Ahab and Josiah killed by, I.  
Ki. 22: 34; II. Chr. 35: 23.

**Archevite** (ár'ke-vite), Ezra 4: 9.

**Archi** (ár'ki), Josh. 16: 2.

**Archippus** (ar-kíp'pus) (Gr.), ex-  
horted by Paul, Col. 4: 17;  
Phile. 2.

**Archite** (ár'kite), II. Sa. 15: 32;  
16: 16; 17: 5, 14.

**Arcturus** (árk-tú'rus), Latin  
name of constellation (Heb.,  
*Ash*), the Bear, Job. 9: 9; 38: 32.

**Ard**, Gen. 46: 21; Nu. 26: 40.

**Ardon** (ár'don), I. Chr. 2: 18.

**Arell** (a-ré'li), *heroic*, Gen. 46: 16;  
Nu. 26: 17.

**Areopagite** (á're-óp'a-jite), be-  
longing to the council held  
on Areopagus, Ac. 17: 34.

**Areopagus** (á're-óp'a-gús), *Mars'*  
*Hill*, where Athenian court  
held its sittings, Ac. 17: 19.

**Aretas** (á're-tás), father-in-law of  
Herod Antipas, II. Cor. 11: 32.

**Argob** (ár'gób), *stony*, Deu. 3: 13.  
—II. Ki. 15: 25.

**Arguing**, Job 6: 25.

**Arguments**, Job 23: 4.

**Aridai** (a-rid'a-i), Esth. 9: 9.

**Aridatha** (a-rid'a-thá), Esth. 9: 8.

**Arieh** (a-ri'eh), *lion*, II. Ki. 15: 25.

**Ariel** (á-ri-el), *hearth of God*,  
Isa. 29: 7; Ezra 8: 16.

**Aright**, Ps. 50: 23, ordereth his  
conversation *a.*

Ps. 78: 8, set not their heart *a.*  
Prov. 15: 2, useth knowledge *a.*  
23: 31, wine, when it moveth  
itself *a.*

Jer. 8: 6, they spake not *a.*

**Arimathea** (á-ri-ma-thé'a), or **Ar-  
imathaim**, *the two Ramahs*,  
(13 Ad), home of Joseph, who  
buried Jesus in his own  
tomb, Mat. 27: 57-60; John  
19: 38.

**Arioch** (á-ri-ók), *venerable*, Gen.  
14: 9.

—Dan. 2: 14. **119b**

**Arisei** (a-ri-si-a-i), Esth. 9: 9.

**Arise**, Josh. 1: 2, *a.*, go over this  
Jordan.

I. Ki. 18: 44, there *a.* a little  
cloud.

Ps. 68: 1, let God *a.*

88: 10, shall the dead *a.* and  
praise thee?

102: 13, *a.* and have mercy on  
Zion.

112: 4, to upright *a.* light.

Isa. 60: 1, *a.*, shine, thy light is  
come.

Mal. 4: 2, Sun of righteous-  
ness *a.*

Mar. 5: 41; Lu. 8: 54, damsel, *a.*

Lu. 7: 14, young man, *a.*

15: 13, I will *a.* and go to my  
father.

Eph. 5: 14, *a.* from the dead,  
and Christ.

II. Pet. 1: 19, till the day-star *a.*

**Aristarchus** (ár'is-tár'kus) (Gr.),  
*best-ruling*, fellow-prisoner of  
Paul, Ac. 19: 29; 20: 4; 27: 2;  
Col. 4: 10; Phile. 24. **81a**

**Aristobolus** (ár'is-to-bú'lus) (Gr.),  
*best-advising*, his house-  
hold greeted by Paul, Rom.  
16: 10. **69**

—I. and II., **66, 67**

**Ark**, of Noah, described, Gen.  
6: 14.

Noah's faith in making, Heb.  
11: 7; I. Pet. 3: 20.

—of bulrushes, Ex. 2: 3.

—of God, its construction, Ex.  
25: 10; 37: 1.

passes over Jordan, Josh. 3:  
15; 4: 11.

compasses Jericho, Josh. 6: 11.

captured by the Philistines, I.  
Sa. 4: 5.

their plagues in consequence,  
I. Sa. 5.

restored, I. Sa. 6.

carried to Jerusalem, II. Sa. 6:  
15; 24; I. Chr. 13: 15; 16.

ark of the covenant brought  
into the temple, I. Ki. 8: 3;  
II. Chr. 5. **91a**

in heaven, Rev. 11: 19.

See Heb. 9: 4.

**Arkite** (ár'kite), Gen. 10: 17; I.  
Chr. 1: 15.

**Arm**, Ex. 15: 16, by greatness of  
thine *a.*  
Job 40: 9, hast thou an *a.* like  
God?



**Arm, continued.**

Ps. 89: 13, thou hast a mighty *a*.  
Isa. 53: 1; John 12: 38, to whom  
is the *a*. of the Lord re-  
vealed?  
See Deut. 33: 27.

**Armageddon** (är'ma-géd'don),  
mountain of Megiddon, Rev.  
16: 16.

**Armenia** (ar-mē'ni-à), a land  
called in Hebrew *Ararat*, II.  
Ki. 19: 37; Isa. 37: 38. **139b**

**Armholes**, Jer. 38: 12.

**Armoni** (ar-mō'nī), palace-born,  
II. Sa. 21: 8.

**Armour** was both offensive and  
defensive; offensive armor  
comprised bow and arrows,  
dart, dagger, javelin, sling,  
spear, and sword; defensive  
armor consisted of a  
"helmet of brass," or cop-  
per, "a coat of mail," *i. e.*,  
a corslet of metal scales  
sewn on cloth and reaching  
down to the knees; "greaves  
of brass," *i. e.*, a covering of  
copper scales on the legs  
from the knees down.

—Rom. 13: 12, *a*. of light.  
II. Cor. 6: 7, by *a*. of righteous-  
ness.

Eph. 6: 11, put on whole *a*. of  
God.

See I. Sa. 17: 38, 54.

**Armour-bearer**, Judg. 9: 54; I.  
Sam. 14: 7; 16: 21.

**Armoury**, Neh. 3: 19; Jer. 50: 25.

**Army**, Gen. 26: 26, chief captain  
of his *a*.

Ex. 12: 17, brought your *a*. out  
of Egypt.

I. Sa. 4: 16, he that came out  
of the *a*.

I. Ki. 20: 19, the *a*. which fol-  
lowed them.

II. Ki. 25: 5, the *a*. of the Chal-  
dees.

II. Chr. 25: 9, given to the *a*.  
of Israel.

Ps. 44: 9, goest not forth with  
our *a*.

Dan. 3: 20, that were in his *a*.  
Mat. 22: 7, sent forth his *a*.

Ac. 23: 27, then came I with  
an *a*.

Heb. 11: 34, turned to flight  
the *a*.

Rev. 19: 14, *a*. which were in  
heaven.

19: 19, against his *a*.

**Arnan** (är'nān), active, I. Chr. 3:  
21.

**Arni**, Lu. 3: 33, R.V.; A.V., *Aram*.

**Arnon** (är'nōn), rushing, (5 Df; 7  
Bc), a river which formed  
the north boundary of

Moab, largest of the peren-  
nial streams entering the  
Dead Sea on the east, Nu.  
21: 13; 22: 36; Deu. 2: 24. **130b**

**Arod** (är'rōd), Gen. 46: 16; Nu.  
26: 17.

**Aroer** (är'o-er), naked, (4Fa; 5Df),  
a city on the river Arnon,  
Josh. 13: 16; Judg. 11: 26.

—(5 Cf), a city of Simeon, I. Sa.  
30: 28.

**Aroerite** (är'o-er-ite), I. Chr. 11:  
44.

**Arpad** (är'pād), or **Arphad**, camp,  
a city of Syria, II. Ki. 18: 34;  
19: 13; Isa. 10: 9; 37: 13.

**Arphaxad** (ar-fāx'ād) (1 Gd),  
territory of descendants of  
Shem.

—son of Shem, Gen. 10: 22; I. Chr.  
1: 17; Lu. 3: 36.

**Arrabe** (16 Cd), a village in the  
mountains of Nablus.

**Array**, II. Sa. 10: 9, put them in *a*.  
Job 6: 4, the terrors of God set  
in *a*.

—*ar*, raiment.

Mat. 6: 29; Lu. 12: 27, not *a*. like  
one of these.

I. Tim. 2: 9, not with costly *a*.  
Rev. 7: 13, *a*. in white robes.

See Rev. 17: 4; 19: 8.

**Arrived**, Lu. 8: 26; Ac. 20: 15.

**Arrogancy**, I. Sa. 2: 3, *a*. come  
out of your mouth.

Prov. 8: 13, pride and *a*.  
Isa. 13: 11, *a*. of the proud to  
cease.

Jer. 48: 29, his *a*. and his pride.

**Arrow**, I. Sa. 20: 37; II. Ki. 13:  
17, the *a*. of the Lord's deliv-  
erance.

Ps. 38: 2, thine *a*. stick fast.  
45: 5, *a*. sharp in heart of en-  
emies.

91: 5, *a*. that flieth by day.  
Eze. 5: 16, evil *a*. of famine.

See Job 41: 28; Jer. 9: 8; Zec. 9:  
14.

**Arrow-snake**, Isa. 34: 15, R. V.

**Arzuf** (13 Ad), possibly Apollonia.

**Art**, influence of surrounding  
nations on Israelites, **128b**

—II. Chr. 16: 14, apothecaries' *a*.  
Ac. 19: 19, used curious *a*.

**Artaxerxes** (är'täg-zerk'sēz),  
king of Persia, prevents the  
building of the walls of Jeru-  
salem, Ezra 4: 7.

—Longimanus, permits Ezra to  
restore the temple, Ezra 7;  
and Nehemiah to rebuild  
Jerusalem, Neh. 2: 1. **63a**

**Artemas** (är'te-mas), Greek form  
of *Artemidorus*, Tit. 3: 12.

**Artificer**, Gen. 4: 22; I. Chr. 29:  
5; II. Chr. 34: 11; Isa. 3: 3.

**Artillery**, *ar*, bows and arrows,  
I. Sa. 20: 40.

**Arumah** (a-ru'mā), Judg. 9: 41.

**Arvad** (är'vād) (2 Cb; 6 Cb), city  
of Phénicia, Eze. 27: 8, 11.

**Arvadites** (är'vad-ites), inhabit-  
ants of Arvad, Gen. 10: 18;  
I. Chr. 1: 16.

**Arza** (är'zā), I. Ki. 16: 9.

**As**, penny. **118a**

**Asa** (ä'sā), physician, contracted  
form of *Jehovah is healer*, his  
good reign, I. Ki. 16: 8.

—wars with Baasha, I. Ki. 15: 16;  
II. Chr. 16.

—his prayer against the Ethio-  
pians, II. Chr. 14: 11.

—his zeal, II. Chr. 15.

—seeks aid from the Syrians, II.  
Chr. 16: 2, 3.

—rebuked by Hanani the seer,  
II. Chr. 16: 7.

—his long reign and death, II.  
Chr. 16: 12. **60a**

**Asahel** (ä'sa-hel), *God hath made*,  
his rashness, slain by Abner,  
II. Sa. 2: 18-23; 3: 27; 23: 24;  
I. Chr. 11: 26.

**Asahiah** (äs'a-hi'ä), or **Asaiah**  
(a-sä'yä), *Jehovah hath made*,  
II. Ki. 22: 12; I. Chr. 4: 36.

**Asaph** (äs'äsf), a collector, a Levite,  
musical composer, his part

**Asaph, continued.**

in the temple service, I. Chr.  
6: 39; II. Chr. 5: 12; 29: 30;  
35: 15; Neh. 12: 46. Ps. 50  
and 73 to 83 are ascribed to  
him. **34b**

—recorder, II. Ki. 18: 18.

—keeper of king's forests, Neh.  
2: 8.

**Asareel** (a-sär'e-el), I. Chr. 4: 16.

**Asarelah** (äs'a-rē'lā), I. Chr. 25:  
2.

**Asbestos**. See **Amianthus**.

**Ascalon** (äs'ka-lōn) (13 Ae; 16  
Be; 17 Ae). See **Ashkelon**.

**Ascend**, Ps. 24: 3, who shall *a*.  
into the hill of the Lord?

Ps. 68: 18; Eph. 4: 8, *a*. on high.  
Ps. 139: 8; John 6: 62; 20: 17, if  
*a*. up into heaven.

John 1: 51, angels of God *a*.  
3: 13, no man hath *a*. to  
heaven.

Rev. 8: 4, smoke of incense *a*.

**Ascension** of Christ (from Olive-  
vet), Lu. 23: 50; Ac. 1: 9;  
Rom. 8: 34; Eph. 4: 8; I. Pet.  
3: 22. **70a, 79a**

—prophecies concerning, Ps. 24:  
7-10; 68: 18; John 6: 62; 14: 2,  
28; 16: 5; 20: 17.

**Ascent**, II. Sa. 15: 30; I. Ki. 10: 5.

**Asceticism**, **89a**

**Ascribe**, Deu. 32: 3, *a*. greatness  
to God.

I. Sa. 18: 8, *a*. unto David.

Job 36: 3, *a*. righteousness to  
my Maker.

Ps. 68: 34, *a*. ye strength to  
God.

**Asenath** (äs'e-nāth), doubtful,  
compounded with the name  
of *Neith*, an Egyptian god-  
dess, Gen. 41: 45-50; 46: 20.

**Aser** (ä'ser), Lu. 2: 36; Rev. 7:  
6.

**Ash** (Heb., *ōren*); R.V., "fir-tree,"  
found only in Isa. 44: 14.

**Ashamed**, Gen. 2: 25, and were  
not *a*.

Job 11: 3, shall no man make  
thee *a*.

Ps. 25: 2, let none that wait on  
thee be *a*.

31: 1, let me never be *a*.

34: 5, their faces were not *a*.

Isa. 45: 17, not be *a*. world  
without end.

Jer. 6: 15; 8: 12, were they *a*.?  
Mar. 8: 38, *a*. of me and my  
words.

Rom. 1: 16, not *a*. of gospel.  
5: 5, hope maketh not *a*.

II. Tim. 2: 15, workman not  
needing to be *a*.

Heb. 11: 16, not *a*. to be called  
their God.

I. Pet. 4: 16, suffer as Chris-  
tians, not to be *a*.

I. John 2: 28, *a*. before him at  
his coming.

**Ashan** (ä'shan), Josh. 15: 42; 19:  
7; I. Chr. 4: 32; 6: 59.

**Ashbea** (ä'sh'b'e-ä), I. Chr. 4:  
21.

**Ashbel** (äsh'bel), Gen. 46: 21; I.  
Chr. 8: 1.

**Ashchenaz** (äsh'ke-nāz), I. Chr.  
1: 6; Jer. 51: 27.

**Ashdod** (äsh'dōd), stronghold,  
(5 Be; 7 Ae), city of Philis-  
tines, now a mud village  
with cactus hedges.

—the ark carried there, I. Sa. 5: 1.

**Ashdod, continued.**

men of, smitten, I. Sa. 5.  
subdued by Uzziah, II. Chr.  
26: 6.  
prophecies concerning, Jer.  
25: 20; Am. 1: 8; Zep. 2: 4;  
Zec. 9: 6.

## —battle of, 66a

**Ashdod-pisgah** (ash'doth-piz-  
gah), *springs of Pisgah*, Deu. 3:  
17; Josh. 12: 3; 13: 20.

**Asher** (ash'er), *happy*, son of  
Jacob, Gen. 30: 13.  
blessed by Jacob, Gen. 49: 20.  
blessed by Moses, Deu. 33: 24.  
his descendants, Nu. 1: 40;  
26: 44; I. Chr. 7: 30; Lu. 2: 36.  
—land of the tribe of, (5 Cb).  
their inheritance, Josh. 19: 24;  
Judg. 5: 17.

*See* Eze. 48: 34; Rev. 7: 6. **133a**  
**Asherites** (ash'er-ites), Judg.  
1: 32.

**Asheroth**, R. V., Judg. 3: 7, for  
“groves” in A. V.  
**Ashes**, man likened to, Gen.  
18: 27; Job 30: 19.

used in mourning, II. Sa.  
13: 19; Esth. 4: 1; Job 2: 8;  
42: 6; Isa. 58: 6; Jon. 3: 6 ff.;  
Mat. 11: 21.

to feed on, Isa. 44: 20.  
sanctifieth, Heb. 9: 13.

**Ashima** (ash'i-mah), a Hamathite  
deity, II. Ki. 17: 30.

**Ashkelon** (ash'ke-lon), **Askalon**,  
or **Ascalon**, (13 Ae; 16 Be; 17  
Ae), one of the five chief  
Philistine cities; situated by  
the sea, 12 miles north of  
Gaza; beautified by Herod.  
The walls built by Richard  
the Lion-Hearted and other  
remains have been found  
here.

taken, Judg. 1: 18; 14: 19; I. Sa.  
6: 17; II. Sa. 1: 20.

prophecies concerning, Jer.  
25: 20; 47: 5; Am. 1: 8; Zep.  
2: 4; Zec. 9: 5.

**Ashkenaz** (ash'ke-naz), Gen. 10: 3.  
territory of, (1 Fc).

**Ashkenaz Sea** (1 Fc), called the  
Black Sea.

**Ashnah** (ash'nah), Josh. 15: 33, 43.

**Ashpenaz** (ash'pe-naz), Dan. 1: 3.

**Ashtaroth** (ash'ta-röth), images  
of **Ashtoreth**, goddess of  
Zidon, worshiped by Israel,  
Judg. 2: 13; I. Sa. 12: 10; by  
Solomon, I. Ki. 11: 5, 33. **126b**

**Ashterathite** (ash'te-rath-ite),  
I. Chr. 11: 44.

**Ashteroth Karnaim** (ash'te-röth  
kar-nä'im) (5 Ec; 7 Cb; 13 De;  
16 Ec), a ruined mound east  
of the Sea of Galilee, now  
called Tell Ashtara, Gen. 14:  
5. **126b**

**Ashtoreth** (ash'to-röth), **Astarte**,  
the Asiatic moon-goddess, I.  
Ki. 11: 5, 33; II. Ki. 23: 13. **126b**

**Ashur** (ash'ür), I. Chr. 2: 24.

—*See* **Asshur**.

**Ashurites** (ash'ur-ites), II. Sa. 2:  
9; Eze. 27: 6.

**Ashvath** (ash'vath), I. Chr. 7: 33.  
**Asia** (ash'i-ah) (15 Hb), Roman  
province in the western part  
of Asia Minor, within which  
the seven churches of Asia  
were situated, Rev. 1: 4.

**Asia Minor** (2 Cb; 15 Hb), a province  
ance almost synonymous

**Asia Minor, continued.**

with Asia, including the  
part of Asia between the  
Mediterranean and Black  
seas. **81b**

**Aside**, Ex. 3: 3, now turn *a.* and  
see this.

II. Ki. 4: 4, thou shalt set *a.*  
Mar. 7: 8, 33, *a.* from the mul-  
titude.

Heb. 12: 1, let us lay *a.* every  
weight.

I. Pet. 2: 1, wherefore laying *a.*  
**Asiel** (ä'si-el), I. Chr. 4: 35.

**Ask**, Ps. 2: 8, *a.* of me, and I  
shall give.

Jer. 6: 16, *a.* for the old paths.  
50: 5, they shall *a.* way to Zion.  
Mat. 7: 7; Lu. 11: 9, *a.* and it  
shall be given.

Mar. 10: 38, know not what  
*ye a.*

John 14: 13; 15: 16, *a.* in my  
name.

Eph. 3: 20, above all *we a.*  
Jas. 1: 5, lack wisdom, let him  
*a.* of God.

4: 2, have not, because *ye a.*  
not.

I. Pet. 3: 15, *a.* reason of hope.

I. John 3: 22; 5: 14, whatsoever  
*we a.*

I. Ki. 3: 11, thou hast *a.*  
Mar. 15: 2, Pilate *a.* him.

Mat. 5: 42, give him that *a.*  
Lu. 11: 10, every one that *a.*

I. Cor. 10: 25, *a.* no questions.  
I. Sa. 12: 17, in *a.* you a king.

**Askelon** (ash'ke-lon). *See* **Ashke-**  
**lon**.

**Asleep**, Judg. 4: 21, he was fast *a.*  
Mat. 8: 24; Mar. 4: 38, but he  
was *a.*

Mat. 26: 40; Mar. 14: 40, dis-  
ciples *a.*

Lu. 8: 23, as they sailed he  
fell *a.*

—dead.

I. Cor. 15: 6, some are fallen *a.*  
I. Thes. 4: 13, them that are *a.*

II. Pet. 3: 4, since fathers fell *a.*  
**Asmonean** (az'mo-né'an) **Dynas-**  
**ty**, **68b**

**Asmonean Valley** (10 Bc).

**Asmoneans**, **68b**

**Asnah** (äs'nah), Ezra 2: 50.

**Asnapper** (az-näp'per), probably  
a corruption of *Assur-bani-*  
*pal*, king of Assyria B.C. 667,  
Ezra 4: 10.

**Asp** (Heb., *pethen*), venomous  
serpent, Deu. 32: 33; Job 20:  
14; Isa. 11: 8; Rom. 3: 13.

**Aspatha** (äs'pa-thä), Esth. 9: 7.

**Asriel** (äs'ri-el), Nu. 26: 31.

**Asrielites** (äs'ri-el-ites), Nu. 26: 31.

**Ass**, in the Old Testament times  
the most important beast of  
burden of the East. It was  
strong, swift, and enduring.

It was in use in Egypt thou-  
sands of years before the  
Christian era. Its impor-  
tance was such that the

“firstling of an ass might  
be redeemed with a lamb”  
(Ex. 13: 13). It was not al-  
lowed to be yoked with an  
ox at the plow. Its flesh  
was unclean. In the dire  
extremity of famine in Sa-  
maria, it was, however, sold  
for food (II. Ki. 6: 25). White  
asses were esteemed most.

**Ass, continued.**

—Wild. The Hebrew word *pere*  
occurs frequently in Job and  
the Prophets, and probably  
refers to the Syrian *wild ass*  
(*Asinus hemippus*), as this ass  
is figured on the Ninevite  
sculptures; it was once ap-  
parently common in the  
countries around Palestine.

—Nu. 22: 30, am not I thine *a.*?

Prov. 26: 3, bridle for *a.*

Isa. 1: 3, *a.* his master's crib.

Zec. 9: 9; Mat. 21: 5, riding on  
an *a.*

Lu. 13: 15, each loose his *a.* on  
Sabbath.

14: 5, *a.* fallen into pit.

John 12: 14, had found a young  
*a.*

II. Pet. 2: 16, the dumb *a.*  
speaking.

*See* Ex. 13: 13; 23: 4; Deu. 22: 10;  
Job 39: 5; Hos. 8: 9.

**Assarion**, penny. **118a**

**Assassins**, a Jewish party.

**Assault**, Esth. 8: 11, that would  
*a.* them.

Ac. 14: 5, there was an *a.* made.

17: 5, *a.* the house of Jason.

**Assay**, attempt, try.

Job 4: 2, if *we a.* to commune  
with thee.

Acts 9: 26, Saul *a.* to join dis-  
ciples.

16: 7, they *a.* to go into Bi-  
thynia.

Heb. 11: 29, Egyptians *a.* to do.

**Assemble**, Nu. 10: 3, shall *a.*  
themselves to thee.

Joel 2: 16, *a.* the elders.

Zep. 3: 8, that I may *a.* the  
kingdoms.

*See* Isa. 1: 13; 4: 5; Eze. 44: 24.

**Assembling** for public worship,  
Lev. 23; Deu. 16: 8; Heb.  
10: 25.

David's love for, Ps. 27: 4; 42;  
43; 65; 84; 87; 118: 26; 122; 134;  
136.

instances of, I. Ki. 8: II. Chr.  
6: 29; Neh. 8; Lu. 4: 16;

John 20: 19; Ac. 1: 13; 2: 1;  
3: 1; 13: 2; 16: 12; 20: 7.

*See* Isa. 4: 5; Mal. 3: 16; Mat.  
18: 20.

**Assembly**, Ps. 22: 16, *a.* of wicked.

Ps. 89: 7, God feared in *a.* of  
his saints.

Ec. 12: 11, nails fastened by  
masters of *a.*

Heb. 10: 25, forsake not the *a.*

**Assent**, II. Chr. 18: 12, with one *a.*

Ac. 24: 9, the Jews also *a.*

**Asshur** (ash'ur) (1 Gd), Hebrew  
form of *Assyria*, Hos. 14: 3.

—ancient city of Assyria.

—god of Assyria, Gen. 10: 11, 12.

**Asshur-bani-pal**, **62b**

**Asshurdan III.**, **61c**

**Asshurim** (äs-shü'rim), Gen. 25: 3.

**Asshur-nazir-abal**, **60c**

**Asshur-nirari**, **61c**

**Asshur-rishishi**, **60c**

**Assidæans**. *See* **Chasidim**.

**Assigned**, Gen. 47: 22, had a por-  
tion *a.* them.

Josh. 20: 8, *a.* Bezer in the wil-  
derness.

II. Sa. 11: 16, *a.* Uriah unto a  
place.

**Assir** (äs'sir), *prisoner*, Ex. 6: 24.

**Assist**, Rom. 16: 2.

**Associate**, Isa. 8: 9.



**Assos** (äs'sös) (15 Fb), seaport town of Mysia, now Behram Keni, Ac. 20: 13, 14. **81a**

**Assurance**, Isa. 32: 17, effect of righteousness *a.*

Ac. 17: 31, whereof he hath given *a.*

Col. 2: 2, full *a.* of understanding.

I. Thes. 1: 5, gospel came in much *a.*

Heb. 6: 11, full *a.* of hope.

10: 22, draw near in full *a.* of faith.

See I. John 3: 19.

**Assur-bani-apli**, **120b, 140a**

**Assure**, Lev. 27: 19, it shall be *a.* to him.

Jer. 32: 41, *a.* with my whole heart.

Ac. 2: 36, house of Israel know *a.*

16: 10, *a.* gathering that the Lord had.

I. John 3: 19, shall *a.* our hearts before him.

**Assur-nasir-apli**, **120a**

**Asswage**, Gen. 8: 1, and the waters *a.*

Job 16: 5, my lips should *a.* your grief.

16: 6, my grief is not *a.*

**Assyria** (as-sir'i-ä) (2 Db; 8 Db), an ancient kingdom named from Asshur.

Israel carried captive to, II. Ki. 16: 9; 17.

army of, miraculously destroyed, II. Ki. 19: 35; Isa. 37: 36.

prophecies concerning, Isa. 8; 10: 5; 14: 24; 30: 31; 31: 8; Mic. 5: 6; Zep. 2: 13.

its glory, Eze. 31: 3. **119ab**

**Assyrian** (as-sir'i-an), camp of the, (10 Ae).

**Assyrians**, **140a**

**Assyriology**, a test of biblical chronology, **59a**

**Astonied**, *ar.*, astounded, stunned, Ezra 9: 3, 4; Job 17: 8; Eze. 4: 17; Dan. 3: 24.

**Astonished**, Job 26: 11, pillars of heaven are *a.*

Isa. 52: 14, as many were *a.* at thee.

Jer. 2: 12, be *a.*, O ye heavens.

Dan. 8: 27, was *a.* at the vision.

Mat. 7: 28; 22: 33; Mar. 1: 22; 11: 18; Lu. 4: 32, *a.* at his doctrine.

Lu. 2: 47, *a.* at his understanding and answers.

5: 9, *a.* at draught of fishes.

24: 22, women made us *a.*

Ac. 9: 6, Saul trembling and *a.*

12: 16, saw Peter, they were *a.*

13: 12, deputy believed, being *a.*

**Astonishment**, Deu. 28: 37, become an *a.* and a proverb.

Ps. 60: 3, drink wine of *a.*

Jer. 8: 21, *a.* hath taken hold.

Eze. 23: 33, filled with cup of *a.*

**Astray**, Ps. 58: 3, they go *a.*

Prov. 28: 10, causeth the righteous to go *a.*

Isa. 53: 6, like sheep have gone *a.*

Mat. 18: 12, one of them be gone *a.*

II. Pet. 2: 15, gone *a.* following the way.

**Astrologers** (Chaldean), their inability, Isa. 47: 13-15; Dan. 2: 2; 4: 7; 5: 7.

**Asuppin** (a-sü'p-pim); R.V., "storehouse," I. Chr. 26: 15.

**Asyncretus** (a-sin'kri-tüs) (Gr. name) *incomparable*, a disciple, Rom. 16: 14.

**At one**, in friendship (Ac. 7: 26). From *at one* has come *alone*, "to set at one, to reconcile," and *at-one-ment*.

**Atad** (ät'äd), *buck thorn*, Gen. 50: 10, 11.

**Atarah** (ät'a-rä), I. Chr. 2: 26.

**Ataroth** (ät'a-röth), Nu. 32: 3, 34; I. Chr. 2: 54.

**Ataroth-Adar** (ät'a-röth-ä'dar), Josh. 16: 5; 18: 13.

**Ater** (ä'ter), Ezra 2: 16; Neh. 7: 21; 10: 17.

**Athach** (ä'thäh), I. Sam. 30: 30.

**Athaiach** (a-thä'yä), Neh. 11: 4.

**Athaliah** (äth'a-l'ä), *Jehovah is strong*, mother of Ahaziah, II. Ki. 8: 26.

slays the seed royal, II. Ki. 11: 1; 11. Chr. 22: 10.

slain by order of Jehoiada, II. Ki. 11: 16; II. Chr. 23: 12. **60a**

**Atharim**, *spices*, R.V., Nu. 21: 1.

**Athens** (äth'eniz) (2 Bb; 15 Fb), capital of Attica in Greece, visited by Paul, Ac. 17: 15; I. Thes. 3: 1. **80b**

men of, described, Ac. 17: 21.

**Athirst**, Judg. 15: 18, he was sore *a.*

Ru. 2: 9, thou art *a.*

Mat. 25: 44, when saw we thee *a.*?

Rev. 21: 6, I will give to him that is *a.*

22: 17, let him that is *a.* come.

**Athlail** (äth'lä), Ezra 10: 28.

**Athlail** (16 Bc), Phœnician ruins at.

**Atonement**, under the law, Ex. 29: 29; 30; Lev. 1 f.

made by Aaron for the plague, Nu. 16: 46.

made by Christ, Rom. 3: 24; 5: 6; II. Cor. 5: 18; Gal. 1: 4; 3: 13; Tit. 2: 14; Heb. 9: 28; 1. Pet. 1: 19; 2: 24; 3: 18; I. John 2: 2; Rev. 1: 5; 13: 8 ff.

prophecies concerning, Isa. 53; Dan. 9: 24; Zec. 13: 1, 7; John 11: 50.

commemorated in the Lord's Supper, Mat. 26: 26; I. Cor. 11: 23.

annual day of, Lev. 16; 23: 26. **84a, 85a**

—Lev. 23: 28; 25: 9, day of *a.*

II. Sam. 21: 3, wherewith shall I make *a.*?

Rom. 5: 11, by whom we have received *a.*

**Atropatene** (ät'rö-pa-t'ne) (8 Fa). See **Media Minor**.

**Atroth** (ät'röth), Nu. 32: 35.

**Attai** (ät'tä), I. Chr. 2: 36; 12: 11; II. Chr. 11: 20.

**Attain**, Ps. 139: 6, high, I cannot *a.* to it.

Rom. 9: 30, Gentiles *a.* to righteousness.

Phil. 3: 11, if I might *a.* to resurrection of dead.

I. Tim. 4: 6, doctrine, whereunto thou hast *a.*

**Attalia** (ät'ta-l'ä) (15 Hc), a town on coast of Pamphylia, now Adali, Ac. 14: 25.

**Attend**, Ps. 17: 1; 61: 1; 142: 6, *a.* to my cry.

Prov. 4: 1, *a.* to know understanding.

4: 20, *a.* to my words.

5: 1, *a.* to my wisdom.

Ac. 16: 14, *a.* to the things spoken by Paul.

Rom. 13: 6, ministers *a.* continually.

**Attendance**, I. Ki. 10: 5, *a.* of his ministers.

I. Tim. 4: 13, give *a.* to reading.

Heb. 7: 13, no man gave *a.* at altar.

**Attend**, II. Chr. 6: 40; 7: 15, ears be *a.* unto prayer.

**Attentive**, Neh. 1: 6; Ps. 130: 2, let thine ears be *a.*

Job 37: 2, hear *a.* the noise.

Lu. 19: 48, people were very *a.*

**Attire**, Prov. 7: 10, the *a.* of an harlot.

Jer. 2: 32, or a bride her *a.*

Eze. 23: 15, in dyed *a.*

Lev. 16: 4, linen mitre shall he be *a.*

**Audience**, I. Chr. 28: 8, in *a.* of our God.

Lu. 7: 1; 20: 45, in *a.* of people.

Ac. 13: 16, ye that fear God, give *a.*

22: 22, they gave him *a.* to this word.

**Augment**, Nu. 32: 14.

**Augustus** (au-güs'tus) (Lat.), *august*, Lu. 2: 1; Ac. 25: 21. **70c**

**Aunt**, Lev. 18: 11.

**Auranitis**, division of Bathan. **134a**

**Aureus**, *Imperial*. **118b**

**Austere**, Lu. 19: 21, 22.

**Authenticity of the Books of the Bible**. **21-24**

**Author**, I. Cor. 14: 33, God is not *a.* of confusion.

Heb. 5: 9, he became *a.* of salvation.

12: 2, Jesus, the *a.* and finisher.

**Authority**, Mat. 7: 29; Mar. 1: 22, as one having *a.*

Mat. 8: 9; Lu. 7: 8, I am a man under *a.*

Mat. 21: 23, by what *a.*?

Mar. 1: 27; Lu. 4: 36, with *a.* he commandeth unclean spirits.

Mar. 13: 34, gave *a.* to his servants.

Lu. 9: 1, power and *a.* over all devils.

19: 17, have *a.* over ten cities.

22: 25, exercise *a.* called benefactors.

John 5: 27, *a.* to execute judgment.

Ac. 8: 27, eunuch of great *a.*

I. Cor. 15: 24, put down all *a.*

I. Tim. 2: 2, kings, and all in *a.*

2: 12, suffer not a woman to usurp *a.*

Tit. 2: 15, rebuke with all *a.*

I. Pet. 3: 22, angels and *a.* made subject to.

Rev. 13: 2, dragon gave him great *a.*

**Authorized Version**. **29a**

**Ava** (ä'vä), probably identical with *Avah*, II. Ki. 17: 24; 18: 34.

**Avaleth**, Esth. 5: 13, all this *a.* me nothing.

Gal. 5: 6, in Christ, circumcision *a.* not.



**Availleth, continued.**

Jas. 5: 16, *prayer* of righteous man *a. much*.

**Aven** (ā'ven), *iniquity*, Ezec. 30: 17; Hos. 10: 8.

**Avenge**, Lev. 19: 18, thou shalt not *a.*

Deu. 32: 43, *a. blood* of his servants.

Josh. 10: 13, sun stood still till people *a.*

I. Sa. 24: 12, the Lord judge, and *a.*

II. Sa. 22: 48; Ps. 18: 47, God *a. me*.

Isa. 1: 24, I will *a. me* of mine enemies.

Lu. 18: 3, *a. me* of mine adversary.

Rom. 12: 19, *a. not* yourselves.

Rev. 19: 2, God hath *a. blood* of his servants.

See Gen. 4: 24; Judg. 15: 7; I. Sa. 25: 26.

**Avenger**, the "avenger of blood"

(Josh. 20: 3) was the next of kin to a slain person, upon whom, as the nearest relation, the obligation lay to execute the law of natural justice. To stay this vengeance in cases of accidental or justifiable homicide, "cities of refuge" were instituted, to which the man-slayer might flee, and in which, if innocent, he should find asylum so long as he kept within their gates. The provision of "cities of refuge" did not abolish the law; it only mitigated or stopped its execution where murder was not willful (Nu. 35: 12).

—Nu. 35: 12, refuge from the *a.*

Deu. 19: 6, lest *a. pursue* the slayer.

Ps. 8: 2, mightiest still the *a.*

44: 16, enemy and *a.*

I. Thes. 4: 6, the Lord is the *a.*

**Avenging** of Israel, Judg. 5: 2; R.V., "that the leaders took the lead in Israel."

**Averse**, Mic. 2: 8.

**Avim** (ā'vim), or **Avites** (ā'vites), *dwellers in ruins*, (3 Bd), a tribe of the Samaritans from Avah, Josh. 18: 23; II. Ki. 17: 31. 132b

**Avith** (ā'vith), Gen. 36: 35; I. Chr. 1: 46.

**Avoid**, Prov. 4: 15, *a. it*, pass not by it.

Rom. 16: 17, divisions, *a. them*.

I. Tim. 6: 20, *a. profane babblings*.

II. Tim. 2: 23, unlearned questions *a.*

Tit. 3: 9, *a. foolish questions*.

—*ar.*, retreat, escape, I. Sa. 18: 11. See II. Cor. 8: 20.

**Avouch**, *ar.*, *avow*, to declare openly, Deu. 26: 17, 18.

**Awake**, Ps. 17: 15, satisfied, when I *a.*, with thy likeness.

Ps. 57: 8; 108: 2, *a.*, psaltery and harp, I will *a.*

Prov. 23: 35, when shall I *a.*?

Isa. 51: 9; 52: 1, *a. a.*, put on strength.

Dan. 12: 2, sleep in the dust shall *a.*

Joel 1: 5, *a.*, ye drunkards, and weep.

**Awake, continued.**

Zec. 13: 7, *a.*, O sword.

Mat. 4: 38, asleep, and they *a.* him.

Lu. 9: 32, when *a.*, they saw his glory.

Rom. 13: 11, high time to *a.*

I. Cor. 15: 34, *a.* to righteousness.

Eph. 5: 14, *a.*, thou that sleepest. See Ps. 3: 5; 73: 20; Isa. 29: 8; Ac. 16: 27.

**Aware**, Jer. 50: 24, and thou wast not *a.*

—R.V., "expecteth."

Mat. 21: 50, hour he is not *a. of*.

Lu. 12: 46, at an hour when he is not *a.*

**Away with**, *ar.*, tolerate, endure, Isa. 1: 13.

**Awe**, Ps. 4: 4, stand in *a.* and sin not.

Ps. 33: 8, inhabitants of world stand in *a. of*.

119: 161, my heart standeth in *a.*

**Awl**, Ex. 21: 6; Deu. 15: 17.

**Awork**, *ar.*, at work, II. Chr. 2: 18.

**Ax**, I. Ki. 6: 7, hammer nor *a.* was heard.

II. Ki. 6: 5, *a. head* fell into water.

Ps. 74: 5, famous as he had lifted up *a.*

Isa. 10: 15, shall the *a. boast*?

Mat. 3: 10; Lu. 3: 9, the *a.* is laid to root.

**Axletrees**, I. Ki. 7: 32, 33.

**Azal** (ā'zal), Zec. 14: 5.

**Azaliah** (ā'zā-lā'), II. Ki. 22: 3; II. Chr. 34: 8.

**Azaniah** (ā'zā-nī'), Neh. 10: 9.

**Azareel** (ā-zā-rē-el), Neh. 12: 36; I. Chr. 12: 6.

**Azariah** (ā'zā-rī'), Heb., ā-zar'ya), *Jehovah helps*, (Uzziah), king of Judah, his good reign, II. Ki. 14: 21; II. Chr. 26.

invades the priest's office, II. Chr. 26: 16.

struck with leprosy, II. Ki. 15: 5; II. Chr. 26: 20. 61a, 120a

—ten others, I. Chr. 2: 8; 6: 9; 6: 10; 6: 36; 9: 11; II. Chr. 15: 1; 26: 17; 31: 10, 13; Neh. 3: 23; Dan. 1: 6, 7.

**Azaz** (ā'zāz), I. Chr. 5: 8.

**Azazel** (ā-zā'zel), R.V., Lev. 16: 8, 10, 28.

**Azaziah** (ā'zā-zī'), I. Chr. 15: 21; 27: 20; II. Chr. 31: 13.

**Azbuk** (ā'z-buk), Neh. 3: 16.

**Azekah** (ā-zē'kā), *plowed*, (5 Be), a town of Judah, Josh. 10: 10, 11.

**Azel** (ā'zel), I. Chr. 8: 38; 9: 44.

**Azem** (ā'zem), Josh. 15: 29; 19: 3.

**Azgad** (ā'z-gād), *strong is fortune*, Ezra 8: 12; Neh. 7: 17.

**Aziel** (ā'zi-el), I. Chr. 15: 20.

**Azizia** (ā-zī'zā), Ezra 10: 27.

**Azmaveth** (ā'z-mā-vēth) (12 Ca), a village near Jerusalem, I. Chr. 27: 25; Neh. 12: 29.

**Azmon** (ā'z-mon), Nu. 34: 4, 5; Josh. 15: 4.

**Aznoth-tabor** (ā'z-noth-tā'bor), *ears of Tabor*, Josh. 19: 34.

**Azor** (ā'zor), Mat. 1: 13, 14.

**Azotus** (ā-zō'tus), Greek name of Ashdod, (13 Ae), city on the borders of the Mediterranean, Ac. 8: 40.

**Azriel** (ā'z-rī-el), I. Chr. 5: 24; Jer. 36: 26.

**Azrikam** (ā'z-rī-kām), I. Chr. 3: 23.

**Azubah** (ā-zū'bā), I. Chr. 2: 18; I. Ki. 22: 42.

**Azur** (ā'zur), *helper*, Neh. 10: 17; Jer. 28: 1; Eze. 11: 1.

**Azzah** (ā'z-zā) (3 Bd), form of *Gaza*, Deu. 2: 23.

**Azzan** (ā'z-zan), Nu. 34: 26.

**BAAL** (bā'al), *lord*, name of the principal male god of the Phenicians; generally used of the sun-god. Plural form, **Baalim** or **Baale**, indicating images of the god, Judg. 2: 11; II. Sa. 6: 2; II. Chr. 28: 2; Jer. 2: 23.

worshiped, Nu. 22: 41; Judg. 2: 13; 8: 33; I. Ki. 16: 31; 18: 26; II. Ki. 17: 16; 19: 18; 21: 3; Jer. 2: 8; 7: 9; 12: 16; 19: 5; 23: 13; Hos. 2: 8; 13: 1, etc. "his altars and priests destroyed by Gideon, Judg. 6: 25.

by Elijah, I. Ki. 18: 40.

by Jehu, II. Ki. 10: 18.

by Jehoiada, II. Ki. 11: 18.

by Josiah, II. Ki. 23: 4; II. Chr. 34: 4. 126ab

—a man, I. Chr. 5: 5; 8: 30.

—a place, I. Chr. 4: 33.

**Baalah** (bā'al-ā), *lady*, city in the south of Judah, Josh. 15: 29.

**Baalath** (bā'al-āth), Josh. 19: 44.

**Baalath-beer** (bā'al-āth-bē'er), *lady of the well*, Josh. 19: 8.

**Baalbek** (bāl'bēk) (6 De), a Syrian town north of Damascus, celebrated for its great temple built by Julia Domna.

**Baal-berith** (bā'al-bē'rith), *covenant lord*, Judg. 8: 33.

**Baal-gad** (bā'al-gād), *lord of fortune*, Josh. 11: 17.

**Baal-hamon** (bā'al-hā'mon), *lord of riches*, S. of S. 8: 11.

**Baal-hanan** (bā'al-hā'nan), *Baal is gracious*, Gen. 36: 38, 39.

**Baal-hazor** (bā'al-hā'zor), *Baal's court or village*, (5 Ce), a city near Bethel, now called Tell Asur, II. Sam. 13: 23.

**Baal-hermon** (bā'al-her'mon), *lord of Hermon*, a city, I. Chr. 5: 23.

—a mountain, Judg. 3: 3.

**Baalis** (bā'a-lis), *son of rejoicing*, an Ammonite king, Jer. 40: 14.

**Baal-meor** (bā'al-mē'on) (5 De), *lord of dwelling*, Nu. 32: 38; Josh. 13: 17.

**Baal-peor** (bā'al-pē'or), *lord of the opening*, a mountain in Moab, Nu. 25: 3, 5; Deu. 4: 3; Ps. 106: 28; Hos. 9: 10.

**Baal-perazim** (bā'al-pē-rā'zim), *lord of breaches, i.e., defeats*, II. Sa. 5: 20.

**Baal-shalisha** (bā'al-shā'lī-shā), *lord of Shalisha*, I. Sa. 9: 4; II. Ki. 4: 42.

**Baal-tamar** (bā'al-tā'mar), *lord of the palm tree*, Judg. 20: 33.

**Baal-zebub** (bā'al-zē'bub), *lord of flies*, false god of Ekron, II. Ki. 1: 2, 3, 6.

**Baal-zebul** (bā'al-zē'bul), *lord of the height*.

**Baal-zephon** (bā'al-zē'fon), *lord of the north, or darkness*, Ex. 14: 2, 9.



**Baana**, or **Baanah** (bā'a-nā), *son of affliction*, four persons, I. Ki. 4: 12; 4: 16; II. Sa. 4: 2; 23: 29.

**Baaseiah** (bā'a-sē'yā), I. Chr. 6: 40.

**Baasha** (bā'a-shā), *bravery*, king of Israel, destroys the house of Jeroboam, I. Ki. 15: 16, 27. Jehu's prophecy against, I. Ki. 16: 1. **60b**

**Babbler**, Ec. 10: 11; Ac. 17: 18.

**Babbling**, Prov. 23: 29; I. Tim. 6: 20; I. Tim. 2: 16.

**Babe**, Ex. 2: 6, behold the *b.* wept.  
Ps. 8: 2; Mat. 21: 16, out of mouth of *b.*  
Ps. 17: 14, leave their substance to *b.*  
Isa. 3: 4, *b.* shall rule over them.  
Mat. 11: 25, Lu. 10: 21, revealed to *b.*  
Lu. 2: 12, the *b.* wrapped in swaddling clothes.  
10: 21, revealed them unto *b.*  
Rom. 2: 20, teacher of *b.*  
I. Cor. 3: 1, *b.* in Christ.  
I. Pet. 2: 2, as new-born *b.*

**Babel** (bā'bel), *gate of El, or confusion*, (8 De).  
Nimrod king of, Gen. 10: 10.  
confusion of tongues at the building of, Gen. 11. **119a**

**Babylon** (bā'bī-lon) (Gr. form of *Babel*) (1 Gd; 2 Db; 8 De), capital of Chaldea, built by Nimrod, Gen. 10: 10; II. Ki. 17: 30.  
ambassadors from, come to Hezekiah, II. Ki. 20: 12; II. Chr. 32: 31; Isa. 39.  
Jews carried captive there, II. Ki. 25; II. Chr. 36; Jer. 39; 52.  
return of Jews from, Ezra 1; Neh. 2.  
to be taken by Cyrus, Isa. 45: 1, 2.  
its greatness, Dan. 4: 30.  
taken by the Medes, Dan. 5: 30.  
its fall, Isa. 13: 14; 21: 2; 47; 48; Jer. 25: 12; 50: 51.  
church in, I. Pet. 5: 13.  
the Great, Rev. 14: 8; 16: 19; 17: 18. **119b**

**Babylonia** (bā'bī-lō'ni-ā) (8 De), called the land of Shinar, Gen. 10: 10. **119a**

Bible and literature of, **122b**

**Babylonian**, period, **57a**

instruments, **117b**

religion, influence on Israel, **121a**

story of the flood, **121b**

customs of Israelites, **122b**

**Babylonians**, **140a**

**Babylonish** (bā'bī-lō'nish), Josh. 7: 21.

**Baca** (bā'ka), *weeping, valley of misery*, Ps. 81: 6.

**Back**, Ps. 21: 12, shalt make them turn their *b.*  
Ps. 129: 3, plowers plowed on my *b.*  
Prov. 26: 3, rod for the fool's *b.*  
Isa. 38: 17, cast my sins behind my *b.*  
50: 6, I gave my *b.* to the smiters.  
Jer. 2: 27; 32: 33, turned their *b.* unto me.  
Mat. 28: 2, rolled *b.* the stone.

**Back**, *continued*.  
Lu. 9: 62, looking *b.* is fit for the kingdom.  
Rom. 11: 10, bow down their *b.* always.  
Heb. 10: 39, not of them who draw *b.*

**Back Side**, rear, Ex. 3: 1, to the *b.* of the desert.  
Ex. 26: 12, over the *b.* of the tabernacle.  
Rev. 5: 1, within and on the *b.*

**Backbite**, Ps. 15: 3, that *b.* not with his tongue.  
Prov. 25: 23, a *b.* tongue.  
Rom. 1: 30, *b.*, haters of God.  
II. Cor. 12: 20, lest there be debates, *b.*

**Backsliding**, turning from God, I. Ki. 11: 9; II. Cor. 11: 3; Gal. 3: 1; 5: 4; Rev. 2: 4.  
of Israel, Ex. 32; Jer. 3: 6, 11; Hos. 11: 7.  
of Saul, I. Sa. 15: 11.  
of Solomon, I. Ki. 11: 3, 4.  
of Peter, Mat. 26: 70-74; Gal. 2: 14.  
God's displeasure at, Ps. 78: 57-59.  
punishment of, Deu. 11: 28; Prov. 14: 14; Jer. 2: 19.  
pardon for, promised, II. Chr. 7: 14; Jer. 3: 12; 31: 20; 36: 3.  
return from, Ps. 80: 3; 85: 4; Jer. 3: 22; Lam. 5: 21; Hos. 6: 1.  
—Jer. 2: 19, thy *b.* shall reprove thee.  
3: 12, return, thou *b.* Israel, saith the Lord.  
14: 7, our *b.* are many.  
Hos. 4: 16, Israel slideth back as *b.* heifer.  
14: 4, I will heal their *b.*

**Backward**, II. Ki. 20: 10; Isa. 38: 8, shadow return *b.*  
Job. 23: 8, *b.* I cannot perceive.  
Ps. 40: 14; 70: 2, driven *b.*  
Isa. 59: 14, judgment is returned *b.*  
Jer. 7: 24, they went *b.* and not forward.  
John 18: 6, they went *b.*, and fell to the ground.

**Bad**, Gen. 24: 50, cannot speak *b.* or good.  
II. Sa. 13: 22, Absalom spake neither good nor *b.*  
I. Ki. 3: 9, discern between good and *b.*  
Mat. 13: 48, good, but cast the *b.* away.  
II. Cor. 5: 10, done, whether good or *b.*  
See Gen. 41: 19.

**Badger** (Heb., *tachash*; *Meles tacus*). The badger is found in Palestine, but the skins used as coverings for the tabernacle (Ex. 36: 19; 39: 34) were probably the skins of the sea-cow or dugong (*Halicornes hemprichii*), common in the Red Sea. The Hebrew word may be a general term for all such marine mammals as the dugong, seals, or porpoises. The R. V. in Ex. 25: 5 and Eze. 16: 10 translates the word by "seal-skins," or in the margin, "porpoise-skins."

**Bag**, Deu. 25: 13, in the *b.* divers weights.  
I. Sa. 17: 40, smooth stones in a *b.*  
Job. 14: 17, transgression sealed in a *b.*  
Prov. 7: 20, taken a *b.* of money.  
Isa. 46: 6, lavish gold out of *b.*  
Mic. 6: 11, *b.* of deceitful weights.  
Hag. 1: 6, *b.* with holes.  
Lu. 12: 33, *b.* that was not old.  
John 12: 6; 13: 29, Judas a thief, and had the *b.*

**Baghdad** (bā'g-dād') (8 De), an important town on the river Tigris.

**Bagistana** (bā'is-tā'nā) (8 Eb), a city of Elam.

**Bahurim** (bā-hū'rim), II. Sa. 16: 5; I. Chr. 11: 33.

**Bajith** (bā'jith), *house, temple*, Isa. 15: 2.

**Bakbukiah** (bāk'bu-kī'ā), Neh. 11: 17.

**Bake**, Ex. 16: 23, *b.* that which ye will *b.* to-day.  
Lev. 2: 4, a meat offering *b.* in oven.  
26: 26, ten women shall *b.*  
I. Sa. 28: 24, women at Endor did *b.*  
Isa. 44: 15, he *b.* bread.

**Bake-meats**, Gen. 40: 17.

**Baker**, Gen. 40: 1, *b.* had offended the king.  
Gen. 41: 10, put in ward both chief *b.*  
I. Sa. 8: 13, your daughters to be *b.*  
Jer. 37: 21, bread out of *b.* street.  
Hos. 7: 4, as oven heated by the *b.*

**Balaam** (bā'lām), *ruin, destruction*, requested by Balak to curse Israel, is forbidden, Nu. 22: 13.  
his anger, Nu. 22: 27.  
blesses Israel, Nu. 23: 19; 24: 1.  
his prophecies, Nu. 23: 7, 18; 24: 17.  
his wicked counsel, Nu. 31: 16; Deu. 23: 4.  
slain, Nu. 31: 8; Josh. 13: 22.  
See Josh. 24: 9; Judg. 11: 25; Mic. 6: 5; II. Pet. 2: 15; Jude 11; Rev. 2: 14.

**Baladan** (bā'lā-dān), II. Ki. 20: 12.

**Balak** (bā'lak), *he destroys*, king of Moab, Nu. 22: 2.

**Balance**, Lev. 19: 36; Eze. 45: 10, just *b.*  
Job. 31: 6, weighed in even *b.*  
Ps. 62: 9, laid in *b.* are vanity.  
Prov. 11: 1; 20: 23, a false *b.* is abomination.  
16: 11, just weight and *b.* are the Lord's.  
Isa. 40: 12, weighed hills in *b.*  
46: 6, weigh silver in the *b.*  
Dan. 5: 27, weighed in the *b.* and found wanting.  
Hos. 12: 7, *b.* of deceit in his hand.  
Am. 8: 5, falsifying the *b.* by deceit.  
Mic. 6: 11, with the wicked *b.*  
Rev. 6: 5, a pair of *b.*

**Bald**, Lev. 13: 42, leprosy sprung up in his *b.* head.  
II. Ki. 2: 23, go up, thou *b.* head.

**Bald, continued.**

Jer. 48: 37; Eze. 29: 18, every head *b.*

**Baldness**, Lev. 21: 5, not made *b.* on their heads.

Deu. 14: 1, any *b.* between your eyes.

Isa. 3: 24, instead of well-set hair *b.*

22: 12, the Lord did call to *b.*

Mic. 1: 16, enlarge thy *b.* as eagle.

See Jer. 47: 5; Eze. 7: 18.

**Ball**, Isa. 22: 18.

**Balm** (Heb., *tzori*). Of the trees and plants of Palestine yielding fragrant and medicinal gums, the *Pistacia lentiscus*, or mastic, the *Balanites Egyptiaca*, or modern balm of Gilead, and the *Balsamodendron Gileadense*, or true balm of Gilead, may be mentioned. The most precious is the last. It was at one time cultivated in Judea. The word translated "spices" in Ex. 30: 23, S. of S. 5: 1-13 and 6: 2, refers to a plant, possibly an aromatic, labiate plant. See **Mastic**.

—Gen. 37: 25, Ishmaelites bearing *b.*

43: 11, a little *b.*

Jer. 8: 22, is there no *b.* in Gilead?

46: 11, go up into Gilead and take *b.*

**Bamah** (bā'mā), a high place, sanctuary, Eze. 20: 29.

**Bamoth** (bā'moth), **Bamoth-baal**, high places of Baal, Nu. 21: 20; Josh. 13: 17.

**Band**, a "band of soldiers" (John 18: 3), was the Roman cohort, the tenth part of a legion, and numbered from five to six hundred. The band was divided into *centuria*, or companies of a hundred each, with an officer over each hundred, called a centurion. The "Italian band" (Ac. 10: 1) was a body of strictly Roman soldiers from Italy. "Augustus' band" (Ac. 27: 1) was one of the five cohorts stationed at Caesarea.

—Mat. 27: 27; Mar. 15: 16, gathered to him whole *b.*

—bonds, fetters, Ps. 2: 3; 107: 14, break their *b.* asunder.

Ps. 73: 4, there are no *b.* in their death.

Is. 58: 6, to loose the *b.* of wickedness.

Hos. 11: 4, drew them with *b.* of love.

Lu. 8: 29, he brake *b.* and was driven.

Ac. 16: 26, every one's *b.* were loosed.

—a name, Zec. 11: 7, two staves, Beauty, and *B.*

—ligaments, Col. 2: 19, all the body by *b.*

—unite, Ac. 23: 12, certain of the Jews *b.*

**Bani** (bā'nī), *built*, II. Sa. 23: 36.

**Banished**, II. Sa. 14: 13, fetch home his *b.*

II. Sa. 14: 14, that his *b.* be not expelled.

**Banishment**, Ezra 7: 26, it be unto death or *b.*

Lam. 2: 14, false burdens and causes of *b.*

**Bank**, II. Sa. 20: 15, cast up a *b.* against the city.

Eze. 47: 7, at *b.* of river many trees.

Dan. 8: 16, man's voice between the *b.*

Lu. 19: 23, my money into the *b.*

**Banner**, Ps. 20: 5, in name of God set up *b.*

S. of S. 6: 4, terrible as an army with *b.*

2: 4, his *b.* over me was love.

Isa. 13: 2, lift ye up a *b.* on mountain.

**Banquet**, Esth. 5: 4, let Haman come to *b.*

Job. 41: 6, companions make a *b.* of him?

S. of S. 2: 4, brought me to the *b.* house.

Am. 6: 7, *b.* of them that stretched.

I. Pet. 4: 3, we walked in lusts, *b.*

**Baptism**, of John, Mat. 3: 6; Mar. 1: 4; Lu. 3; Ac. 19: 4.

Pharisees' answer concerning, Mat. 21: 25; Mar. 11: 30; Lu. 20: 4.

appointed by Christ, Mat. 28: 19; Mar. 16: 15; John 3: 22; 4: 1.

its signification, Ac. 2: 38; 19: 3; 22: 16; Rom. 6: 3; I. Cor. 10: 2; 12: 13; 15: 29; Gal. 3: 27; Col. 2: 12; Tit. 3: 5; I. Pet. 3: 21.

instances of, Ac. 8: 12, 38; 9: 18; 10: 48; 16: 15, 33; I. Cor. 1: 14, 16.

in sub-apostolic age, 82a

—Mat. 20: 22; Mar. 10: 38; Lu. 12: 50, baptized with *b.*

Mar. 1: 4; Lu. 3: 3; Ac. 13: 24, *b.* of repentance.

Rom. 6: 4; Col. 2: 12, buried with him by *b.*

Eph. 4: 5, one Lord, one faith, one *b.*

Heb. 6: 2, doctrine of *b.*

I. Pet. 3: 21, whereunto even *b.* doth.

**Baptize**, Mat. 3: 11; Mar. 1: 8; Lu. 3: 16, *b.* with Holy Ghost.

Mar. 10: 39, the *b.* I am *b.* withal.

16: 16, he that believeth and is *b.*

Lu. 3: 7, multitude came to be *b.*

7: 30, Pharisees and lawyers being not *b.*

John 1: 33, he that sent me to *b.*

4: 1, 2, Jesus made and *b.* more.

Ac. 2: 38, repent and be *b.*

8: 12, were *b.* both men and women.

8: 36, what doth hinder me to be *b.*?

9: 18, Saul arose and was *b.*

10: 47, that these should not be *b.*

18: 8, many believed and were *b.*

22: 16, be *b.* and wash away thy sins.

Rom. 6: 3; Gal. 3: 27, *b.* into Jesus Christ.

I. Cor. 1: 13, *b.* in name of Paul.

**Baptize, continued.**

I. Cor. 10: 2, were all *b.* in cloud.

12: 13, all *b.* into one body.

15: 29, *b.* for the dead.

**Bar**, Ex. 26: 28; 36: 33, the middle *b.*

Deu. 3: 5, high walls, gates, and *b.*

Job 17: 16, go down to the *b.* of the pit.

40: 18, his bones are like *b.* of iron.

Jon. 2: 6, the earth with her *b.*

**Barabbas** (bār-āb'bas), son of the father, a robber, released instead of Jesus, Mat. 27: 16; Mar. 15: 7; Lu. 23: 18; John 18: 40.

**Barachel** (bār'a-kēl), *El* (God) blesses, Job 32: 2, 6.

**Barachiah** (bār'a-kī'ā), the Lord hath blessed, Zec. 1: 1.

**Barachias** (bār'a-kī'as), whom Jehovah blesses, Mat. 23: 35.

**Barak** (bā'arak), lightning, delivers Israel from Sisera, Judg. 4: 6; Heb. 11: 32.

**Barbarian**, *an.*, a foreigner, one not a Greek, Ac. 28: 2, 4, *b.* saw venomous beast.

Rom. 1: 14, debtor both to Greeks and *b.*

I. Cor. 14: 11, to him a *b.* and he a *b.*

Col. 3: 11, neither Greek nor Jew, *b.*

**Barber**, Eze. 5: 1.

**Bare**, Isa. 52: 10, the Lord hath made *b.*

I. Cor. 15: 37, that shall be but *b.* grain.

**Barefoot**, II. Sa. 15: 30; Isa. 20: 2, 3.

**Barhumite** (bar-hū'mite), II. Sa. 23: 31.

**Bariah** (ba-rī'ā), a fugitive, I. Chr. 3: 22.

**Bar-jesus**, son of Jesus, or of Jeshua, (Elymas), smitten with blindness, Ac. 13: 6.

**Bar-jona**, son of Jonah, or of Johanan, sometimes so written in the LXX., Mat. 16: 17.

**Bark**, Isa. 56: 10; Joel 1: 7.

**Barkos** (bār'kōs), Ezra 2: 53.

**Barley** (*Hordeum distichum*; Heb., *seorah*) and wheat were the two staple cereal crops of Egypt and the Holy Land.

Barley, being the less costly, was most used as a food for cattle, though also by itself, or mixed with wheat and other substances, for man (Ezek. 4: 9). Sown in November or December it ripens in March or April. When the barley was in the ear the wheat was not grown up (Ex. 9: 31). It was extensively cultivated. See Isa. 28: 25.

—Ex. 9: 31, flax and the *b.*

Deu. 8: 8, land of wheat and *b.*

Ru. 1: 22, beginning of the *b.* harvest.

John 6: 9, 13, five *b.* loaves.

Rev. 6: 6, three measures of *b.* for a penny.

**Barn**. Barns were caves, natural or artificial, in the limestone rocks. These primitive storehouses were used



**Barn, continued.**

not only for grain, but for all kinds of produce. Buildings were in use as barns in the time of Jesus (Lu. 12: 18).

—Job 39: 12, gather thy seed into *b.*

Prov. 3: 10, thy *b.* be filled with plenty.

Mat. 6: 26; Lu. 12: 24, norgather into *b.*

Mat. 13: 30, gather wheat into *b.*

Lu. 12: 18, pull down my *b.*

See II. Ki. 6: 27.

**Barnabas** (bār'na-bas), *son of consolation*, Levite of Cyprus.

sells his possessions, Ac. 4: 36, preaches at Antioch, Ac. 11: 22.

accompanies Paul, Ac. 11: 30; 12: 25; 13: 14; 15: 1; I. Cor. 9: 6.

his contention, Ac. 15: 36.

his error, Gal. 2: 13.

quotes the Gospels, 23a

**Barnabas, Acts of**, apocryphal book, 56a

**Barnabas, Epistles of**, apocryphal book, 56b

**Barrel**, I. Ki. 17: 12, 14, 16, the *b.* of meal shall not.

I. Ki. 18: 33, fill four *b.* with water.

**Barren**, II. Ki. 2: 19, 21, water naught, and ground *b.*

Ps. 107: 34, turneth fruitful land into *b.*

13: 9, the *b.* woman to keep house.

Isa. 54: 1, sing, *O b.*, thou that didst not bear.

Joel 2: 20, land be *b.* and desolate.

Lu. 23: 29, blessed are the *b.* and, I. Pet. 1: 8, be neither *b.* nor unfruitful.

**Barrenness**, of Sarah, Gen. 11: 30; 16: 1; 18: 9; 21.

of Rebekah, Gen. 25: 21.

of Rachel, Gen. 29: 31; 30: 1.

of Hannah's wife, Judg. 13.

of Manoah, I. Sa. 1.

of the Shunammite, II. Ki. 4: 14.

of Elizabeth, Lu. 1.

See Ps. 113: 9; Isa. 54: 1; Gal. 4: 27.

**Barsabas** (bār'sa-bas), *son of the sabbath*, Ac. 1: 23.

**Bartholomew** (bār-thōl'o-mew), *son of Tolmai, or Talmai, brotherly* (?), one of the Twelve, Mat. 10: 3; Mar. 3: 13; Lu. 6: 14; Ac. 1: 13.

**Bartholomew, Martyrdom of**, apocryphal book, 56a

**Bartimeus** (bār'ti-me'us), *son of Timeus*, Mat. 10: 46.

**Baruch** (bār'ruk), *blessed*, takes Jeremiah's evidence, Jer. 32: 13; 36.

carried into Egypt, Jer. 43: 6.

comforted, Jer. 45.

**Baruch, Apocalypse of**, apocryphal book, 43b

**Baruch, Book of**, apocryphal, 42b

**Barzillai** (bār-zī'l'a-ī), *iron-like*, his kindness to David, II. Sa. 17: 27.

David's gratitude, II. Sa. 19: 31; I. Ki. 2: 7.

**Base**, *ar.*, of humble rank.

Job 30: 8, children of *b.* men.

**Base, continued.**

Eze. 17: 14, kingdom might be *b.*

Zec. 5: 11, set there upon her own *b.*

Mal. 2: 9, I have made you *b.*

Ac. 17: 5, fellows of *b.* sort.

I. Cor. 1: 28, *b.* things of the world.

II. Cor. 10: 1, who in presence am *b.*

**Bashan** (bā'shan), *fruitful*, (2 Cb; 7Cb), large fertile region east of the Jordan, conquered, Nu. 21: 33; Deu. 3: 1; Ps. 68: 15, 22; 135: 11; 136: 20. 131b, 134a

**Bashan-havoth-jair** (bā'shan-hā'vōth-jā'ir), Deu. 3: 14.

**Bashemath** (bāsh'e-māth), *sweet-smelling*, Gen. 26: 34; 36: 3.

**Basilisk** (Heb., *tzepha*). In the L. V. this word is so translated

in Jer. 8: 17; in the A. V. it is "cockatrice." It evidently

refers to some venomous snake, and from the fact that it "will not be charmed," was probably the cobra. See **Adder**.

**Basin**, Nu. 4: 14, the shovels and the *b.*

Ezra 1: 10, thirty *b.* of gold.

John 13: 5, poureth water into a *b.*

**Basket**. I. *Old Testament*: (1) a "bread *b.*" (Heb., *sal*), made of peeled twigs, Gen. 40: 16;

(2) "grape *b.*" (Heb., *saltiloth*), Jer. 6: 9; (3) *b.* for first-fruits (Heb., *tēne*), Deu. 26: 2-4;

(4) with lid, "fruit-*b.*" (Heb., *kelab*) of rushes, Am. 8: 1, 2;

(5) a "fig *b.*" (Heb., *dūd*), Jer. 24: 2.

II. *New Testament*: (1) a "hand *b.*" (Gr., *κόφινος*), usually carried in the hand or on the arm, Mat. 14: 20; (2) a "store *b.*" (Gr., *στούρις*), of a larger size than the arm *b.*, Mat. 15: 37; (3) a twisted or "rope *b.*" (Gr., *σπάγιν*), called also a "fish *b.*" II. Cor. 11: 33.

—Gen. 40: 17, birds did eat them out of the *b.*

Deu. 28: 5, blessed shall be thy *b.*

Jer. 24: 1, two *b.* of figs.

Mat. 14: 20; Mar. 6: 43; Lu. 9: 17; John 6: 13, twelve *b.*

Mat. 15: 37; Mar. 8: 8, seven *b.*

Mat. 16: 9; Mar. 8: 19, how many *b.*

—Gen. 40: 17, birds did eat them out of the *b.*

Deu. 28: 5, blessed shall be thy *b.*

Jer. 24: 1, two *b.* of figs.

Mat. 14: 20; Mar. 6: 43; Lu. 9: 17; John 6: 13, twelve *b.*

Mat. 15: 37; Mar. 8: 8, seven *b.*

Mat. 16: 9; Mar. 8: 19, how many *b.*

**Basra** (bās'rā) (8 Fd), a city on the Tigris.

**Bastards**, not to enter the congregation, Deu. 23: 2.

See Heb. 12: 8.

**Bat** (Heb., *atalleph*). Named among the birds in Lev. 11: 19

and Deu. 14: 18, as not to be eaten. The allusion in Lev. 11: 20 may refer to bats. Although flying mammals (suckling their young), they were commonly included among birds on account of their wing-like anterior extremities. There are many forms of bats in Egypt and Palestine swarming among ruins and in caverns.

**Batanæa, or El Butein**, 134a

**Bath**, a measure, I. Ki. 7: 38; Eze. 45: 14.

**Bathe**, Lev. 15: 5, 10, 21, and *b.* himself.

**Bath-rabbim** (bāth-rāb'bim), S. of S. 7: 4.

**Bath-sheba** (bāth/shē'bā), *daughter of the oath*, her sin with David, II. Sa. 11: 3.

her request for Solomon, I. Ki. 1: 15.

her request for Adonijah, I. Ki. 2: 19.

**Battered**, II. Sa. 20: 15, *b.* the wall.

**Battering-ram**, Eze. 4: 2; 21: 22, set *b.* against it.

**Battle**, laws concerning, Deu. 20: of great day of God, Rev. 16: 14.

of Israelites, etc., described, Gen. 14: Ex. 17; Nu. 31; Josh. 8; 10; Judg. 4: 7; 8: 11; 20: 1.

Sa. 4: 11; 14: 17; 31: II. Sa. 2: 10; 18: 21; 15: 1. Ki. 20: 22; II. Ki. 13: 1. Chr. 18-20; II. Chr. 13: 14; 9: 20; 25.

—I. Sa. 17: 47; II. Chr. 20: 15, *b.* is the Lord's.

II. Sa. 11: 1; I. Chr. 20: 1, when kings go forth to *b.*

I. Chr. 5: 20, they cried to God in the *b.*

Job 39: 25, war horse smelleth *b.* afar off.

Ps. 18: 39, girded with strength to *b.*

24: 8, the Lord mighty in *b.*

53: 18, delivered my soul from the *b.*

Ec. 9: 11, nor *b.* to strong.

Jer. 50: 22, sound of *b.* in land.

I. Cor. 14: 8, who shall prepare to *b.*?

Rev. 16: 14, *b.* of that great day.

**Battle-ax**, Jer. 51: 20.

**Battle-bow**, Zec. 9: 10; 10: 4.

**Battlements**, Deu. 22: 8; Jer. 5: 10.

**Bay**, Josh. 15: 2, *b.* that looketh southward.

Josh. 18: 19, north *b.* of the south sea.

**Bay Tree** (Heb., *ezra'ch*). It is uncertain what the tree mentioned by the psalmist in Ps. 37: 35 is, but it may have been the sweet bay (*Laurus nobilis*), a native of Palestine, and often growing very luxuriantly. R. V., "a green tree in its native soil."

**Bazlith** (bāz'lith), Neh. 7: 54; Ezra 2: 52.

**Bdelium** (Heb., *bdolach*), mentioned in Gen. 2: 12; Nu. 11: 7. Some think it a precious stone; some that it was an odoriferous gum. The bdelium of India is a fragrant gum. In color it resembles myrrh.

**Beacon**, Isa. 30: 17.

**Bealiah** (bē'a-lī'ā), *Jehovah is Lord*, I. Chr. 12: 5.

**Bealoth** (bē'a-lōth), Josh. 15: 24.

**Beam**, I. Sa. 17: 7, spear like a weaver's *b.*

II. Ki. 6: 5, one was felling a *b.*

Ps. 104: 3, who layeth *b.* in waters.

Mat. 7: 5; Lu. 6: 42, cast out *b.*

**Beans** (Heb., *pol*; *Vicia Faba*), a much cultivated vegetable brought to David, II. Sa. 17: 28.

mixed with barley and other substances to form barley cakes, Eze. 4: 9.



**Bear**, Gen. 4: 13, punishment greater than I can *b.*  
 Ex. 20: 16; Lu. 11: 48; John 1: 7; 8: 18; Ac. 23: 11; I. John 1: 2; 5: 8, *b.* witness.  
 Lev. 24: 15; Heb. 9: 28, *b.* sin.  
 Nu. 11: 14; Deu. 1: 9, not able to *b.* people.  
 Nu. 11: 17, thou *b.* it not thyself alone.  
 Deu. 5: 20; Lu. 18: 20, *b.* false witness.  
 Esth. 1: 22; Jer. 5: 31; Dan. 2: 39, *b.* rule.  
 Ps. 75: 3, *b.* pillars of the earth.  
 91: 12; Mat. 4: 6; Lu. 4: 11, they shall *b.* thee up.  
 Prov. 14: 1, wounded spirit who can *b.*?  
 Isa. 52: 11, clean that *b.* vessels of Lord.  
 Jer. 10: 19, and I must *b.* it.  
 17: 21, *b.* no burden on the sabbath day.  
 31: 19, *b.* reproach of youth.  
 Lam. 3: 27, *b.* yoke in youth.  
 Mat. 3: 11, shees not worthy to *b.*  
 27: 32; Mar. 15: 21; Lu. 14: 27; 23: 26, *b.* cross.  
 John 15: 8, that ye *b.* much fruit.  
 16: 12, cannot *b.* them now.  
 Ac. 9: 15, chosen vessel to *b.* my name.  
 Rom. 15: 1, *b.* infirmities of the weak.  
 I. Cor. 13: 7, charity *b.* all things.  
 15: 49, shall *b.* image of the heavenly.  
 Gal. 6: 2, *b.* one another's burdens.  
 Jas. 3: 12, can fig tree *b.* olive berries?  
 Ex. 19: 4, I *b.* you on eagles' wings.  
 Deu. 1: 31, thy God *b.* thee as.  
 Isa. 53: 12, he *b.* the sin of many.  
 63: 9, he *b.* them all the days of old.  
 Mat. 8: 17, himself *b.* our sicknesses.  
 I. Pet. 2: 24, his own self *b.* our sins.  
 Rev. 22: 2, the tree of life *b.* twelve.  
 Gen. 1: 29, every herb *b.* seed.  
 Ps. 126: 6, *b.* precious seed.  
 Lu. 22: 10, *b.* a pitcher of water.  
 John 19: 17, *b.* cross.  
 Rom. 2: 15; 9: 1, conscience *b.* witness.  
 II. Cor. 4: 10, *b.* about in body dying of Jesus.  
 Heb. 2: 4, God also *b.* them witness.  
 13: 13, *b.* his reproach.  
 —animal, (Heb., *dob*; *Ursus Syriacus*), a native of the Holy Land, where in certain wooded districts it still is met with. Its peculiar plantigrade feet (walking on its soles, not on its toes) are referred to in Rev. 13: 2.  
 I. Sa. 17: 37, out of the paw of the *b.*  
 II. Sa. 17: 8; Prov. 17: 12, a *b.* robbed of her whelps.  
 Prov. 28: 15, a raging *b.*  
 Isa. 11: 7, cow and *b.* shall feed.  
 59: 12, we roar all *b.*

**Bear**, *continued.*  
 Hos. 13: 8, as a *b.* bereaved.  
 Am. 5: 19, as if a man did flee from a lion, and a *b.*  
 Rev. 13: 2, as the feet of a *b.* 132*b*  
**Beard**, laws concerning, Lev. 19: 27; 21: 5.  
 —II. Sa. 10: 5; I. Chr. 19: 5, till *b.* be grown.  
 Ps. 133: 2, even Aaron's *b.*  
 Eze. 5: 1, cause razor to pass on *b.*  
 See II. Sa. 10: 4; Jer. 41: 5; Eze. 5: 1.  
**Beasts**, creation of, Gen. 1: 24. dominion over, given to man; Gen. 1: 26, 28; Ps. 8: 7.  
 named by Adam, Gen. 2: 20.  
 preserved, Gen. 7: 2; Ps. 36: 6; 104: 11; 137: 9.  
 what clean and unclean, Lev. 11; Deu. 14: 4; Ac. 10: 12.  
 laws concerning, Ex. 13: 12; 20: 10; 22: 23; 4; Lev. 27: 9; Deu. 5: 14; Prov. 12: 10.  
 Daniel's vision of, Dan. 7.  
 John's vision of, Rev. 4: 7; 13, etc.  
 —Gen. 3: 1, serpent more subtil than any *b.*  
 Ps. 49: 12, like *b.* that perish.  
 50: 10, every *b.* of the forest.  
 73: 22, as a *b.* before thee.  
 Prov. 12: 10, regardeth life of *b.*  
 I. Cor. 15: 32, fought with *b.*  
 15: 39, another flesh of *b.*  
 Jas. 3: 7, every kind of *b.* is tamed.  
 II. Pet. 2: 12, as natural brute *b.*  
**Beat**, Judg. 9: 45; II. Ki. 3: 25, *b.* down the city.  
 Isa. 2: 4; Mic. 4: 3, *b.* swords into plowshares.  
 Lu. 12: 47, *b.* with many stripes.  
 Ac. 16: 22, commanded to *b.* them.  
 I. Cor. 9: 26, not as one that *b.* the air.  
 II. Cor. 11: 25, thrice was I *b.*  
**Beaten Gold**, Nu. 8: 4.  
**Beaten Oil**, Ex. 29: 40.  
**Beatitudes**, Mat. 5: 3-11; Lu. 6: 20-22.  
**Beautiful**, I. Sa. 16: 12; 25: 3, of a *b.* countenance.  
 Ps. 48: 2, *b.* for situation.  
 S. of S. 7: 1, how *b.* are thy feet.  
 Isa. 52: 7, how *b.* upon the mountains.  
 Eze. 23: 42, *b.* crowns upon their heads.  
 Ac. 3: 2, gate of the temple which is called *B.*  
 Rom. 10: 15, how *b.* are the feet of them.  
**Beauty**, Ezra 7: 27; Isa. 60: 13.  
**Beauty**, vanity of, Ps. 39: 11; 49: 14; Prov. 6: 25; 31: 30; Isa. 3: 24.  
 instances of its danger, Gen. 12: 11; 26: 7; 34; II. Sa. 11: 13, etc.  
 of holiness, I. Chr. 16: 29; II. Chr. 20: 21; Ps. 110: 3.  
 and Bands, the two staves so called, Zec. 11: 7.  
 —I. Chr. 16: 29; II. Chr. 20: 21; Ps. 29: 2; 96: 9; 110: 3, *b.* of holiness.  
 Ps. 27: 4; 90: 17, *b.* of the Lord.  
 50: 2, perfection of *b.*  
 Isa. 33: 17, see the king in his *b.*

**Beauty**, *continued.*  
 Isa. 53: 2, no *b.* that we should desire him.  
 61: 3, give unto them *b.* for ashes.  
 Eze. 16: 15, didst trust in thine own *b.*  
 28: 12, full of wisdom and perfect in *b.*  
**Becher** (be'cher), Nu. 26: 35; I. Chr. 7: 8.  
**Bechorath** (be-kō'rath), I. Sa. 9: 1.  
**Beckoned**, Lu. 1: 22, he *b.* unto them.  
 Ac. 24: 10, the governor had *b.*  
 12: 17, *b.* unto them.  
 13: 16, *b.* with the hand.  
**Become**, Gen. 2: 7, man *b.* a living soul.  
 Gen. 19: 26, *b.* a pillar of salt.  
 Judg. 15: 14, *b.* as flax.  
 I. Sa. 16: 21, *b.* his armour-bearer.  
 Ps. 93: 5, holiness *b.* thine house.  
 Eze. 16: 8, thou *b.* mine.  
 I. Cor. 9: 20, unto the Jews I *b.* as a Jew.  
 II. Cor. 5: 17, behold, all things are *b.* new.  
 8: 9, for your sakes he *b.* poor.  
 Gal. 5: 4, Christ is *b.* of no effect.  
 Eph. 5: 3, as *b.* saints.  
 I. Thes. 1: 6, ye *b.* followers of us.  
**Bed**, used throughout Scripture for the *mattress* only, which among the lower classes was mostly a mat or coarse rug. Such a bed could easily be rolled up and carried away (Lu. 5: 25).  
 —Job 7: 13, when I say, My *b.* shall comfort.  
 33: 15, in slumberings upon the *b.*  
 Ps. 41: 3, make all his *b.* in his sickness.  
 63: 6, when I remember thee upon my *b.*  
 Isa. 28: 20, *b.* is shorter than a man.  
 Mat. 9: 6; Mar. 2: 9; John 5: 11, take up thy *b.*  
 Lu. 8: 16, putteth it under a *b.*  
 17: 34, two men in one *b.*  
**Bedad** (be'dād), *solitary*, Gen. 36: 35.  
**Bedan** (be'dan), possibly *i.g.* *Abdon*, Judg. 12: 13; I. Chr. 7: 17.  
**Bed-chamber**, Ex. 8: 3; II. Ki. 6: 12; Ec. 10: 20.  
**Bede** (bēd), "The Venerable," translator. 28*a*  
**Bedeiah** (be-dē'yā), Ezra 10: 35.  
**Bedstead**, Deu. 3: 11.  
**Bee** (Heb., *debōrah*), referred to but four times: Deu. 1: 44; Judg. 14: 8; Ps. 118: 12; Isa. 7: 18. The wild bee of Palestine (*Apis fasciata*) makes its nest (comb) in the hollows of rocks, and in hollow trunks of trees. Honey was among the choice things sent as a present by Jacob to Joseph in Egypt (Gen. 43: 11).  
**Beeliada** (be'e-lī'a-dā), I. Chr. 14: 7.



**Beelzebub** (be-él'ze-büb), or **Be-elzebub** (be-él'ze-bül), (*see Baal-zebub*), prince of devils, Mat. 10: 25; 12: 24; Mar. 3: 22; Lu. 11: 15. The name properly should be *Beelzebub* in all the N. T. passages.

Christ's miracles ascribed to, Mat. 9: 34; 12: 24, etc.

**Beer** (bē'er), *a well*, Nu. 21: 16; *i. q.* **Beera** (be-ē'ra), I. Chr. 7: 37.

**Beer-elim** (bē'er-ē'lim), *well of trees*, Isa. 15: 8.

**Beeri** (be-ē'rī), Gen. 26: 34; Hos. 1: 1.

**Beer-lahairoi** (bē'er-la-hā'roi), *well of the living one who sees me*, (4 Eb), a well near Kadash-barnea, Gen. 16: 14.

**Beeroth** (be-ē'roth), *wells*, (5 Ce; 16 Ce), a city near Bethel, now Bereh, Josh. 9: 17; II. Sa. 23: 37.

**Beeroth-bene-jaakan**, Deu. 10: 6, R.V.

**Beer-sheba** (bē'er-shē'bā), *well of the oath*, (3 Ed; 4 Ea; 5 Bf; 7 Ac; 16 Bf), city and site of three great wells, with Christian ruins, now called Bir-es-seba.

Abraham dwells there, Gen. 21: 31; 22: 19.

Hagar relieved there, Gen. 21: 14.

Jacob comforted there, Gen. 46: 1.

Elijah flees to, I. Ki. 19: 3.

**Beeshterah** (be-ēsh'te-rā), *house of Ashteroth*, Josh. 21: 27.

**Beetle** (Heb., *chagol*), Lev. 11: 22; R.V., "cricket," which more correctly answers to the description in the text.

**Beeves**, Lev. 22: 19, 21; Nu. 31: 38, 44.

**Befall**, Gen. 42: 4; 44: 29, mischievous to him.

Gen. 42: 29; Josh. 2: 23, all things that *b.* them.

Gen. 49: 1; Deu. 31: 29; Dan. 10: 14, *b.* in last days.

Judg. 6: 13, why is all this *b.* us?

Ps. 91: 10, no evil *b.* thee.

Ec. 3: 19, *b.* men, *b.* beasts.

Ac. 20: 19, temptations which *b.* me.

20: 22, things that shall *b.* me.

**Beforehand**, Mar. 13: 11; I. Pet. 1: 11.

**Beg**, Ps. 109: 10, let his children *b.*

Mat. 27: 58; Lu. 23: 52, *b.* body of Jesus.

Lu. 16: 3, to *b.* I am ashamed.

John 9: 8, he that sat and *b.*

**Beggar**, I. Sa. 2: 8; Lu. 16: 20, 22.

**Beggarly**, *worthless*, Gal. 4: 9.

**Begin**, Ec. 9: 6, *b.* at my sanctuary.

Lu. 13: 26, then shall ye *b.* to say.

II. Cor. 3: 1, do we *b.* to commend.

I. Pet. 4: 17, judgment *b.* at house of God.

Esth. 6: 13, before whom thou hast *b.* to fall.

Gal. 3: 3, having *b.* in the Spirit.

Phil. 1: 6, hath *b.* good work.

**Begin**, *continued*.

I. Tim. 5: 11, they have *b.* to wax wanton.

**Beginning**, a name of Christ, Rev. 1: 8; 3: 14.

of time, Gen. 1: 1; John 1: 1.

—Gen. 1: 1, in the *b.* God created.

Job 8: 7, thy *b.* was small.

Ps. 111: 10; Prov. 9: 10, *b.* of wisdom.

Prov. 17: 14, the *b.* of strife is.

Ec. 7: 8, better end of a thing than *b.*

Mat. 24: 8; Mar. 13: 8, *b.* of sorrows.

John 1: 2, was in the *b.* with God.

2: 11, *b.* of miracles.

Col. 1: 18, who is the *b.*, the first-born.

Heb. 3: 14, the *b.* of our confidence.

I. John 1: 1; 2: 7, 13, from the *b.*

Rev. 1: 8, the *b.* and the ending.

**Begotten**, Ps. 2: 7; Ac. 13: 33;

John 1: 14, as of the only *b.* of the Father.

John 3: 16, God gave only *b.* son.

I. Pet. 1: 3, *b.* us again to a lively hope.

Heb. 1: 5; 5: 5, this day have I *b.* thee.

1: 6, when he bringeth in first-*b.*

**Beguild**, Gen. 3: 13, serpent *b.* me.

Gen. 29: 25, wherefore hast thou *b.* me?

Josh. 9: 22, wherefore have ye *b.* us?

II. Cor. 11: 3, lest as the serpent *b.* Eve.

II. Pet. 2: 14, *b.* unstable souls.

**Behalf**, *ar.*, on account of, Job 36: 2, speak on God's *b.*

Rom. 16: 19, I am glad on your *b.*

Phil. 1: 29, in *b.* of Christ.

I. Pet. 4: 16, glorify God on this *b.*

**Behave**, I. Chr. 19: 13, let us *b.* valiantly.

Ps. 101: 2, I will *b.* wisely.

131: 2, I have *b.* and quieted myself.

Isa. 3: 5, child shall *b.* proudly.

I. Cor. 13: 5, charity shall not *b.* unseemly.

I. Thes. 2: 10, how unblamably we *b.*

II. Thes. 3: 7, *b.* not ourselves disorderly.

I. Tim. 3: 2, sober, of good *b.*

3: 15, *b.* in the house of God.

*See* I. Sa. 21: 13.

**Beheaded**, Mat. 14: 10, and *b.* John in the prison.

Rev. 20: 4, souls of them that were *b.*

*See* Mar. 6: 16; Lu. 9: 9.

**Behemoth** (bē'he-mōth). This Hebrew word (the plural of the common word for *beast*), is left untranslated in Job 40: 15. It is apparently a transliteration of the Egyptian *p-che-mau*, water-ox or hippopotamus, and the description given of its food and habits tallies well with what is known of that animal. The R.V. gives "hippopotamus" in the margin. In other places the word is translated "great beast."

**Behind**, Isa. 38: 17, all my sins *b.* thy back.

Mar. 8: 33, get thee *b.* me, Satan.

Lu. 8: 41, came *b.* him and touched.

I. Cor. 1: 7, ye come *b.* in no gift.

Phil. 3: 13, forgetting things *b.*

Col. 1: 24, fill up that which is *b.*

**Behistun** (bē-his-toon'), a city of Elam.

**Behold**, Job 19: 27, my eyes shall *b.* and not another.

Ps. 27: 4, to *b.* beauty of Lord.

37: 37, *b.* the upright man.

Hab. 1: 13, of purer eyes than to *b.*

Mat. 18: 10, their angels *b.* face.

John 17: 24, they may *b.* my glory.

19: 5, *b.* the man.

II. Cor. 3: 18, *b.* as in a glass.

Jas. 1: 23, like man *b.* natural face.

**Behoved**, Lu. 24: 46, it *b.* Christ to suffer.

Heb. 2: 17, in all things it *b.* him to be made.

**Being**, Ps. 104: 33; 146: 2; Ac. 17: 28.

**Beirut** (bā'root) (16 Ca), a division of modern Palestine.

—(16 Ca) seaport on the Mediterranean.

**Beisan** (bā'san), identical with Bethshan.

**Beit Jenn** (16 Db), a village close to Mount Hermon.

**Beit Jibrin**, site of the ancient Eleutheropolis.

**Beit Rima**, the ancient Beth Rinnon.

**Bekah** (bē'kā), *a weight*, Ex. 38: 26. 118

**Bel** (bēl), contracted from **Baal**, Assyrian-Babylonian god

Bel, Isa. 46: 1; Jer. 50: 2.

**Bel and the Dragon**, apocryphal book, 43a

**Bela** (bē'lā) (3 Cd), a town of Reuben, Gen. 14: 8.

**Belaites** (bē'la-ites), the family of Bela, Nu. 26: 38.

**Belial** (bē'li-al), *worthlessness, wickedness*, not a proper name in O. T., though in N. T., under the forms of **Belial** and **Beliar**, it is regarded as a name of Satan, Deu. 13: 13; II. Cor. 6: 15.

men of, wicked men so called, Judg. 19: 22.

children of, I. Sa. 10: 27.

**Believe**, Nu. 14: 11, how long ere they *b.* me?

II. Chr. 20: 20, *b.* in the Lord, *b.* his prophets.

Ps. 78: 22, they *b.* not in God.

Prov. 14: 15, simple *b.* every word.

Isa. 28: 16, that *b.* not make haste.

53: 1; John 12: 38; Rom. 10: 16, who hath *b.* our report?

Mat. 8: 13, as thou hast *b.*, so be it.

9: 28, *b.* ye that I am able?

18: 6; Mar. 9: 42, little ones which *b.*

Mat. 27: 42, come down from cross, and we will *b.*

Mar. 1: 15, repent and *b.* Gospel.

**Believe, continued.**

Mar. 5: 36; Lu. 8: 50, be not afraid, only *b.*  
 Mar. 9: 23, if thou canst *b.*, all things are possible.  
 11: 24, *b.* that ye receive them.  
 Lu. 1: 1, things most surely *b.*  
 8: 13, which for a while *b.*  
 24: 25, slow of heart to *b.*  
 John 1: 7, all men through him might *b.*  
 3: 12, *b.* heavenly things.  
 5: 47, how shall ye *b.* words?  
 6: 36, seen me, and *b.* not.  
 7: 48, have any of the rulers *b.*?  
 10: 38, *b.* the works.  
 11: 15, to intent ye may *b.*  
 12: 36, *b.* in the light.  
 14: 1, ye *b.* in God, *b.* also in me.  
 16: 30, we *b.* thou camest from God.  
 17: 21, world may *b.*  
 20: 31, written that ye might *b.*  
 Ac. 8: 37, I *b.* Jesus Christ is Son of God.  
 13: 39, all that *b.* are justified.  
 16: 34, *b.* with all in his house.  
 26: 27, I know that thou *b.*  
 27: 23, I *b.* God, that it shall be as.  
 Rom. 1: 16, power of God to every one that *b.*  
 3: 22, on all them that *b.*  
 4: 11, father of all that *b.*  
 9: 33, *b.* on him shall not be ashamed.  
 10: 14, how shall they *b.*?  
 I. Cor. 1: 21, by preaching to save them that *b.*  
 II. Cor. 4: 13, we *b.*, therefore speak.  
 Gal. 3: 22, promise to them that *b.*  
 I. Thes. 1: 7, ensamples to all that *b.*  
 II. Thes. 1: 10, admired in all that *b.*  
 Heb. 4: 3, which have *b.* do enter into rest.  
 10: 39, *b.* to saving of soul.  
 11: 6, must *b.* that he is.  
 Jas. 2: 19, devils *b.*, and tremble.  
 I. Pet. 2: 7, to you which *b.* he is precious.  
 I. John 4: 1, *b.* not every spirit.  
 5: 1, whose *b.* Jesus is the Christ.  
 5: 10, he that *b.* not God hath made.  
 Ac. 5: 14, and *b.* were the more added.  
 I. Tim. 4: 12, be thou an example of the *b.*  
**Bel lows**, Jer. 6: 29.  
**Bells** upon the priest's ephod, Ec. 28: 33; 39: 25.  
*See* **Eze.** 14: 20.  
**Belly**, Gen. 3: 14, upon thy *b.* shalt thou go.  
 Job 15: 2, *b.* with east wind.  
 Ps. 22: 10, my God from my mother's *b.*  
 Jon. 1: 17; Mat. 12: 40, in *b.* of fish.  
 Mat. 15: 17; Mar. 7: 19, into *b.* and is cast out.  
 John 7: 38, out of his *b.* flow rivers.  
 Rom. 16: 18, serve their own *b.*  
 I. Cor. 6: 13, meats for *b.*, and *b.* for meats.  
 Phil. 3: 19, whose God is their *b.*  
 Tit. 1: 12, Cretians slow *b.*

**Belly, continued.**

Rev. 10: 9, it shall make thy *b.* bitter.  
**Belong**, Gen. 40: 8, interpretations *b.* to God.  
 Deu. 29: 29, secret things *b.* to God.  
 Ps. 68: 20, to God *b.* issues from death.  
 94: 1, God, to whom vengeance *b.*  
 Dan. 9: 7, righteousness *b.* to thee.  
 Mar. 9: 41, because ye *b.* to Christ.  
 Lu. 19: 42, things that *b.* to thy peace.  
 Heb. 5: 14, strong meat *b.* to them.  
**Beloved**, Deu. 33: 12, *b.* of the Lord dwell in safety.  
 Neh. 13: 26, Solomon *b.* of his God.  
 Ps. 60: 5; 108: 6, thy *b.* may be delivered.  
 127: 2, so he giveth his *b.* sleep.  
 S. of S. 5: 1, drink abundantly, O *b.*  
 Dan. 9: 23; 10: 11, 19, greatly *b.*  
 Mat. 3: 17; 17: 5, *b.* son.  
 Rom. 9: 25, *b.* which was not *b.*  
 11: 28, *b.* for the fathers' sakes.  
 Eph. 1: 6, accepted in the *b.*  
 Col. 3: 12, elect of God, holy and *b.*  
 4: 9; Phile. 16, *b.* brother.  
 I. Tim. 6: 2, because they are faithful and *b.*  
 II. Pet. 1: 17, this is my *b.* son.  
 Jude 17, *b.*, remember ye the words.  
 Rev. 20: 9, compassed *b.* city.  
**Belshazzar** (bel-shā'zar) (Babylonian form, *Bel-shar-ra-usur*), *Bel* preserve the king, Dan. 5: 1; 8: 1. **121a**  
**Belteshazzar** (bēl'te-shā'zar) (Babylonian form, *Balatsur-usur*), *preserve his life*, name given to Daniel in Babylon, Dan. 1: 7, etc.  
**Bemoan**, Job 42: 11, and they *b.* him.  
 Jer. 16: 5, lament nor *b.* them.  
 31: 18, Ephraim *b.* himself thus.  
**Ben**, son, I. Chr. 15: 18.  
**Benaiah** (be-nā'yā), *Jehovah builds*, valiant acts of, II. Sa. 23: 20; I. Chr. 11: 22; 27: 5. proclaims Solomon king, I. Ki. 1: 32.  
 slays Adonijah, Joab, and Shimei, I. Ki. 2: 25-46.  
 —four others, I. Chr. 11: 31; 15: 20; 15: 24; II. Chr. 20: 14.  
**Ben-ammi** (bēn'am'mī), *son of my people*, Gen. 19: 38.  
**Benches**, Eze. 27: 6.  
**Bend**, Ps. 11: 2, the wicked *b.* their bow.  
 Ps. 58: 7, he *b.* his bow.  
 Isa. 60: 14, afflicted thee, come *b.* to thee.  
 Jer. 46: 9, Lydians, that *b.* the bow.  
 Eze. 17: 7, vine did *b.* her root.  
**Beneath**, Deu. 4: 39, earth *b.*  
 Isa. 14: 9, hell from *b.* is moved.  
 Am. 2: 9, and his roots from *b.*  
 Mar. 14: 66, as Peter was *b.* in the palace.  
 John 8: 23, ye are from *b.*

**Bene-berak** (bēn'e-bē'arak), *sons of lightning*, Josh. 19: 45.  
**Benefactors**, Lu. 22: 25.  
**Benefit**, Ps. 68: 19, daily loadeth us with *b.*  
 Ps. 103: 2, forget not all his *b.*  
 116: 12, what render for all his *b.*?  
 Jer. 18: 10, I would *b.* them.  
 I. Tim. 6: 2, partakers of the *b.*  
 Phile. 14, that thy *b.* should not be.  
**Benevolence**, I. Cor. 7: 3.  
**Ben-hadad** (bēn'hā'dad), *son of Hadad*, king of Syria, his league with Asia, I. Ki. 15: 18.  
 war with Ahab, I. Ki. 20.  
 baffled by Elisha, II. Ki. 6: 8.  
 besieges Samaria, II. Ki. 6: 24; 7: 7.  
 slain by Hazael, II. Ki. 8: 15.  
**60d, 120a**  
 —son of Hazael, wars with Israel, II. Ki. 13: 3, 25.  
*See* Jer. 49: 27; Am. 1: 4.  
**Ben-hail** (bēn'hā'il), II. Chr. 17: 7.  
**Ben-hanan** (bēn'hā'nan), I. Chr. 4: 20.  
**Beninu** (bēn'i-nū), Neh. 10: 13.  
**Benjamin**, *son of the right hand*, (Ben-oni), youngest son of Jacob, his birth, Gen. 35: 18. sent into Egypt, Gen. 43: 15. Joseph's stratagem to detain, Gen. 44.  
 —his descendants, Gen. 46: 21; I. Chr. 7: 6.  
 Jacob's prophecy concerning, Gen. 49: 27.  
 twice numbered, Nu. 1: 36; 26: 38.  
 blessed by Moses, Deu. 33: 12. their wickedness chastised, Judg. 20: 21.  
 the first king chosen from, I. Sa. 9: 16.  
 support the house of Saul, II. Sa. 2; afterwards adhere to that of David, I. Ki. 12: 20, 21; I. Chr. 11.  
 their inheritance, Josh. 18: 11.  
*See* Ps. 68: 27; Eze. 48: 32; Rev. 7: 8.  
 the tribe of Paul, Phil. 3: 5.  
 —land of the tribe of, (5 Ce). **133a**  
**Beno** (bē'no), I. Chr. 24: 26.  
**Ben-oni** (bēn'ō'nī), *son of my sorrow*, Gen. 35: 18. *See* **Benjamin**.  
**Ben-zoheth** (bēn'zō'heth), I. Chr. 4: 20.  
**Beon** (bē'on), Nu. 32: 3.  
**Beor** (bē'or), a torch, father of Balaam, Nu. 22: 5; Deu. 23: 4.  
**Bera** (bē'rā), Gen. 14: 2.  
**Berachah** (bē'rā-kā), *blessing*, I. Chr. 12: 3; II. Chr. 20: 26.  
**Berachiah** (bē'rā-kā'fā), I. Chr. 6: 39.  
**Beraiah** (be-rā'yā), *Jehovah created*, I. Chr. 8: 21.  
**Berea** (be-rē'ā) (15 Da), a city of Macedonia, Ac. 17: 10, 13.  
**Bereave**, Ec. 4: 8, *b.* my soul of good.  
 Jer. 15: 7; 18: 21, *b.* them of children.  
 Lam. 1: 20, abroad the sword *b.*  
 Eze. 36: 14, neither *b.* thy nations.  
 Hos. 13: 8, as a *b.* bear.



**Berechiah** (bêr'e-kî'ā), *the Lord hath blessed*, I. Chr. 9: 16.  
**Bered** (bê'réd), Gen. 16: 14; I. Chr. 7: 20.  
**Beri** (bê'rî), I. Chr. 7: 36.  
**Beriah** (be-rî'ā), *in evil*, Gen. 46: 17; Nu. 26: 44.  
**Berites** (be-rî'tes), the descendants of Beriah, Nu. 26: 44.  
**Berith** (bê'rith), *covenant*, Judg. 9: 46.  
**Bernice** (ber-nî'sē), *victory bringing*, daughter of Herod Agrippa, Ac. 25: 13.  
**Berodach-baladan** (be-rô'dak-bal'a-dan), II. Ki. 20: 12.  
**Berothah** (be-rô'thā), or **Beirut**, (6 Ce), seaport on the Mediterranean.  
**Berothai** (bêr'o-thā), II. Sa. 8: 8.  
**Beryl** (Heb., *tarshish*; βήρυλλιον), Ex. 28: 20; Eze. 28: 13; Rev. 21: 20. The ordinary Greek version and the A.V. identify *tarshish* with the beryl, while the Vulgate appears to translate *gāshepēh* thus, making *tarshish* to be chrysolite (meaning topaz thereby). *Shoham* is by the LXX. given as meaning beryl. It has been suggested that the beryl came from Tartesus in Spain, but known sources of it existed in Egypt and India.  
**Besai** (bê'sā), Ezra 2: 49.  
**Besech**, Ex. 33: 18, I *b.* show me thy glory.  
 Ps. 80: 14, return, we *b.*, O God. Mal. 1: 9, b. God, he be gracious. Rom. 12: 1, *b.* you by the mercies of God.  
 I. Cor. 4: 16, wherefore I *b.* you. II. Cor. 5: 20, as though God did *b.* you.  
 Gal. 4: 12, I *b.*, be as I am. Phil. 9, for love's sake *b.* thee. Mat. 8: 5, centurion, *b.* him. Lu. 7: 3, *b.* him that he would come.  
 Ex. 32: 11; Deu. 3: 23; I. Ki. 13: 6; Jer. 26: 19, *b.* the Lord. Mat. 8: 31; Lu. 8: 31, devils *b.* him.  
 Lu. 5: 12, fell on his face and *b.* 8: 37, *b.* him to depart from them.  
 John 4: 40, *b.* that he would tarry.  
 Ac. 27: 33, Paul *b.* them all. II. Cor. 12: 8, *b.* the Lord thrice. I. Tim. 1: 3, as I *b.* thee.  
**Beset**, Ps. 139: 5, *b.* me behind and before.  
 Hos. 7: 2, own doings have *b.* them.  
 Heb. 12: 1, sin which doth so easily *b.* us.  
**Beside**, Mar. 3: 21, he is *b.* himself.  
 Ac. 26: 24, Paul, thou art *b.* thyself.  
 II. Cor. 5: 13, whether we be *b.* ourselves.  
**Besiege**, Deu. 20: 12, then thou shalt *b.* it.  
 Eze. 6: 12, remaineth and is *b.* See Deu. 28: 52; Jer. 52: 5.  
**Besodeiah** (bê'sô-dē'yā), *in the secret of the Lord*, Neh. 3: 6.  
**Besom**, *sweeper*, Isa. 14: 23.  
**Besor** (bê'sor), *rich in grass*, I. Sa. 30: 10.

**Best**, Gen. 47: 6, *b.* of the land. II. Sa. 18: 4, what seemeth you *b.*  
 Ps. 39: 5, man at his *b.* state is vanity.  
 Lu. 15: 22, *b.* robe.  
 I. Cor. 12: 31, covet *b.* gifts.  
**Bestead**, *ar.*, placed, circumstanced, Isa. 8: 21.  
**Bestir**, II. Sa. 5: 24.  
**Bestow**, Ex. 32: 29, *b.* upon you a blessing.  
 Isa. 63: 7, the Lord hath *b.* on us. Lu. 12: 17, no room to *b.* my fruits.  
 I. Cor. 13: 3, though I *b.* all my goods.  
 15: 10, grace *b.* on me not in vain.  
 Gal. 4: 11, lest I have *b.* labor in vain.  
 I. John 3: 1, manner of love the Father hath *b.*  
**Beth** (bê'tā), *confidence*, II. Sa. 8: 8.  
**Beten** (bê'ten), *belly, valley*, Josh. 19: 25.  
**Bethabara** (bêth'āb'a-rā), *house of the ford*, (13 Ce), one of the principal fords of the Jordan, John 1: 28.  
**Beth-anath** (bêth'ā'nath), *house of response*, Josh. 19: 38.  
**Beth-anoth** (bêth'ā'noth), *house of answers*, Josh. 15: 59.  
**Bethany** (bêth'a-n-y), *house of dates*, (12 Cd; 13 Be), a village near Jerusalem.  
 visited by Christ, Mat. 21: 17; 26: 6; Mar. 11: 1; Lu. 19: 29; John 12: 1.  
 raising of Lazarus at, John 11: 18-44.  
 ascension of Christ at, Lu. 24: 50, 51.  
**Beth-arabah** (bêth'ār'a-bā), *house of the desert*, Josh. 18: 22.  
**Beth-aram** (bêth'ā'ram), *house of the height*, Josh. 13: 27.  
**Beth-arbel** (bêth'ār'bel), *house of God's court*, (5 De), a town of Zebulun, Hos. 10: 14.  
**Beth-aven** (bêth'ā'ven), *house of vanity or idolatry*, Josh. 7: 2.  
**Beth-azmaveth** (bêth'āz'ma-vêth), Neh. 7: 28.  
**Beth-barah** (bêth'bārā), Judg. 7: 24.  
**Beth-birei** (bêth'bîr'e-i), *house of my making*, I. Chr. 4: 31, called in Josh. 19: 6 Beth-lebaath, *house of tinesses*.  
**Beth-car** (bêth'kār), *house of the lamb*, I. Sa. 7: 11.  
**Beth-dagon** (bêth'dā'gon), *house of Dagon*, (5 Be; 16 Be), a city of Judah, the modern Beit Dejan, Josh. 15: 41.  
 —a city near the southeast border of Asher, Josh. 19: 27.  
**Beth-diblathaim** (bêth'dîb'lath'im), *house of the two fig cakes*, Jer. 48: 22. The name is mentioned on King Mesha's stone (PLATE II.).  
**Bethel** (bêth'el), *house of God*, (3 Cd; 5 Ce; 6 Ce; 7 Be; 13 Be; 17 Be), a village of 400 inhabitants, on a barren, stony ridge, twelve miles north of Jerusalem.  
 Jacob's vision there, Gen. 28: 19; 31: 13; he builds an altar, Gen. 35: 1.

**Bethel**, *continued*.  
 occupied by the house of Joseph, Judg. 1: 22.  
 idolatry of Jeroboam at, I. Ki. 12: 28; 13: 1.  
 prophets dwell there, II. Ki. 2: 2, 3; 17: 28.  
 reformation by Josiah at, II. Ki. 23: 15.  
 See Am. 3: 14; 4: 4; 5: 5; 7: 10.  
**Bethelite** (bêth'el-ite), inhabitant of Bethel, I. Ki. 16: 34.  
**Beth-emek** (bêth'ē'mek), *house of the valley*, Josh. 19: 27.  
**Bether** (bê'ther), *division*, S. of S. 2: 17.  
**Bethesda** (be-thêz'dā), *house of mercy*, pool of, at Jerusalem, miracles wrought at, John 5: 2.  
**Beth-ezel** (bêth'ē'zel), *house of the side*, Mic. 1: 11.  
**Beth-gader** (bêth'gā'der), *house of the wall*, I. Chr. 2: 51.  
**Beth-gamul** (bêth'gā'mul), *house of the weaned*, Jer. 48: 23.  
**Beth-hacerem** (bêth'hāk'se-rēm), *house of the vineyard*, Neh. 3: 14.  
**Beth-haran** (bêth'hār'an), Nu. 32: 36.  
**Beth-hogla** (bêth'hōg'lā), Josh. 15: 6.  
**Beth-horon** (bêth'hō'ron), *house of caves*, (7 Be; 13 Be), two towns of Ephraim—upper and nether, Josh. 10: 10, 11.  
 battle of, 65a  
**Bethink**, I. Ki. 8: 47; II. Chr. 6: 37, *b.* themselves.  
**Beth-jeshimoth** (bêth'jêsh'i-mōth) (5 De), a city of the Reubenites, Josh. 13: 20.  
**Beth-le-Aphrah** (bêth'le-ā'frah), *house of dust*, Mic. 1: 10, R.V.  
**Beth-lebaath** (bêth'lêb'a-ōth), Josh. 19: 6.  
**Bethlehem** (bêth'le-hem), *house of bread*, (3 Cd; 5 Ce; 6 Ce; 7 Be; 13 Be; 16 Ce), a thriving Christian town of 5,000 inhabitants. The Church of the Nativity, with cave and manger, is found here.  
 anointing of David at, I. Sa. 16: 13.  
 well of, II. Sa. 23: 15.  
 Ruth and Naomi, Ru. 1-4.  
 prophecy concerning, Mic. 5: 2.  
 birthplace of our Lord, Mat. 2: 1, 6; Lu. 2: 4.  
 slaying of the children at, Mat. 2: 16.  
**Bethlehemite** (bêth'le-hem-ite), man of Bethlehem, I. Sa. 16: 18; II. Sa. 21: 19.  
**Beth-lehem-judah**, Judg. 17: 7, 9; Ru. 1: 1.  
**Beth-maachah** (bêth'mā'a-kā), *house of oppression*, II. Sa. 20: 14, 15.  
**Beth-marcaboth** (bêth'mār'ka-bōth), *house of chariots*, Josh. 19: 5.  
**Beth-meon** (bêth'mē'on), *house of habitation*, Jer. 48: 23.  
**Beth-nimrah** (bêth'nîm'rā), *house of sweet water*, (5 De), a city of Gad, Nu. 32: 36.  
**Beth-peor** (bêth'pē'or), *house of Peor*, (Baal-peor), Deu. 3: 29.  
**Bethphage** (bêth'fāj), *house of figs*, Mat. 21: 1.



**Beth-rapha** (bêth'rá'fá), *house of Rapha*, I. Chr. 4: 12.  
**Beth-rehob** (bêth'rê'hob), *Judg.* 18: 28.  
**Bethsaida** (bêth'sá'i-dá), *house of fishing*, (13 Ce; 14 Ca), north of Sea of Galilee.  
 blind man cured at, Mar. 8: 22. condemned for unbelief, Mat. 11: 21.  
 Christ feeds the five thousand at, Lu. 9: 10-17. **131a**  
 —of Galilee, native place of Philip, Peter, and Andrew, Mar. 6: 45; John 1: 44; 12: 21.  
**Bethshan** (bêth'shan), or **Beth-shean** (bêth'shê'an), *house of rest*, (5 De; 6 Cd; 7 Bb), a city west of the Jordan, Josh. 17: 11; I. Sa. 31: 10.  
**Beth-shemesh** (bêth'shê'mesh), *house of the sun*, (5 Be), a city of Judah.  
 men of, punished for profanity, I. Sa. 6: 19.  
 great battle at, II. Ki. 14: 11.  
 —two other cities, Josh. 19: 22, 38; Judg. 1: 33.  
**Beth-shemite** (bêth'shê'míte), native of Beth-shemesh, I. Sa. 6: 14, 18.  
**Beth-shittah** (bêth'shít'tá), *house of acacias*, Judg. 7: 22.  
**Bethsura** (bêth'sû'rá), battle of, **66a**  
**Beth-tappuah** (bêth'tap-pu'á), *house of apples*, (5 Ce), a city of Judah, Josh. 15: 53.  
**Bethuel** (be-thú'el), *house of God*, Gen. 22: 22, 23.  
 —a southern city of Judah, I. Chr. 4: 30.  
**Beth-zur** (bêth'zur), *house of rock*, (5 Ce; 7 Bc), a city of Judah now called Beit Sur, Josh. 15: 58.  
**Betimes**, Gen. 26: 31, they rose up *b.*  
 Job 8: 5, seek unto God *b.*  
 Prov. 13: 24, chasteneth him *b.*  
 See II. Chr. 36: 15; Job 24: 5.  
**Betonim** (bê'to-ním), *nuts*, Josh. 13: 26.  
**Betray**, Mat. 24: 10, shall *b.* one another.  
 Mat. 26: 16; Mar. 14: 11; Lu. 22: 6, opportunity to *b.*  
 Mat. 26: 21, 23, 46, *b.* me.  
 27: 4, *b.* innocent blood.  
 Mar. 14: 42, he that *b.* me is at hand.  
 Lu. 22: 48, *b.* thou the Son of man?  
 Ac. 7: 52, ye have been now the *b.*  
 I. Cor. 11: 23, same night he was *b.*  
**Betroth**, Hos. 2: 19, 20.  
**Betrothal**, laws concerning, Ex. 21: 9; Lev. 19: 20; Deu. 20: 7.  
**Better**, I. Sa. 15: 22, to obey *b.* than sacrifice.  
 I. Ki. 19: 4, I am no *b.* than my fathers.  
 Ps. 63: 3, loving-kindness *b.* than life.  
 Prov. 16: 16, *b.* to get wisdom than gold.  
 Ec. 4: 9, two are *b.* than one.  
 7: 1, *b.* a good name than.  
 7: 10, former days *b.* than these.  
 Mat. 6: 26, are ye not much *b.* than they?

# **Better, continued.**

Mat. 12: 12, man *b.* than a sheep?  
 Mar. 5: 26, nothing *b.*, but rather grew worse.  
 Lu. 5: 39, old wine *b.*  
 Phil. 1: 23, with Christ far *b.*  
 2: 3, esteem other *b.* than themselves.  
 Heb. 1: 4, *b.* than the angels.  
 8: 6, the Mediator of a *b.* covenant.  
 12: 24, speaketh *b.* things than that of Abel.  
 II. Pet. 2: 21, *b.* not have known the way.  
**Between**, Ex. 31: 13, a sign *b.* me and you.  
 Lu. 16: 26, *b.* us and you a great gulf.  
 I. Tim. 2: 5, one God and one mediator *b.*  
**Betwixt**, Jer. 39: 4; Phil. 1: 23.  
**Beulah** (bû'lá), *married*, Isa. 62: 4.  
**Bewail**, Isa. 16: 9, will *b.* with the weeping.  
 II. Cor. 12: 21, shall *b.* many.  
 Rev. 18: 9, shall *b.* her.  
 See Lu. 8: 52; Jer. 4: 31.  
**Beware**, Judg. 13: 4, *b.* and drink not wine.  
 Job 36: 18, *b.* lest he take thee away.  
 Mat. 7: 15, *b.* of false prophets.  
 16: 6; Mar. 8: 15; Lu. 12: 1, *b.* of the leaven.  
 Mar. 12: 38; Lu. 20: 46, *b.* of scribes.  
 Lu. 12: 15, *b.* of covetousness.  
 Phil. 3: 2, *b.* of dogs, *b.* of evil workers.  
 Col. 2: 8, *b.* lest any man spoil you.  
**Bewitched**, Ac. 8: 9, Simon *b.* the people.  
 Gal. 3: 1, who hath *b.* you?  
**Bewray**, *ar.*, reveal, betray.  
 Prov. 27: 16, ointment of his right hand *b.* itself.  
 29: 24, cursing, and *b.* it not.  
 Isa. 16: 3, *b.* not him that wandereth.  
 Mat. 26: 73, thy speech *b.* thee.  
**Beyond**, Nu. 22: 18, *b.* the word of the Lord.  
 Mar. 6: 51; 7: 37, amazed *b.* measure.  
 II. Cor. 8: 3, *b.* their power.  
 Gal. 1: 13, *b.* measure I persecuted.  
 I. Thes. 4: 6, that no man go *b.*  
**Bezai** (bê'zá), Neh. 7: 52.  
**Bezaleel** (be-zál'e-el), *in the shadow of God*, Ex. 31: 2.  
**Bezek** (bê'zek), *breach, split*, Judg. 1: 5.  
**Bezer** (bê'zer), a city, Deu. 4: 43. —a person, I. Chr. 7: 37.  
**Bezetha** (be-zê'thá) (10 Bb), a quarter of Jerusalem.  
**Bible**, Divine-human Book, **16a** and ancient monuments, **119** and creed of sub-apostolic age, **82b**  
**Biblical Chronology**, tests and construction of, **58b**  
**Bichri** (bik'ri), *youthful*, II. Sa. 20: 1, 22.  
**Bid**, I. Sa. 22: 14; II. John 11. —*ar.*, invite, Mat. 22: 9.  
**Bidkar** (bid'kar), *son of piercing*, II. Ki. 9: 25.

**Bier**, II. Sa. 3: 31, followed the *b.* Lu. 7: 14, touched the *b.*  
**Bigtha** (big'thá), *gift of fortune*, Esth. 1: 10.  
**Bigthan** (big'than), *given by God*, and Teresh, conspiracy discovered by Mordecai, Esth. 2: 21; 6: 2.  
**Bildad** (bil'dád), *son of contention*, Job 2: 11. **34a**  
**Bilgai** (bil'gá), or **Bilgai**, *cheerfulness*, I. Chr. 24: 14; Neh. 12: 5.  
**Bilham** (bil'há), *modesty*, Gen. 29: 29.  
**Bill**, Deu. 24: 1; Mar. 10: 4; Lu. 16: 6.  
**Billows**, Ps. 42: 7; Jon. 2: 3.  
**Bilshan** (bil'shan), *son of the tongue*, Ezra 2: 2.  
**Bimhal** (bim'hal), I. Chr. 7: 33.  
**Bind**, Job 38: 31, canst *b.* influences of Pleiades?  
 Ps. 118: 27, *b.* the sacrifice with cords.  
 Prov. 6: 21, *b.* them upon thine heart.  
 26: 8, he that *b.* a stone.  
 Isa. 61: 1, to *b.* up broken-hearted.  
 Hos. 6: 1, smitten and will *b.* us up.  
 Mat. 12: 29; Mar. 3: 27, first *b.* the strong man.  
 Mat. 16: 19; 18: 18, *b.* on earth.  
 23: 4, *b.* heavy burdens grievous.  
 Ac. 9: 14, authority to *b.* all that.  
 22: 4, *b.* and delivering men.  
**Binea** (bin'e-á), I. Chr. 8: 37.  
**Binnui** (bin-nú'i), a building, Neh. 3: 24.  
**Birds**, created and preserved, Gen. 1: 20; 7: 3; Ps. 104: 17; 148: 10.  
 used in sacrifices, Gen. 15: 9; Lev. 14: 4; Lu. 2: 24.  
 what may not be eaten, Lev. 11: 13; Deu. 14: 12.  
 nests of, Deu. 22: 6.  
 mentioned figuratively, Prov. 1: 17; 6: 5; Jer. 12: 9; Am. 3: 5; Rev. 18: 2.  
 of Palestine, **143a**  
 —Ps. 11: 1, flee as a *b.* to your mountain.  
 124: 7, our souls escaped as a *b.*  
 Prov. 1: 17, net spread in sight of any *b.*  
 6: 5, as a *b.* from the fowler.  
 Ec. 10: 20, *b.* shall tell the matter.  
 S. of S. 2: 12, time of singing of *b.*  
 Mat. 8: 20; Lu. 9: 58, *b.* of air have nests.  
**Birsha** (bur'shá), *son of wickedness*, Gen. 4: 12.  
**Birth**, foretold,—  
 of Ishmael, Gen. 16: 11.  
 of Isaac, Gen. 18: 10.  
 of Samson, Judg. 13: 3.  
 of Samuel, I. Sa. 1: 11, 17.  
 of Josiah, I. Ki. 13: 2.  
 of Messias, Gen. 3: 15; Isa. 7: 14; Mic. 5; Lu. 1: 31.  
 of John the Baptist, Lu. 1: 13.  
 —Ec. 7: 1, better than the day of one's *b.*  
 Mat. 1: 18, the *b.* of Jesus Christ.  
 John 9: 1, blind from *b.*  
 Gal. 4: 19, of whom I travail in *b.*



**Birthday**, Gen. 40: 20, which was Pharaoh's *b.*  
 Mat. 14: 6; Mar. 6: 21, Herod on his *b.*  
**Birthing**, law concerning, Deu. 21: 15.  
 despised by Esau, Gen. 25: 31; Heb. 12: 16.  
 lost by Reuben, I. Chr. 5: 1.  
 —Gen. 25: 31, sell me this day thy *b.*  
 25: 33, he sold his *b.*  
 I. Chr. 5: 2, but the *b.* was Joseph's.  
 Heb. 12: 16, for one morsel sold his *b.*  
**Birzavith** (bur'za-vith), wounds (?), I. Chr. 7: 31.  
**Bishlam** (bish'lām), in peace, Ezra 4: 7.  
**Bishop**, I. Tim. 3: 1, if a man desire office of *b.*  
 Tit. 1: 7, *b.* must be blameless.  
 I. Pet. 2: 25, the *b.* of your souls.  
 See Ac. 1: 20; Phil. 1: 1.  
**Bishops' Bible**, 28b  
**Bit**, Ps. 32: 9, must be held in with *b.*  
 Jas. 3: 3, we put *b.* in horses' mouths.  
**Bite**, Prov. 23: 32, at last it *b.* like a serpent.  
 Ec. 10: 8, a serpent shall *b.* him.  
 Mic. 3: 5, prophets that *b.* with teeth.  
 Gal. 5: 15, if ye *b.* and devour one another.  
**Bithiah** (bi-thi'ā), daughter of Jehovah, I. Chr. 4: 18.  
**Bithron** (bith'ron), mountain-cleft, II. Sa. 2: 29.  
**Bithynia** (bi-thin'i-ā) (2 Ca; 15 Ha), a province of Asia Minor, to the Christians of which Peter addressed his first epistle, Ac. 16: 7; I. Pet. 1: 1.  
**Bitter**, Gen. 27: 34, exceeding *b.* cry.  
 Ex. 12: 8; Nu. 9: 11, with *b.* herbs.  
 Ex. 15: 23, waters were *b.*  
 Deu. 32: 24, devoured with *b.* destruction.  
 Job 13: 26, writest *b.* things.  
 Isa. 5: 20, that put *b.* for sweet.  
 22: 4, I will weep *b.*  
 Jer. 2: 19, an evil thing and *b.*  
 Mat. 26: 75; Lu. 22: 62, Peter wept *b.*  
 Col. 3: 19, be not *b.* against them.  
 Jas. 3: 14, if ye have *b.* envying.  
**Bitter Herbs**, eaten with the paschal lamb; probably small plants belonging to the *Compositae* and *Cruciferae*; eaten as salad. The rabbis give a long list of them.  
**Bittern** (Heb., *qippod*; *Botaurus stellaris*), referred to in Isa. 14: 23 and 34: 11 as inhabiting damp and waste places; in Zep. 2: 14 the cormorant and bittern are mentioned. In all these passages the R. V. translates "porcupine," but brief as the description of the habits of the animal is in the Bible, it indicates a bird like the bittern rather than an animal like the porcupine.

**Bitterness**, I. Sa. 15: 32, surely the *b.* of death is past.  
 Job 10: 1; 21: 25; Isa. 38: 15, in *b.* of soul.  
 Prov. 14: 10, heart knoweth own *b.*  
 Zec. 12: 10, be in *b.* for him as one that is in *b.*  
 Ac. 8: 23, in the gall of *b.*  
 Rom. 3: 14, full of cursing and *b.*  
 Eph. 4: 31, let all *b.* be put away.  
 Heb. 12: 15, lest any root of *b.*  
**Bitumen** (Heb., *zepheth* and *chēmar*; ἀσφαλτος; bitumen), Gen. 11: 3; Ex. 2: 3; Isa. 34: 9. The substance called "pitch" and "slime" in the A. V. was apparently a kind of asphalt obtained floating on the Dead Sea. It was used as a cement for building, etc.  
**Bizjothjah** (biz-jöth'jā), contempt of Jehovah, Josh. 15: 28.  
**Biztha** (biz-thā), Esth. 1: 10.  
**Black**, S. of S. 1: 5, I am *b.* but comely.  
 Mat. 5: 36, one hair white or *b.*  
 Heb. 12: 18, ye are not come to *b.*  
 Jude 13, to whom is reserved *b.*  
 See Job 6: 16; Lam. 4: 8.  
**Black Sea**, or **Euxine**, (2 Ca; 15 Ha).  
**Blade**, Judg. 3: 22, haft also went in after the *b.*  
 Mat. 13: 26, when the *b.* was sprung up.  
 Mar. 4: 28, first the *b.*, then the ear.  
 See Job 31: 22.  
**Blain**, boil or tumor, Ex. 9: 9, 10.  
**Blame**, II. Cor. 6: 3, that ministry be not *b.*  
 Gal. 2: 11, because he was to be *b.*  
 Eph. 1: 4, holy and without *b.*  
**Blameless**, Lu. 1: 6, in ordinances of the Lord *b.*  
 I. Cor. 1: 8, *b.* in the day of our Lord.  
 Phil. 2: 15, *b.* and harmless.  
 3: 6, touching righteousness in the law, *b.*  
 II. Pet. 3: 14, ye may be found *b.*  
**Blasphe**, II. Sa. 12: 14, occasion to enemies to *b.*  
 Ps. 74: 10, enemy *b.* thy name.  
 Isa. 52: 5, my name continually is *b.*  
 Mat. 9: 3, this man *b.*  
 Mar. 3: 29, *b.* against the Holy Ghost.  
 John 10: 36, thou *b.* because I said.  
 Ac. 26: 11, I compelled them to *b.*  
 Rom. 2: 24, name of God is *b.*  
 I. Tim. 1: 20, learn not *b.*  
 Jas. 2: 7, they *b.* that worthy name.  
 Ac. 19: 37, not yet *b.* of your.  
 I. Tim. 1: 13, who was before a *b.*  
**Blasphe**, Lu. 22: 65; Ac. 6: 11, 13.  
**Blasphe**, its punishment, death, Lev. 24: 16; I. Ki. 21: 10.

**Blasphemy**, continued.  
 occasion for, given by David, II. Sa. 12: 14.  
 Naboth, I. Ki. 21: 13, and Stephen, Ac. 6: 13; 7: 54, unjustly stoned for.  
 Christ accused of, Mat. 9: 3; 26: 65; Mar. 2: 7; Lu. 5: 21; John 10: 33.  
 against the Holy Ghost, Mat. 12: 31; Mar. 3: 28; Lu. 12: 10; I. John 5: 16.  
 —Mat. 12: 31, all manner of *b.*  
 26: 65; Mar. 14: 64, he hath spoken *b.*  
 Mar. 2: 7, why doth this man thus speak *b.*?  
 John 10: 33, stone thee not, but for *b.*  
 Col. 3: 8, now ye also put off *b.*  
 See Ex. 20: 7; Ps. 74: 18; Isa. 52: 5; Eze. 20: 27; Mat. 15: 19; Col. 3: 8; I. Tim. 5: 14; 6: 1; Rev. 2: 9; 13: 5, 6; 16: 9.  
**Blast**, Josh. 6: 5, when they make a long *b.*  
**Blasted**, Gen. 41: 23, withered, thin, and *b.*  
**Blasting**, Am. 4: 9, I have smitten you with *b.*  
**Blastus** (bläs'tus), a sprout, or shoot, Ac. 12: 20.  
**Blaze Abroad**, ar., proclaim far and near, Mar. 1: 45.  
**Bleating**, Judg. 5: 16; I. Sa. 15: 14.  
**Blemish**, offerings must be free from, Ex. 12: 5, etc.; Lev. 1: 3, etc.; Deu. 17: 1, etc.  
 priests to be without, Lev. 21: 16.  
 the church to be without, Eph. 5: 27.  
 lamb without, Christ compared to, I. Pet. 1: 19.  
**Bless**, Gen. 12: 3, *b.* them that *b.* thee.  
 Gen. 22: 17, in *b.* I will *b.* thee.  
 27: 29, *b.* be he that *b.* thee.  
 32: 26, not let thee go except thou *b.*  
 Nu. 6: 24, Lord *b.* and keep thee.  
 I. Chr. 4: 10, oh that thou wouldest *b.* me.  
 Ps. 65: 10, thou *b.* the springing thereof.  
 67: 1, be merciful to us, and *b.* us.  
 132: 15, I will abundantly *b.* her provision.  
 Isa. 65: 16, who *b.* himself shall *b.* himself in God of truth.  
 Mat. 5: 44; Lu. 6: 28; Rom. 12: 14, *b.* them that curse.  
**Blessed**, Gen. 12: 3; Ps. 1: 1; 65: 4; 84: 4, 5; 112: 1; Isa. 30: 18; Mat. 5: 3-11; 25: 34; Lu. 6: 21; 12: 37; 14: 15.  
 who are chosen and called by God, Ps. 65: 4; Isa. 51: 2; Eph. 1: 3, 4; Rev. 19: 9.  
 who trust and delight in God, Ps. 2: 12; 34: 8; 40: 4; 84: 12; 112: 1; Jer. 17: 7.  
 who hear and obey, Ps. 119: 2; Mat. 13: 16; Lu. 11: 28; Jas. 1: 25; Rev. 1: 3; 22: 7, 14.  
 who endures chastisement, Ps. 94: 12.  
 who endures temptation, Jas. 1: 12.  
 who fears the Lord, Ps. 128.

**Blessed, continued.**

who believe and suffer for Christ, Mat. 16: 16, 17; 11: 6; Lu. 6: 22; Gal. 3: 9.  
 who die in the Lord, Rev. 14: 13, whose sins are forgiven, Ps. 32: 1, 2; Rom. 4: 7.  
 others pronounced blessed, Deu. 15: 10; Ps. 5: 12; 41: 1; 106: 3; 112: 2; 119: 1; Prov. 20: 7; 22: 9; Lu. 14: 13, 14; Rev. 16: 15.  
 persons blessed: Jacob by Isaac, Gen. 27: 27; Jacob by God, Gen. 48: 3; Joseph and his sons by Jacob, Gen. 48: 9, 15; the twelve tribes by Moses, Deu. 33.  
 —Prov. 10: 7, memory of just is *b.*  
 Ac. 20: 35, more *b.* to give than to receive.  
 II. Cor. 11: 31, *b.* for evermore.  
 I. Tim. 1: 11, glorious gospel of *b.* God.  
 Tit. 2: 13, looking for that *b.* hope.  
 Jas. 1: 12, *b.* is the man that endureth temptation.

**Blessedness**, Rom. 4: 6, 9; Gal. 4: 15.

**Blessing**, form of, Nu. 6: 22-26.

—Gen. 27: 35, thy brother hath taken thy *b.*  
 Deu. 11: 26, *a. b.* and a curse.  
 23: 5; Neh. 13: 2, Lord turned curse into *b.*  
 Job 29: 13, *b.* of him ready to perish.  
 Ps. 129: 8, *b.* of the Lord be on you.  
 Prov. 10: 22, *b.* of the Lord maketh rich.  
 Isa. 65: 8, destroy it not, *a. b.* is in it.  
 Mal. 3: 10, pour you out *a. b.*  
 Rom. 15: 29, fulness of *b.* of Gospel.  
 I. Cor. 10: 16, cup of *b.* which we bless.  
 Eph. 1: 3, blessed us with all spiritual *b.*  
 Heb. 6: 7, earth receiveth *b.* from God.  
 Jas. 3: 10, proceedeth *b.* and cursing.  
 Rev. 5: 12, worthy to receive honour and *b.*  
 5: 13; 7: 12, *b.* and glory.

**Blind**, laws concerning the, Lev. 19: 14; Deu. 27: 18.

—Job 29: 15, I was eyes to the *b.*  
 Mat. 11: 5; Lu. 7: 21, the *b.* receive sight.  
 II. Pet. 1: 9, he that lacketh these things is *b.*  
 Ex. 23: 8, the gift *b.* the wise.  
 John 12: 40, he hath *b.* their eyes.  
 II. Cor. 3: 14, their minds were *b.*

I. John 2: 11, darkness hath *b.*  
**Blindfolded**, Lu. 22: 64.

**Blindness**, inflicted on the men of Sodom, Gen. 19: 11.

inflicted on the Syrian army, II. Ki. 6: 18.  
 inflicted on Saul of Tarsus, Ac. 9: 8.  
 inflicted on Elymas, Ac. 13: 11.  
 healed by Christ, Mat. 9: 27-30; 12: 22; 20: 30; Mar. 8: 22; 10: 46; Lu. 7: 21; John 9.

**Blindness, continued.**

spiritual, Ps. 82: 5; Isa. 56: 10; 59: 9; Mat. 6: 23; 15: 14; 23: 16; John 1: 5; 3: 19; 9: 39; I. Cor. 2: 14; II. Pet. 1: 9; I. John 2: 9; Rev. 3: 17.  
 judicially inflicted, Ps. 69: 23; Isa. 6: 9; 44: 18; Mat. 13: 13; John 12: 40; Ac. 28: 26; Rom. 11: 7; II. Cor. 4: 4.  
 prayer for deliverance from, Ps. 13: 3; 119: 18.  
 to be removed by Christ, Isa. 9: 2; 42: 7; Lu. 4: 18; John 8: 12; 9: 39; II. Cor. 3: 14; 4: 6; Eph. 5: 8; Col. 1: 13; I. Thes. 5: 5; I. Pet. 2: 9.

—Rom. 11: 25, *b.* in part has happened.

Eph. 4: 18, because of *b.* of their heart.  
 See Ps. 146: 8; Isa. 29: 18; 35: 5; 42: 7.

**Blood**, eating of, forbidden to man after the flood, Gen. 9: 4.

eating of, forbidden to the Israelites under the law, Lev. 3: 17; 7: 26; 17: 10; 19: 26; Deu. 12: 16; I. Sa. 14: 32, 33; Eze. 33: 25.

eating of, forbidden to the Gentile Christians, Ac. 15: 20, 29.

water changed into, Ex. 4: 9, 30; 7: 17; Rev. 8: 8; 11: 6.

shedding of human, forbidden, Deu. 21: 1-9; Ps. 106: 38; Prov. 6: 16, 17; Isa. 59: 3; Jer. 22: 17; Eze. 22: 4; Mat. 27: 6.  
 of legal sacrifices, Ex. 23: 18; 29: 12; 30: 10; 34: 25; Lev. 4: 7; 17: 11; Heb. 9: 13, 19-22; 10: 4.  
 of the covenant, Ex. 24: 8; Zec. 9: 11; Heb. 10: 29.

of Christ, I. Cor. 10: 16; Eph. 2: 13; Heb. 9: 14; I. Pet. 1: 19.  
 in the Lord's Supper, Mat. 26: 28; Lu. 22: 20; I. Cor. 11: 25.  
 redemption by, Col. 1: 20; Heb. 9: 12, 22; 10: 19; 12: 24; 13: 12; I. Pet. 1: 2; Rev. 1: 5; 5: 9; 12: 11.

typified under the law, Ex. 12: 13; 29: 16; 30: 10; Lev. 1: 5; 4: 16; 15; Heb. 9: 7 ff.

—Gen. 9: 6, whoso sheddeth man's *b.*

Deu. 32: 43, avenge *b.* of his servants.

II. Sa. 1: 16, thy *b.* be on thy head.

Ps. 30: 9, what profit in my *b.*?  
 72: 14, precious shall *b.* be in his sight.

Isa. 1: 15, your hands are full of *b.*

9: 5, garments rolled in *b.*

Eze. 9: 9, land is full of *b.*

Zep. 1: 17, their *b.* poured out as dust.

Mat. 9: 20; Mar. 5: 25; Lu. 8: 43, woman with issue of *b.*

Mat. 16: 17, flesh and *b.* hath not revealed.

27: 25, his *b.* be on us and our children.

Mar. 14: 24, new testament in my *b.*

John 1: 13, born not of *b.*

6: 54, who drinketh my *b.*

19: 34, came thereout *b.*

Ac. 17: 26, made of one *b.*

20: 28, purchased with his *b.*

**Blood, continued.**

Rom. 3: 25, through faith in his *b.*

5: 9, justified by his *b.*

I. Cor. 11: 27, guilty of body and *b.* of the Lord.

15: 50, flesh and *b.* cannot inherit.

Eph. 1: 7; Col. 1: 14, redemption through his *b.*

Heb. 9: 22, without shedding of *b.*

13: 20, *b.* of the covenant.

I. John 1: 7, *b.* of Jesus Christ cleanseeth us.

5: 8, the spirit, water, and *b.*

Rev. 7: 14; 12: 11, *b.* of the Lamb.

See Ps. 55: 23; Eze. 22: 2; Ac. 28: 8.

**Blood-guiltiness**, Ps. 51: 14.

**Blood-thirsty**, Prov. 29: 10.

**Blossom**, Nu. 17: 5, the man's rod shall *b.*

Nu. 17: 8, bloomed *b.*, and yielded.

Isa. 35: 1, desert shall *b.* as the rose.

Eze. 7: 10, rod hath *b.*

Hab. 3: 17, fig tree shall not *b.*

**Blot**, Ex. 32: 32; Ps. 69: 28, *b.* out of book.

Deu. 29: 20, *b.* out his name.

Isa. 43: 25, *b.* out thy transgressions.

44: 22, *b.* out, as a thick cloud.

Jer. 18: 23, neither *b.* out their sins.

Ac. 3: 19, that your sins be *b.* out.

Col. 2: 14, *b.* out the handwriting.

**Blow**, Nu. 10: 5, 6, *b.* an alarm.

Josh. 6: 9, 13, and *b.* with the trumpets.

Ps. 147: 18, causeth his wind to *b.*

Isa. 27: 13, the great trumpet shall be *b.*

Lu. 12: 55, see the south wind *b.*

Rev. 7: 1, wind shall not *b.* on the earth.

Blue, Ex. 25: 4; 35: 23; Esth. 8: 15; Prov. 20: 30.

**Blunt**, Ec. 10: 10.

**Blush**, Ezra 9: 6; Jer. 6: 15; 8: 12.

**Boanerges** (bō'a-ner'jēz), sons of thunder, James and John so surnamed, Mar. 3: 17. An incorrect Galilean provincialism, which has caused much difficulty to scholars as to the exact Hebrew words meant.

**Boar** (*Sus scrofa*), mentioned only in Ps. 80: 13. Though unclean to the Jews, the wild boar had to be constantly destroyed on account of its destructiveness to the crops. It still abounds in many parts of Palestine.

See **Swine**.

**Boards**, Ex. 26: 15; I. Ki. 6: 9; Eze. 27: 5; Ac. 27: 44.

**Boast**, I. Ki. 20: 11, not *b.* as he that putteth it off.

Ps. 44: 8, in God we *b.* all the day.

49: 6, *b.* themselves in their riches.

Prov. 27: 1, *b.* not of to-morrow.

Eph. 2: 9, not of works, lest any man should *b.*



**Boast, continued.**

Jas. 3: 5, tongue *b.* great things.  
Ps. 34: 2, my soul shall make  
her *b.*  
Rom. 2: 17, makest thy *b.* of  
God.

**Boasting**, reproved, I. Ki. 20: 11;  
Ps. 52: 1; 94: 4; Prov. 20: 14;  
25: 14; Isa. 10: 15; Rom. 1: 30;  
11: 18; II. Cor. 10: 13; Jas. 4: 16,  
excluded under the gospel,  
Rom. 3: 27; Eph. 2: 9.

of Paul, II. Cor. 7: 14; 8: 24; 9:  
3, 4; 11: 10.

**Boat**, II. Sa. 19: 18; John 6: 22, 23;  
Ac. 27: 16.

**Boaz** (bō'az), or **Booz**, *cheerful-*  
*ness*, his kindness towards  
Ruth, Ru. 2-4.

ancestor of David and Christ,  
Ru. 4: 17, 22; Mat. 1: 5; Lu. 3:  
23, 32.

—and Jachin (*strength and stabil-*  
*ity*), pillars of the temple,  
II. Chr. 3: 17.

**Bocheru** (bōk'e-rū), *first-born*, I.  
Chr. 8: 38.

**Bochim** (bō'kim), *weepers*, Judg.  
2: 1, 4, 5.

**Bodily**, Lu. 3: 22, Holy Ghost  
descended in a *b.* shape.

II. Cor. 10: 10, his *b.* presence  
is weak.

Col. 2: 9, fulness of the God-  
head *b.*

I. Tim. 4: 8, *b.* exercise profit-  
eth little.

**Body**, human, not to be disfig-  
ured, Lev. 19: 28; 21: 5; Deu.  
14: 1.

to be kept pure, Rom. 12: 1; I.  
Cor. 6: 13; I. Thes. 4: 4.

of Christians, the temple of  
the Holy Ghost, I. Cor. 3: 16;  
II. Cor. 6: 16.

dead, laws concerning, Lev.  
21: 11; Nu. 5: 2; 9: 6; 19: 11;  
Deu. 21: 23; Hag. 2: 13.

to be raised again, Mat. 22: 30;  
I. Cor. 15: 12; Phil. 3: 21. *See*

**Resurrection.**

of Christ, Lu. 2: 35; John 19: 34,  
buried by Joseph, Mat. 27:  
58; Mar. 15: 42; Lu. 23: 50-53;

John 19: 38.

the church so called, Rom.  
12: 4; I. Cor. 10: 17; 12: 12;

Eph. 1: 22; 2: 19; 3: 15; 4: 13;  
5: 23.

—Job 19: 26, worms destroy this *b.*  
Prov. 5: 11, flesh and *b.* are  
consumed.

Mat. 5: 29, *b.* cast into hell.

6: 22, Lu. 11: 34, *b.* full of light.

Mar. 5: 29, felt in *b.* that she  
was healed.

John 2: 21, the temple of his *b.*  
Ac. 19: 12, from his *b.* were  
brought.

Rom. 6: 6, *b.* of sin destroyed.  
7: 24, *b.* of this death.

8: 23, the redemption of our *b.*  
I. Cor. 6: 19, *b.* is the temple of  
the Holy Ghost.

13: 3, though I give my *b.* to  
be burned.

II. Cor. 5: 8, absent from the *b.*  
12: 2, whether in *b.*, or out of  
the *b.*

Gal. 6: 17, I bear in *b.* marks.

Phil. 3: 21, who shall change  
our vile *b.*

Col. 1: 18, head of the *b.*, the  
church.

**Body, continued.**

Heb. 10: 5, a *b.* hast thou pre-  
pared me.

Jas. 3: 6, tongue defileth the  
whole *b.*

I. Pet. 2: 24, in his own *b.* on  
the tree.

**Bohan** (bō'hān), Josh. 15: 6.

**Boil**, Job 41: 31; Isa. 64: 2.

**Boils** and blains, the plague of,  
Ex. 9: 10; Rev. 16: 2.

*See* I. Ki. 20: 7; Job 2: 7.

**Boisterous**, Mat. 14: 30.

**Bold**, Prov. 28: 1, righteous are  
*b.* as a lion.

John 7: 26, he speaketh *b.*  
Ac. 13: 46, Paul and Barnabas  
waxed *b.*

Rom. 15: 15, have written  
more *b.*

Phil. 1: 14, more *b.* to speak  
the word.

Heb. 4: 16, let us come *b.* to  
throne.

**Boldness** through faith, Prov.  
28: 1; Isa. 50: 7; Ac. 5: 29;

Eph. 3: 12; Heb. 10: 19; I.  
John 4: 17.

exhortations to, Josh. 1: 7; II.  
Chr. 19: 11; Jer. 1: 8; Eze. 3: 9;

Heb. 4: 16.

of Peter and John, Ac. 4: 13;  
5: 29; Stephen, Ac. 7: 51;

Paul, Ac. 9: 27; 19: 8; II. Cor.  
7: 4; Gal. 2: 11; Apollos, Ac.  
18: 26.

—II. Cor. 7: 4, great is my *b.* of  
speech.

Eph. 3: 12, we have *b.* and ac-  
cess.

Heb. 10: 19, *b.* to enter into  
holiest.

I. John 4: 17, have *b.* in day of  
judgment.

**Bolled**, *ar.*, having the seed ves-  
sel formed, Ex. 9: 31.

**Bolster**, I. Sa. 19: 13; 20: 16.

**Bond**, law of, (vow), Nu. 30:  
of peace, Eph. 4: 3.

—Ps. 116: 16, thou hast loosed  
my *b.*

Ac. 8: 23, in *b.* of iniquity.  
20: 23, *b.* abide me.

23: 29; 26: 31, worthy of death  
or *b.*

Eph. 4: 3, *b.* of peace.

Col. 3: 14, *b.* of perfectness.

Heb. 11: 36, others had trial of *b.*

**Bondage** of Israel in Egypt, Ex.  
1-12; Ps. 105: 25; Ac. 7: 6.

of Israel in Babylon, II. Ki. 25;  
Ezra 9: 9; Neh. 1; Esth. 3;

Dan. 1.

spiritual, John 8: 34; Ac. 8: 23;  
Rom. 6: 16; 7: 23; 8: 2; Gal. 2:

4: 4; 3: 7; I. Tim. 3: 7; II. Tim.  
2: 26; Heb. 2: 14; II. Pet. 2: 19.

deliverance by Christ, Isa.  
61: 1; Lu. 4: 18; John 8: 36;

Rom. 8: 2; Gal. 3: 13.

—Ex. 1: 14, lives bitter with  
hard *b.*

John 8: 33, never in *b.* to any  
man.

Rom. 8: 15, not received spirit  
of *b.*

Gal. 5: 1, not entangled with  
yoke of *b.*

Heb. 2: 15, lifetime subject to *b.*

**Bondmaid**, Lev. 19: 20; 25: 44.

**Bondmen**, Lev. 25: 42; I. Ki.  
9: 22; Esth. 7: 4.

**Bond-servant**, Lev. 25: 39.

**Bond-service**, I. Ki. 9: 21.

**Bond-woman**, Gen. 21: 10; Gal.  
4: 31.

**Bones**, Joseph's, Gen. 50: 25; Ex.  
13: 19; Heb. 11: 22.

of the paschal lamb not brok-  
en, Ex. 12: 46.

scattered as a judgment, II.  
Ki. 23: 14; Ps. 53: 5; 141: 7;

Jer. 8: 1; Eze. 6: 5.

vision of dry bones, Eze. 37.

Christ's, John 19: 36.

—Gen. 2: 23, this is *b.* of *b.*

Nu. 9: 12, neither shall ye  
break a *b.* thereof.

Job 19: 20, my *b.* cleaveth to  
my skin.

Ps. 51: 8, *b.* thou hast broken  
may rejoice.

Prov. 14: 30, envy the rotten-  
ness of the *b.*

Mat. 23: 27, full of dead men's  
*b.*

Lu. 24: 39, spirit hath not flesh  
and *b.*

John 19: 36, a *b.* of him shall  
not be broken.

Eph. 5: 30, of his flesh, and of  
his *b.*

**Bonnet**, *ar.*, a man's head-  
dress; of the priests, direc-  
tions for making, Ex. 28: 40;

29: 9; 39: 28; Eze. 44: 18. *See*  
**Mitre.**

**Book**. Among the Hebrews,  
books were rolls of dressed  
skins or parchments. Some-

times they were of thin  
leather. Several skins

stitched together and at-  
tached to a roller of wood

formed "a roll of a book"  
(Jer. 36: 2). The writing was

in columns parallel to the  
rollers. The "great roll"

(Isa. 8: 1) was a large tablet  
coated with wax, written on

with a pen, and then hung  
up to view. Writing with

ink, on paper made from  
the papyrus, was in use in

the apostles' days (II. John  
12). Our word *volume* (that

which is *rolled up*, from *vol-*  
*vere*, to roll) has its early

sense of roll in Heb. 10: 7. *See*  
**PLATE X.**

of life, Ex. 32: 32; Ps. 69: 28;  
Dan. 12: 1; Phil. 4: 3; Rev.

3: 5; 13: 8; 17: 8; 21: 27; 22: 19.

opened, Rev. 20: 12.

of the law, Deu. 28: 61; 29: 27,  
etc.; Gal. 3: 10.

found and read, II. Ki. 22: 8;  
23: 2; Neh. 8: 8.

of Jasher, Josh. 10: 13; II. Sa.  
1: 18.

—Job 19: 23, printed in a *b.*

31: 35, adversary had written  
a *b.*

Ps. 40: 7; Heb. 10: 7, volume of  
the *b.*

Ps. 69: 28, let them be blotted  
out of *b.*

139: 16, in thy *b.* all my mem-  
bers.

Isa. 34: 16, seek ye out of the  
*b.* of the Lord.

Mal. 3: 16, *b.* of remembrance.

Lu. 4: 17, when he opened the  
*b.*

John 21: 25, world could not  
contain *b.*

Phil. 4: 3; Rev. 3: 5; 13: 8; 17:  
8; 20: 12; 21: 27, *b.* of life.

**Book, continued.**

Rev. 22: 19, take away from words of *b*.

**Books**, of various persons, I. Chr. 29: 29; II. Chr. 9: 29; 12: 15; 20: 34.

of Samuel, I. Sa. 10: 25.

of Solomon, I. Ki. 4: 32; 11: 41. of judgment, Dan. 7: 10; Rev. 20: 12.

burned at Ephesus, Ac. 19: 19. See Ec. 12: 12; Dan. 9: 2; John 21: 25; II. Tim. 4: 13.

**Books of the Bible**, Old Testament, 30

New Testament, 43

Rejected, 24a

Old Testament Apocrypha, 42

New Testament Apocrypha, 55

**Booth**, Lev. 23: 42; Neh. 8: 14, dwell in *b*. seven days.

Job 27: 18, as a *b*. the keeper maketh.

Jon. 4: 5, Jonah made him a *b*.

**Booty**, plunder, Nu. 31: 32; Hab. 2: 7; Zep. 1: 13.

**Borders** of the land determined, Nu. 34; Josh. 1: 4; Eze. 47: 13.

**Bore**, Ex. 21: 6; II. Ki. 12: 9; Job 41: 2.

**Born**, Job 5: 7, man *b*. to trouble. Ps. 22: 31, a people that shall be *b*.

87: 4, this man was *b*. there. Prov. 17: 17, a brother is *b*. for adversity.

Ec. 3: 2, a time to be *b*.

Isa. 9: 6, unto us a child is *b*.

66: 8, shall a nation be *b*. at once?

Mat. 2: 4, where Christ should be *b*.

Lu. 2: 11, to you is *b*. this day. John 1: 13; I. John 3: 9; 4: 7; 5: 1, 4, 18, *b*. of God.

John 3: 1; 1. Pet. 1: 23, *b*. again. I. Cor. 15: 8, as one *b*. out of due time.

I. Pet. 2: 2, as new-*b*. babes.

**Borne**, Ps. 55: 12, then I could have *b*. it.

Isa. 53: 4, *b*. our griefs.

Mat. 20: 12, *b*. burden and heat of day.

23: 4; Lu. 11: 46, grievous to be *b*.

Ac. 21: 35, he was *b*. of the soldiers.

I. Cor. 15: 49, have *b*. the image.

**Borrow**, Deu. 15: 6; 28: 12, shalt lend, but not *b*.

II. Ki. 4: 3, *b*. thee vessels abroad.

Neh. 5: 4, we have *b*. money for.

Ps. 37: 21, wicked *b*. and payeth not.

Prov. 22: 7, the *b*. is servant to the lender.

Mat. 5: 42, from him that would *b*. of thee.

**Borrowing**, law concerning, Ex. 22: 14; Deu. 15: 2-6, etc.

its consequences, II. Ki. 6: 5; Prov. 22: 7.

of Israel from the Egyptians, Ex. 3: 22; 12: 35.

**Boscath** (*bōs'kath*), stony, elevated ground, II. Ki. 22: 1.

**Bosom**, Job 31: 33, iniquity in my *b*.

**Bosom, continued.**

Ps. 35: 13, prayer returned into mine own *b*.

Prov. 6: 27, take fire into his *b*.

Ec. 7: 9, anger resteth in the *b*.

Isa. 40: 11, carry lambs in *b*.

Lu. 16: 22, carried into Abraham's *b*.

John 1: 18, in the *b*. of the Father.

13: 23, leaning on Jesus' *b*.

**Bosor** (*bō'sor*), Greek and Aramaic form of *Beor*, II. Pet. 2: 15.

**Bosses**, convex projections of a shield, Job 15: 26.

**Botch**, one of the Egyptian plagues, Deu. 28: 27, 35.

**Bottle**. The bottles mentioned in the Bible are of two kinds: (1) an earthenware vessel, as in Jer. 19: 1; (2) the skin-bottle, which is obtained from the goat. The skin is drawn off the body without splitting it, then tanned with aromatic bark, and when intended for wine, is hung by the fire to dry. To this the psalmist alludes (Ps. 119: 83). It is of these skin-bottles that the Lord speaks.

of water, Gen. 21: 14.

of wine, Josh. 9: 4, 13; I. Sa. 25: 18; Hos. 7: 5.

old and new, Job 32: 19; Mar. 2: 22; Lu. 5: 37, 38.

—Judg. 4: 19, a *b*. of milk.

I. Sa. 1: 24; 10: 3; 16: 20; II. Sa. 16: 1, a *b*. of wine.

Ps. 56: 8, put tears into *b*.

119: 83, like *b*. in smoke.

Hab. 2: 15, puttest thy *b*. to him.

Mat. 9: 17, new wine into old *b*.

**Bottom**, Job 36: 30, covereth the *b*. of the sea.

Eze. 43: 17, the *b*. thereof shall be a cubit.

Mar. 15: 38, in twain from top to *b*.

**Bottomless**, Rev. 9: 1; 11: 7; 17: 8; 20: 1, 3, *b*. pit.

**Bough**, Gen. 49: 22, Joseph is a fruitful *b*.

Judg. 9: 49, cut down every man his *b*.

Job 14: 9, bring forth *b*. like a plant.

Ps. 80: 10, *b*. like goodly cedars.

Eze. 31: 3, 14, top among thick *b*.

**Bought**, Mar. 11: 15, that sold and *b*.

Lu. 14: 18, I have *b*. a piece of ground.

I. Cor. 6: 20; 7: 23, ye are *b*. with a price.

II. Pet. 2: 1, denying the Lord that *b*. them.

**Bound**, Deu. 32: 8, he set the *b*. of the people.

Job 36: 8, if they be *b*. in fetters.

Ps. 107: 10, being *b*. in affliction.

Prov. 22: 15, foolishness is *b*. in heart of child.

Isa. 61: 1, opening of prison to them that are *b*.

Ac. 20: 22, I go *b*. in spirit.

II. Tim. 2: 9, word of God is not *b*.

**Bound, continued.**

Heb. 13: 3, in bonds, as *b*. with them.

**Bountiful**, Ps. 13: 6, Lord hath dealt *b*.

Ps. 119: 17, deal *b*. with thy servant.

Prov. 22: 9, a *b*. eye shall be blessed.

Isa. 32: 5, nor churl said to be *b*.

II. Cor. 9: 6, he that soweth *b*. shall reap *b*.

9: 11, enriched to all *b*.

**Bounty**, I. Ki. 10: 13, gave her of his royal *b*.

II. Cor. 9: 5, as a matter of *b*.

**Bow**, in the cloud, sign of God's mercy, Gen. 9: 13; Eze. 1: 28.

—weapon, Gen. 48: 22; Josh. 24: 12; I. Sa. 18: 4; II. Sa. 1: 18, 22; II. Ki. 1: 9, 24; Ps. 44: 6; 78: 57; Jer. 49: 35; Hos. 7: 16; Rev. 6: 2.

**Bow**, Ex. 12: 27, *b*. the head and worshipped.

Ex. 20: 5, thou shalt not *b*. down thyself.

Judg. 7: 5, every one that *b*. down.

Prov. 22: 17, *b*. down thine ear and hear.

Isa. 45: 23, unto me every knee shall *b*.

Mar. 15: 19, *b*. their knees.

Eph. 3: 14, I *b*. my knees unto the Father.

**Bowels** of mercy, Gen. 43: 30; Ps. 25: 6; Isa. 63: 15; Lu. 1: 78; Col. 3: 12, etc.

—R.V., “affections,” “compassion.”

II. Cor. 6: 12, straitened in your own *b*.

Phil. 1: 8, long after you in *b*. of Christ.

2: 1, if there be any *b*. and mercies.

I. John 3: 17, *b*. of compassion.

**Bowls**, of tabernacle, Ex. 25: 31, 33, 34; 37: 17, 19, 20.

offered by the princes, Nu. 7. in Zechariah's vision, Zec. 4: 2, 3.

**Bowmen**, Jer. 4: 29.

**Bowshot**, Gen. 21: 16.

**Box**, II. Ki. 9: 1, 3, *b*. of oil.

Mat. 26: 7; Mar. 14: 3, an alabaster *b*.

**Box-tree** (Heb., *teashshūr*), Isa. 41: 19; 60: 13. A species of cedar growing in Lebanon, remarkable for the beauty of its evergreen foliage. Its hard and durable wood is well adapted for the art of inlaying, Eze. 27: 6, R.V.

**Boys**, Gen. 25: 27; Zec. 8: 5.

**Bozez** (*bō'zez*), shining, or boggy, I. Sa. 14: 4.

**Bozrah** (*bōz'rā*), fortified place, (4 Fb), a city of Moab.

prophecies concerning, Isa. 34: 6; 63: 1; Jer. 48: 24; 49: 13; Am. 1: 12; Mic. 2: 12.

**Bracelet**, Gen. 24: 22, 30; Nu. 31: 50; II. Sa. 1: 10.

**Brake**, Ex. 32: 19; Deu. 9: 17, tables and *b*. them.

II. Ki. 23: 14; II. Chr. 34: 4, Josiah *b*. the images.

Ps. 76: 3, *b*. the arrows of the bow.

107: 14, *b*. their bands in sunders.



**Brake, continued.**

Mat. 14: 19; 15: 36; 26: 26; Mar. 6: 41; 14: 22; Lu. 9: 16; 22: 19; I. Cor. 11: 24, blessed and *b.*  
See Ex. 34: 1; Eze. 29: 7.

**Brambles, Briars.** References to briars, brambles, and thorns are numerous, and several different words in the original are thus translated. The bramble in Jotham's parable Tristram thinks may be *Lycium Europæum*, the box-thorn. The thistles and brambles, which choke the ground, and come up through deserted altars, may be some of the many thistles found in Palestine. Some of them have such a formidable armature of prickles that it is impossible to make way through a field in which they grow. *Zizyphus Spina-Christi* is a large tree, with the branches ending in sharp spines; from these the crown of thorns is said to have been made. *Palurus aculeatus* is another tree with thorns and long flexible branches.

**Branch,** of the Lord, prophecies concerning, Isa. 4: 2; Jer. 23: 5; Zec. 3: 8; 6: 12; Rom. 11: 16.—Job 14: 7, tender *b.* will not cease.

Ps. 80: 15, *b.* thou madest strong. Prov. 11: 28, righteous flourish as *b.*

Isa. 60: 21, the *b.* of my planting.

Mat. 13: 32; Lu. 13: 19, birds lodge in *b.*

Mat. 21: 8; Mar. 11: 8; John 12: 13, cut down *b.*

John 15: 5, I am the vine, ye are the *b.*

**Brand,** Judg. 15: 5, he had set the *b.* on fire.

Zec. 3: 2, *b.* plucked out of the fire.

**Brandish,** Eze. 32: 10.

**Brass** (Heb., *nechôsheth*) (see **Copper**), used in construction of the tabernacle and temple, Ex. 25: 3; 26: 11; I. Ki. 7: 14, for fetters, Judg. 16: 21; II. Ki. 25: 7.

armor, I. Sa. 17: 5, 6.

musical instruments, I. Chr. 15: 19; I. Cor. 13: 1.

money, Mat. 10: 9.

altar of, Ex. 39: 39; II. Ki. 16: 14.

mentioned figuratively, Lev. 26: 19; Job 6: 12; Rev. 1: 15.

—Nu. 21: 9, serpent of *b.*

Deu. 8: 9, out of whose hills mayest dig *b.*

28: 23, the heaven shall be *b.*

Ps. 107: 16, broken the gates of *b.*

I. Cor. 13: 1, as sounding *b.*

**Bravery, ar.,** showy appearance, Isa. 3: 18.

**Brawler,** I. Tim. 3: 3, a bishop must be no *b.*

Tit. 3: 2, to be no *b.*

**Brawling,** Prov. 21: 9; 25: 24, *b.* woman.

**Bray,** Job 6: 5; 30: 7.

—ar., to break or bruise small, Prov. 27: 22.

**Brazen,** Ex. 27: 4, four *b.* rings.

Ex. 39: 39; I. Ki. 8: 64; II. Ki. 16: 15, *b.* altar.

II. Ki. 18: 4, *b.* serpent.

Mar. 7: 4, *b.* vessels.

**Breach,** Lev. 24: 20, *b.* for *b.*, eye for eye.

Ps. 106: 23, Moses stood in the *b.*

Isa. 58: 12, the repairer of the *b.*

Lam. 2: 13, thy *b.* is great like the sea.

—ar., bay, haven, Judg. 5: 17.

**Bread,** man appointed to labor for, Gen. 3: 19.

given from heaven (manna), Ex. 16: 4.

miraculously supplied, II. Ki. 4: 42.

a type of Christ, John 6: 31; I. Cor. 10: 16.

offered before the Lord, Ex. 25: 30; Lev. 8: 26; 24: 5, 6.

hallowed, David obtains from Ahimelech, I. Sa. 21: 4.

used in the Lord's Supper, Lu. 22: 19; 24: 30; Ac. 2: 42; 20: 7; I. Cor. 10: 16.

unleavened, Gen. 19: 3; Ex. 12: 8; I. Sa. 28: 24; II. Ki. 23: 9.

figuratively used, I. Cor. 5: 8.

—Deu. 8: 3; Mat. 4: 4; Lu. 4: 4, man not live by *b.* alone.

Ru. 1: 6, visited people in giving them *b.*

I. Ki. 17: 6, ravens brought *b.* and flesh.

Job 22: 7, withholden *b.* from hungry.

33: 20, life abhorreth *b.*

Ps. 132: 15, satisfy poor with *b.*

Prov. 9: 17, *b.* eaten in secret.

12: 11; 20: 13; 28: 19, satisfied with *b.*

Ec. 11: 1, cast *b.* on waters.

Isa. 33: 16, *b.* given, and waters sure.

55: 2, money for that which is not *b.*

Mat. 4: 3; Lu. 4: 3, stones be made *b.*

Mat. 6: 11; Lu. 11: 3, give us our daily *b.*

Mat. 15: 26; Mar. 7: 27, not meet to take children's *b.*

Lu. 24: 35, known in breaking *b.*

John 6: 35, 48, I am *b.* of life.

Ac. 2: 46, breaking *b.* from house to house.

I. Cor. 11: 23, night he was betrayed, took *b.*

II. Thes. 3: 8, neither did we eat *b.* for nought.

See Isa. 28: 28.

**Breadth,** I. Ki. 7: 27; Job 37: 10; Hab. 1: 6; Eph. 3: 18; Rev. 21: 16.

**Break,** Gen. 32: 26, the day *b.*

I. Chr. 14: 11, like the *b.* forth of waters.

Ps. 48: 7, thou *b.* the ships.

S. of S. 2: 17; 4: 6, day *b.* and shadows flee.

Isa. 42: 3; Mat. 12: 20, bruised reed shall he not *b.*

Jer. 4: 3; Hos. 10: 12, *b.* up your fallow ground.

Mat. 5: 19, *b.* one of these least commandments.

Ac. 21: 13, to weep and *b.* my heart.

I. Cor. 10: 16, bread which we *b.*

**Breaker,** Mic. 2: 13; Rom. 2: 25.

**Breast,** Lev. 7: 30, the *b.* may be waved.

Dan. 2: 32, *b.* and arms of silver.

Lu. 18: 13, smote upon his *b.*

John 13: 25, lying on Jesus' *b.*

Rev. 15: 6, *b.* girded with golden girdles.

**Breastplate** of the high priest described, Ex. 28: 15; 39: 8.

of righteousness, Eph. 6: 14.

of faith and love, I. Thes. 5: 8.

**Breath,** life, dependent upon God, Gen. 2: 7; 6: 17; Job 12: 10; 33: 4; Ps. 104: 29; Eze. 37: 5; Dan. 5: 23.

of God, its power, II. Sa. 22: 16; Job 4: 9; Ps. 33: 6; Isa. 11: 4; 30: 28.

—Gen. 2: 7; 6: 17; 7: 15, *b.* of life.

Job 33: 4, the *b.* of the Almighty.

Ps. 136: 4, his *b.* goeth forth, he returneth.

150: 6, that hath *b.* praise the Lord.

Isa. 2: 22, cease from man, whose *b.*

Lam. 4: 20, the *b.* of our nostrils.

Eze. 37: 5, I will cause *b.* to enter.

Ac. 17: 25, he giveth to all life and *b.*

**Breathe,** Deu. 20: 16, save alive nothing that *b.*

Ps. 27: 12, such as *b.* out cruelty.

Eze. 37: 9, O breath, *b.* on these.

John 20: 22, he *b.* on them, and said.

Ac. 9: 1, Saul *b.* out threatenings.

**Breeches,** Ex. 28: 42; Lev. 6: 10; Eze. 44: 18.

**Breed,** Gen. 8: 17; Deu. 13: 14; Zep. 2: 9.

**Brethren,** duty of, towards each other, Gen. 13: 8; Deu. 15: 7; 24: 14; Mat. 5: 22; 18: 15, 21; 25: 40; John 13: 34; 15: 12, 13; Rom. 12: 10; I. Cor. 6: 8; Gal. 6: 1; I. Thes. 4: 9; II. Thes. 3: 15; Heb. 13: 1; I. Pet. 3: 8; II. Pet. 1: 7; I. John 2: 9; 3: 17.

—Ps. 122: 8, for my *b.* and companions' sakes.

133: 1, for *b.* to dwell together in unity.

Mat. 23: 8, all ye are *b.*

Mar. 10: 29; Lu. 18: 29, no man left house or *b.*

Rom. 8: 29, first-born among many *b.*

Heb. 2: 11, not ashamed to call them *b.*

I. Pet. 1: 22, unfeigned love of the *b.*

I. John 3: 14, because we love the *b.*

**Bribe,** I. Sa. 12: 3, have I received any *b.*?

Ps. 26: 10, right hand is full of *b.*

Isa. 33: 15, hands from holding *b.*

**Bribery,** forbidden, Ex. 23: 2, 6; Deu. 16: 19; Job 15: 34.

denounced, Prov. 17: 23; 29: 4; Ec. 7: 7; Isa. 5: 23; 33: 15; Eze. 13: 19; Am. 2: 6.

of Delilah, Judg. 16: 5.

of Samuel's sons, I. Sa. 8: 3.

of Judas, Mat. 26: 14, 15.

**Bribery, continued.**

of the soldiers, Mat. 28: 12.  
—Job 15: 34, tabernacles of *b.*  
**Brick**, Gen. 11: 3, make *b.*, had *b.* for stone.  
Ex. 5: 7, straw to make *b.*  
Isa. 9: 10, the *b.* are fallen down.  
65: 3, incense on altars of *b.*  
**Brick-kiln**, I. Sa. 12: 31; Jer. 43: 9; Nah. 3: 14.  
**Bride**, Isa. 61: 10, as a *b.* adorneth.  
Jer. 2: 32, can a *b.* forget her attire?  
John 3: 29, he that hath the *b.*  
Rev. 18: 23, voice of *b.* heard no more.  
21: 2, as a *b.* adorned for her husband.  
22: 17, Spirit and the *b.* say, Come.  
**Bride-chamber**, Mat. 9: 15; Mar. 2: 19; Lu. 5: 34.  
**Bridegroom**, Christ, the heavenly, Mat. 9: 15; 25: 1; John 3: 29.  
—Ps. 19: 5, as a *b.* coming out of chamber.  
Isa. 61: 10, as a *b.* decketh.  
62: 5, the *b.* rejoiceth.  
Mat. 25: 5, while the *b.* tarried.  
Mar. 2: 19; Lu. 5: 34, while the *b.* is with them.  
Rev. 18: 23, the voice of the *b.*  
**Bridle**, II. Ki. 19: 28; Isa. 37: 29, my *b.* in thy lips.  
Ps. 39: 1, keep my mouth with a *b.*  
Prov. 26: 3, a *b.* for the ass.  
Isa. 30: 23, a *b.* in jaws of the people.  
Jas. 1: 26, *b.* not his tongue.  
3: 2, able to *b.* whole body.  
**Briefly**, Rom. 13: 9; I. Pet. 5: 12.  
**Brier**, Isa. 5: 6, there shall come up *b.*  
Isa. 55: 13, instead of the *b.* shall come.  
Eze. 2: 6, *b.* and thorns be with thee.  
Heb. 6: 8, beareth thorns and *b.*  
*See* **Brambles**.  
**Brigandine**, *ar.*, scale armor, formerly worn by a brigand, Jer. 46: 4; 51: 3.  
**Bright**, Job 37: 11, scattereth his *b.* cloud.  
Mat. 17: 5, *b.* cloud overshadowed.  
Rev. 22: 16, the *b.* and morning star.  
**Brightness**, Isa. 60: 3, to *b.* of thy rising.  
Isa. 62: 1, righteousness go forth as *b.*  
Dan. 12: 3, wise shine as *b.* of firmament.  
Hab. 3: 4, his *b.* was as the light.  
Ac. 26: 13, a light above *b.* of sun.  
II. Thes. 2: 8, *b.* of his coming.  
Heb. 1: 3, the *b.* of his glory.  
**Brim**, I. Ki. 7: 23, ten cubits from the one *b.*  
I. Ki. 7: 26, like the *b.* of a cup.  
II. Chr. 4: 2, from *b.* to *b.*  
John 2: 7, filled them up to the *b.*  
**Brimstone** (Heb., *gophrith*; *θεῖον*) (sulphur), and fire, Sodom destroyed by, Gen. 19: 24.  
figurative torment, Isa. 30: 33;  
Rev. 9: 17; 14: 10; 19: 20; 21: 8.  
—Job 18: 15, *b.* shall be scattered.

**Brimstone, continued.**

Eze. 38: 22, hailstones, fire, and *b.*  
Lu. 17: 29, fire and *b.* from heaven.  
**Bring**, Gen. 1: 11, let the earth *b.* forth.  
Ps. 126: 6, rejoicing, *b.* his sheaves with him.  
Prov. 27: 1, knowest not what a day may *b.*  
Nah. 1: 15, feed of him that *b.* good tidings.  
John 12: 24; 15: 5; Col. 1: 6, *b.* forth fruit.  
I. Thes. 4: 14, will God *b.* with him.  
I. Tim. 6: 7, *b.* nothing into this world.  
Heb. 7: 19, the *b.* in of a better hope.  
**Brink**, Ex. 2: 3, by the river's *b.*  
Josh. 3: 8, when ye are come to the *b.*  
Eze. 47: 6, return to the *b.*  
**British Isles** (I. Bb).  
**Broad**, Ps. 119: 96, thy commandment is exceeding *b.*  
Isa. 33: 21, a place of *b.* rivers.  
Mat. 7: 13, *b.* way to destruction.  
23: 5, make *b.* their phylacteries.  
**Brodered**, Eze. 16: 10, 13; 26: 16; 27: 24.  
**Broiled**, Lu. 24: 42.  
**Broken**, Ps. 34: 18; 51: 17, *b.* heart.  
Mat. 21: 44, shall fall on stone, shall be *b.*  
John 10: 35, scripture cannot be *b.*  
19: 36, bone shall not be *b.*  
Eph. 2: 14, *b.* down middle wall.  
**Broken-footed**, Lev. 21: 19.  
**Broken-handed**, Lev. 21: 19.  
**Broken-hearted**, Isa. 61: 1; Lu. 4: 18.  
**Brood**, Lu. 13: 34.  
**Brook**, I. Sa. 17: 40, five stones out of the *b.*  
Ps. 42: 1, as hart panteth after *b.*  
110: 7, drink of the *b.* in way.  
John 18: 1, went over *b.* Cedron.  
**Broth**, Judg. 6: 19, Gideon put the *b.* in a pot.  
Isa. 65: 4, *b.* of abominable things.  
**Brother**, Prov. 17: 17, a *b.* is born for adversity.  
Prov. 18: 19, a *b.* offended is harder to be won.  
18: 24, friend closer than *b.*  
Ec. 4: 8, neither child nor *b.*  
Mat. 10: 21; Mar. 13: 12, *b.* deliver up *b.*  
I. Cor. 6: 6, *b.* goeth to law with *b.*  
II. Thes. 3: 15, admonish as a *b.*  
I. John 2: 10, loveth his *b.* abideth in light.  
*See* Gen. 4: 9; 12: 5; Deu. 25: 7; Mat. 7: 3; Rom. 14: 13.  
**Brotherhood**, Zec. 11: 14; I. Pet. 2: 17.  
**Brotherly**, Rom. 12: 10, affectioned with *b.* love.  
I. Thes. 4: 9, as touching *b.* love.  
Heb. 13: 1, let *b.* love continue.  
II. Pet. 1: 7, to godliness *b.* kindness.  
**Brow**, Isa. 48: 4; Lu. 4: 29.  
**Brown**, Gen. 30: 32, 33, 35, 40.  
**Bruise**, Gen. 3: 15, *b.* thy head, *b.* his heel.

**Bruise, continued.**

Isa. 1: 6, but wounds and *b.*  
53: 10, pleased the Lord to *b.* him.  
Lu. 9: 39, the Spirit *b.* him.  
Rom. 16: 20, God of peace shall *b.* Satan.  
**Bruised**, (Christ) for us, Isa. 53: 5, read, Isa. 42: 3; Mat. 12: 20.  
Egypt so called, II. Ki. 18: 21; Eze. 29: 6, 7.  
**Bruit**, *ar.*, report, Jer. 10: 22; Nah. 3: 19.  
**Brundisium** (brun-dū'zhi-um) (15 Ca), a seaport town of Italy.  
**Brutish**, Ps. 49: 10, fool and *b.* person perish.  
Ps. 92: 6, a *b.* man knoweth not.  
Prov. 30: 2, I am more *b.* than any.  
Jer. 10: 21, pastors are become *b.*  
**Bucket**, Nu. 24: 7; Isa. 40: 15.  
**Buckler**, II. Sa. 22: 31; Jer. 18: 30, a *b.* to all that trust.  
Ps. 18: 2, Lord is my God, my *b.*  
91: 4, his truth shall be thy *b.*  
Prov. 2: 7, *b.* to them that walk uprightly.  
**Budded**, Gen. 40: 10; Eze. 7: 10; Heb. 9: 4.  
**Buds**, Nu. 17: 8.  
**Buffet**, Mat. 26: 67; Mar. 14: 65, and *b.* him.  
I. Cor. 4: 11, to present hour *b.*  
II. Cor. 12: 7, messenger of Satan to *b.* me.  
I. Pet. 2: 20, when *b.* for your faults.  
**Build**, Gen. 11: 4, go to, let us *b.* a city.  
Ps. 51: 18, *b.* walls of Jerusalem.  
127: 1, except the Lord *b.* the house.  
Ec. 3: 3, a time to *b.* up.  
Isa. 58: 12; 61: 4, *b.* old waste places.  
Mat. 7: 24; Lu. 6: 48, wise man *b.* on rock.  
Lu. 14: 30, began to *b.*, not able to finish.  
Ac. 20: 32, able to *b.* you up.  
Rom. 15: 20, *b.* on another man's foundation.  
I. Cor. 3: 12, if any *b.* on this foundation.  
Eph. 2: 22, in whom ye are *b.* together.  
Heb. 3: 4, every house is *b.* by some man.  
*See* Mat. 27: 40; I. Cor. 3: 10; Heb. 9: 11.  
**Builder**, Ps. 118: 22; Mat. 21: 42; Mar. 12: 10; Lu. 20: 17; Ac. 4: 11; I. Pet. 2: 7, stone which *b.* refused.  
I. Cor. 3: 10, as a wise master-*b.*  
Heb. 11: 10, whose *b.* and maker is God.  
**Building**, I. Cor. 3: 9, ye are God's *b.*  
II. Cor. 5: 1, we have a *b.* of God.  
Eph. 2: 21, in whom *b.* fitly framed.  
**Bukki** (būk'ki), Nu. 34: 22; Ezra 7: 4.  
**Bukiah** (buk-kī'ā), I. Chr. 25: 4, 13.  
**Bul** (būl), probably *fruit*, eighth month, I. Ki. 6: 38.



**Bull, Wild**, (Heb., *teo*), Isa. 51: 20; in Deu. 14: 5 translated "wild ox"; R. V., "antelope." There have been great differences of opinion as to what this animal may have been, which was among those allowed for food, but it seems likely to have been the wild cow of the Arabs (*Alephas bubalis*). This species is still found on the borders of Palestine.

**Bullock**, Ex. 29: 36, offer every day a *b*.

Lev. 16: 14, 15, blood of the *b*.  
Jer. 31: 18, *b*. unaccustomed to yoke.

**Bulrush**, flag, reed, paper reed, rush, weeds. These represent, in the A. V., six different words, and all refer to plants growing in or near the water. The bulrush was without doubt the *Papyrus antiquorum*, the fibrous portions of the leaf stalk of which were used when prepared as a writing material. Of this the ark in which Moses was hid was made, Ex. 2: 3, and the word is translated "papyrus" in Isa. 18: 2, R. V. It grows in Palestine, and was common in Lower Egypt, from whence it has now disappeared. It was used in Egypt for writing material and for the wrappings of mummies. The reeds and flags were apparently some species of rush. The reed-grass mentioned in Gen. 41: 2, R. V., was possibly some coarse grass such as *Andropogon halepensis*, praised 2,000 years ago by Theophrastus.

**Bulwark**, Deu. 20: 20, *b*. against the city.

Ps. 48: 13, mark well her *b*.

Isa. 26: 1, salvation for walls and *b*.

**Bunah** (bū'nā), I. Chr. 2: 25.

**Bunch**, Ex. 12: 22; II. Sa. 16: 1;

I. Chr. 12: 40.

**Bundle**, Gen. 42: 35, every man's *b*. of money.

I. Sa. 25: 29, soul bound in *b*. of life.

S. of S. 1: 13, a *b*. of myrrh.

Mat. 13: 30, bind the tares in *b*.

Ac. 28: 3, Paul gathered a *b*. of sticks.

**Bunni** (būn'nī), Neh. 9: 4; 10: 15.

**Burden**, meaning prophecy, II. Ki. 9: 25; Isa. 13: 15; 17: 19; 21: 22; 23; Nah. 1: 1.

cast on the Lord, Ps. 55: 22.

of affliction, Isa. 58: 6; II. Cor. 5: 4.

of iniquities, Ps. 38: 4.

of Christ, light, Mat. 11: 30; Ac. 15: 28, 29; Rev. 2: 24.

bear one another's, Gal. 6: 2.

—Ps. 55: 22, cast thy *b*. on the Lord.

Ec. 12: 5, grasshopper shall be a *b*.

Mat. 11: 30, my *b*. is light.

day, borne *b*. and heat of

23: 4; Lu. 11: 46, heavy *b*.

II. Cor. 12: 16, I did not *b*. you.

**Burden**, *continued*.

Gal. 6: 5, every man bear his own *b*.

**Burdensome**, II. Cor. 12: 13, I was not *b*. to you.

**Burial**. It was the usage of the Hebrew people to put their dead in tombs. They interred in the earth only when entombment was too costly or difficult. A natural cave, such as Machpelah, was their usual burial-place. They also embalmed their deceased. The "burning" for the dead (II. Chr. 16: 14) was not cremation, but fires of fragrant substances to make incense in their honor. Thirty days was the period of mourning.

deprivation of, a calamity, Deu. 28: 26; Ps. 79: 2; Ec. 6: 3; Isa. 14: 19; Jer. 7: 33; 16: 4; 25: 33; 34: 20.

of Sarah, Gen. 23: 19; Abraham, Gen. 25: 9; Isaac, Gen. 35: 29; Jacob, Gen. 50; Abner, II. Sa. 3: 31, 32; Christ, Mat. 27: 57; Lu. 23: 50; Stephen, Ac. 8: 2.

—Ec. 6: 3, that he have no *b*.

Jer. 22: 19, with the *b*. of an ass.

Mat. 26: 12, she did it for my *b*.

Ac. 8: 2, carried Stephen to his *b*.

**Buriers**, Ecce. 39: 15.

**Burn**, Gen. 44: 18, let not thine anger *b*.

Ps. 39: 3, while musing the fire *b*.

89: 46, shall thy wrath *b*. like fire?

Prov. 26: 23, *b*. lips and wicked heart.

Isa. 9: 18, wickedness *b*. as fire.

27: 4, I would *b*. them together.

33: 14, dwell with everlasting *b*.

Mal. 4: 1, day that shall *b*. as an oven.

Mat. 13: 30, bind tares to *b*. them.

Lu. 3: 17, chaff he will *b*.

12: 35, loins girded and lights *b*.

24: 32, did not our heart *b*.?

John 5: 35, he was a *b*. and shining light.

I. Cor. 13: 3, give body to be *b*.

Heb. 6: 8, whose end is to be *b*.

12: 18, not come to mount that *b*.

Rev. 19: 20, cast into a lake *b*.

**Burning Bush**. See **Bush**.

**Burnished**, Ecce. 1: 7.

**Burnt Offerings**, law concerning, Lev. 1: 1; 6: 8.

illustrations of, Gen. 8: 20; 22: 13; Ex. 18: 12; I. Sa. 7: 9;

Ezra 3: 4; Job 1: 5.

the continual, Ecce. 29: 38; Nu. 28: 3; I. Chr. 16: 40; II. Chr. 13: 11.

—Ps. 40: 6, *b*. thou hast not required.

51: 16, thou delightest not in *b*.  
Isa. 61: 8, I hate robbery for *b*.

Jer. 6: 20, your *b*. not acceptable.

Hos. 6: 6, knowledge of God more than *b*.

**Burnt Offerings**, *continued*.

Mar. 12: 33, to love neighbour is more than *b*.

Heb. 10: 6, in *b*. for sin no pleasure.

See Ps. 51: 19; Isa. 40: 16.

**Burnt Sacrifice**, Lev. 1: 13; 3: 5; II. Chr. 13: 11.

**Burst**, Prov. 3: 10, presses shall *b*. out.

Isa. 30: 14, not be found in the *b*.

Jer. 30: 8; Nah. 1: 13, will *b*. thy bonds.

Mar. 2: 22; Lu. 5: 37, doth *b*. the bottles.

Ac. 1: 18, *b*. asunder in the midst.

**Bury**, Mat. 8: 21; Lu. 9: 59, suffer me to *b*. my father.

Mat. 27: 7, field to *b*. strangers.

Lu. 9: 60, let the dead *b*. their dead.

John 12: 7, against the day of my *b*.

19: 40, manner of Jews is to *b*.

Rom. 6: 4; Col. 2: 12, *b*. with him by baptism.

I. Cor. 15: 4, he was *b*. and rose.

**Burying-place**, Gen. 23: 4; 47: 30; Judg. 16: 31.

**Bush, Burning**, thought by some to have been the thorn-bush, *Acacia nilotica*.

the Lord appears to Moses in, Ex. 3: 2, 3, 4; Mar. 12: 26; Ac. 7: 30, 35.

**Bushel**, Mat. 5: 15; Mar. 4: 21; Lu. 11: 33, a candle, and put it under a *b*.

**Bushy**, S. of S. 5: 11.

**Business**, Judg. 18: 7, 28, no *b*. with any man.

I. Sa. 21: 8, king's *b*. requireth haste.

Ps. 107: 23, do *b*. in great waters.

Prov. 22: 29, man diligent in *b*.

Ec. 5: 3, dream cometh through multitude of *b*.

Lu. 2: 49, about my Father's *b*.

Rom. 12: 11, not slothful in *b*.

I. Thes. 4: 11, study to do your own *b*.

**Busy**, I. Ki. 20: 40.

**Busybodies** censured, Prov. 20: 3; 26: 17; I. Thes. 4: 11; II. Thes. 3: 11; I. Tim. 5: 13; I. Pet. 4: 15.

**Butler** (Heb., *mashkēh*), servant in charge of the wine, cup-bearer, Gen. 40: 1, 2, 9, 21.

**Butter**, Gen. 18: 8, Abraham took *b*. and milk.

Judg. 5: 25, she brought *b*. in lordly dish.

Ps. 55: 21, words smoother than *b*.

Isa. 7: 15, 22, *b*. shall he eat.

**Buy**, Lev. 22: 11, *b*. any soul with money.

Deu. 2: 6, *b*. meat for money.

Prov. 23: 23, *b*. the truth.

Isa. 55: 1, *b*. and eat, *b*. wine and milk.

Mat. 14: 15; Mar. 6: 36, *b*. victuals.

Mat. 25: 9, go to them that sell and *b*.

John 4: 8, disciples were gone to *b*. meat.

6: 5, whence shall we *b*. bread?

13: 29, *b*. things we have need of.

**Buy, continued.**

I. Cor. 7: 30, *b.* as though they possessed not.

Jas. 4: 13, *b.* and sell, and get gain.

Rev. 3: 18, *b.* of me gold tried.  
13: 17, no man might *b.* save.  
18: 11, no man *b.* her merchandise.

**Buyer**, Prov. 20: 14, it is naught, saith *b.*

Isa. 24: 2, as with the *b.* so with the seller.

Eze. 7: 12, let not *b.* rejoice.

**Buz** (büz), *contempt*, Gen. 22: 21.

**Buzi** (bü'zī), *my contempt*, Eze. 1: 3.

**Buzite** (bü'zīte), Job 32: 2, 6.

**By**, *ar.*, against, I. Cor. 4: 4.

**By and by**, *ar.*, immediately, at once, Mat. 13: 21; Mar. 6: 25; Lu. 17: 7; 21: 9.

**Byways**, Judg. 5: 6.

**Byword**, Deu. 28: 37, a *b.* among all nations.

Job 17: 6; 30: 9, a *b.* of the people.

Ps. 44: 14, a *b.* among the heathen.

**Byzantium** (bü-zän/shī-tüm) (15 Ga), the modern Constantinople.

**CAB, measure**, II. Ki. 6: 25. **118b**

**Cabbon** (káb'bon), Josh. 15: 40.

**Cabins**, R. V., "cells," Jer. 37: 16.

**Cabul** (ká'bül), *as nothing*, (5 Ce; 7 Bb), a city given by Solomon to Hiram, king of Tyre, Josh. 19: 27; I. Ki. 9: 13.

**Cædmon of Whitby**, **28a**

**Cænæ** (1 Gd; 8 Cb), a town near Nineveh.

**Cæsar** (sê'zar), Roman emperor, Augustus, Lu. 2: 1.

Tiberius, Lu. 3: 1.

Claudius, time of dearth, Ac. 11: 28.

Nero, Paul appeals to, Ac. 25: 11.

**Cæsarea** (sës'a-rê'ä) (13 Ac; 15 Ie; 16 Bd), the capital of Palestine, now in ruins; thirteenth century walls are complete; ruins of a crusading tower are seen at the port; extending to the east are two fine Roman aqueducts used to bring water from near Carmel; Ac. 8: 40.

Peter sent there, Ac. 10.

Paul visits, Ac. 21: 8.

Paul sent to Felix, Ac. 23: 23.

**Cæsarea Philippi** (sës'a-rê'ä phil'ip'pi) (13 Cb; 16 Db), a city now called Banias; has medieval walls by the river and Greek texts of the year 222 A.D. at the cave; Mar. 8: 27.

visited by Christ, Mat. 16: 13.

**Cage** (Heb., *kelub*), Jer. 5: 27, as a *c.* is full of birds.

Rev. 18: 2, Babylon, *c.* of every unclean bird.

**Calaphas** (ká'ya-fas), probably identical with *Cephas*, rock; high priest, prophecies concerning Christ, John 11: 49.

his counsel, Mat. 26: 3.

condemns Christ, Mat. 26: 65; Mar. 14: 63.

**Cain** (kân; Heb., *kä'yin*), *spear*, (kills Abel, Gen. 4: 8).

his punishment, Gen. 4: 11.

See Heb. 11: 4; I. John 8: 12; Jude 11.

**Cainan** (kâ'n'an), *smith*, Gen. 5: 9; Lu. 3: 36.

**Cake**, Judg. 7: 13, a *c.* tumbled into host.

II. Sa. 6: 19, to every man a *c.*

I. Ki. 17: 12, I have not a *c.*

19: 6, a *c.* baked on coals.

Hos. 7: 8, Ephraim is a *c.* not turned.

**Calah** (ká'lâ), *strength*, (2 Db; 8 Cb), one of the ancient cities of Assyria, Gen. 10: 11, 12. **119a**

**Calamity**, Deu. 32: 35, day of their *c.* is at hand.

II. Sa. 22: 19; Ps. 18: 18, prevented me in day of *c.*

Ps. 57: 1, until these *c.* be overpast.

Prov. 1: 26, I will laugh at your *c.*

17: 5, he that is glad at *c.*

19: 13, foolish son is *c.*

27: 10, brother's house in day of *c.*

Jer. 49: 8, will bring the *c.* of Esau.

49: 32, bring their *c.* from all sides.

**Calamus, Sweet**, (Heb., *kaneh*), or sweet cane, an aromatic cane brought from a far country (Jer. 6: 20); used in the preparation of the anointing oil, Ex. 30: 23; sold in the markets of Tyre, Eze. 27: 19.

**Calcol** (ká'l'köl), *sustenance*, I. Chr. 2: 6.

**Caldron**, Job 41: 20, a seething pot or *c.*

Jer. 52: 19, the *c.* and the candlesticks.

Eze. 11: 3, city is the *c.* and we.

**Caleb** (ká'leb), *dog*, faith of, Nu. 13: 30; 14: 6.

permitted to enter Canaan, Nu. 26: 65; 32: 12; Deu. 1: 36.

his request, Josh. 14: 6 ff.

his possessions, Josh. 15: 13.

gives his daughter to Othniel to wife, Judg. 1: 13.

**Caleb-ephraiah** (ká'leb-ê'fra-tâ), I. Chr. 2: 24.

**Calendar**, for Bible reading, **12** Hebrew, **85**

**Calif**, golden, Aaron's transgression in making, Ex. 32; Ac. 7: 40, 41.

of Samaria, Hos. 8: 5, 6.

calves made by Jeroboam, I. Ki. 12: 28.

—Ex. 32: 4; Deu. 9: 16; Neh. 9: 18; Ps. 106: 19, made a molten *c.*

Isa. 11: 6, *c.* and young lion together.

Lu. 15: 23, bring fattened *c.*

**Caligula**, emperor. **71c**

**Calikers**, *ar.*, seamen who stop the chinks of ships with tow, Eze. 27: 9-27.

**Call**, of God to repentance and salvation, Ps. 49: 50; Prov. 1: 20; 2: 8; Isa. 1: 45; 20: 55; Jer. 35: 15; Hos. 6: 14; Joel 2: 3; Mat. 3: 11; 28: 3; John 7: 37; 12: 44; Rom. 8: 28; 9: 11; I. Cor. 5: 20; Rev. 2: 5; 3: 3, 19; 22: 17.

**Call, continued.**

danger of rejecting, Ps. 50: 17-23; Prov. 1: 24; 29: 1; Isa. 6: 9, 10; 66: 4; Jer. 6: 8; 26: 4; 35: 17; Mat. 22: 3; John 12: 48; Ac. 13: 46; 18: 6; 28: 24-27; Rom. 11: 8; II. Thes. 2: 10; Heb. 2: 1; 12: 25; Rev. 2: 5.

of Noah, Gen. 6: 13; Abraham, Gen. 12: Jacob, Gen. 28: 12; Moses, Ex. 3; Gideon, Judg. 6: 11; Samuel, I. Sa. 3; Elijah, I. Ki. 17; Elisha, I. Ki. 19: 16; 19: 16; Isaiah, Isa. 6; Jeremiah, Jer. 1; Ezekiel, Eze. 1; Hosea, Hos. 1; Amos, Am. 7: 14, 15; Jonah, Jon. 1.

of Peter, etc., Mat. 4: 18; Mar. 1: 16, 17; Lu. 5: John 1: 39.

of Paul, Ac. 9; Rom. 1: 1; Gal. 1: 1; I. Tim. 1.

See Mic. 1: 1; Zep. 1: 1; Hag. 1: 1; Zec. 1: 1.

**Calling** or vocation of the gospel, Rom. 11: 29; I. Cor. 1: 26; Eph. 1: 18; 4: 1; II. Tim. 1: 9; I. Pet. 2: 9; Rev. 19: 9.

—Rom. 11: 29, *c.* of God without repentance.

I. Cor. 7: 20, abide in same *c.*

Phil. 3: 14, prize of high *c.* of God.

II. Thes. 1: 11, worthy of this *c.*

Heb. 3: 1, partakers of heavenly *c.*

II. Pet. 1: 10, make *c.* and election sure.

**Calm**, Ps. 107: 29, maketh storm a *c.*

Jon. 1: 11, sea may be *c.* unto us.

Mat. 8: 26; Mar. 4: 39; Lu. 8: 24, great *c.*

**Calneh** (ká'neh), or **Calno** (ká'l'no), *fort*, (8 Bb), a city of Assyria built by Nimrod, Gen. 10: 10; Isa. 10: 9.

**Calvary** (Heb., *Golgotha*), *place of a skull*, (10 Bb), Lu. 23: 33. **135b**

**Calves**, Hos. 14: 2, render the *c.* of our lips.

Mic. 6: 6, *c.* of a year old.

Heb. 9: 19, blood of *c.* and sprinkled.

**Cambyses**, **63bc, 124b**

**Camel** (Heb., *gamal*). In the East the camel was an important source of wealth, and reckoned with sheep, oxen, and asses (Judg. 7: 12).

The one-humped camel (*Camelus dromedarius*) is the species referred to. It was not allowed as food, though camel's milk was largely consumed (Gen. 32: 15). See **Dromedary**.

their flesh unclean, Lev. 11: 4; Deu. 14: 7.

camel's hair, raiment of, Mat. 3: 4.

See Gen. 12: 16; 24: 19; Ex. 9: 3; I. Chr. 5: 21; Job 1: 3; Mat. 19: 24.

**Camel's Hair**. Clothing made of the hair of the camel was worn by persons of ascetic and self-denying habits. It did not retain perspiration, did not harbor vermin, was easily kept clean, and was very durable. It is still used by the peasants of India. John the Baptist wore raiment made of camel's hair (Mat. 3: 4).



**Camon** (kām'on), *firmness*, Judg. 10: 5.

**Camp**, of Israelites, Nu. 1: 52; 2: 24: 5.  
to be kept holy, Lev. 6: 11; 13: 4, 6; Nu. 5: 2; Deu. 23: 10; Heb. 13: 11.

—Ex. 14: 19, angel, which went before c.  
16: 13, quails came up and covered the c.  
Nu. 11: 26, they prophesied in c.  
Deu. 23: 14, Lord walketh in midst of c.  
Isa. 29: 3, I will c. against thee.  
Heb. 13: 13, go forth to him without the c.  
Rev. 20: 9, compassed the c. of the saints.

**Camphire** (Heb., *kopher*), R. V., "henna," a small shrub bearing clusters of fragrant white and yellow blossoms. The Arabs stained the nails and palms with a paste made of the pounded leaves. S. of S. 1: 14; 4: 13.

**Cana** (kā'nā), *reeds*, (13 Be), now Kefr Kenna, a Christian village of 400 inhabitants. Christ's first miracle at, John 2: 1-11.  
nobleman visited Christ at, John 4: 46.

**Canaan** (kā'nān), *lowland*, (1 Fd; 2 Cb), the country named from Canaan, son of Ham, land of, Ex. 23: 31; Josh. 1: 4; Zep. 2: 5.  
promised to Abraham, Gen. 12: 7; 13: 14; 17: 8.  
inhabitants of, Ex. 15: 15.  
their wickedness at Sodom and Gomorrah, Gen. 13: 13; 19.  
Israelites not to walk in their ways, Lev. 18: 3, 24, 30; 20: 23.  
patriarchs dwell in, Gen. 12: 6; 28: 36; 37.  
the spies visit, and their report, Nu. 13.  
the murmurers forbidden to enter, Nu. 14: 22; also Moses and Aaron, Nu. 20: 12; Deu. 3: 23-27; 32: 48.  
Moses sees, from Pisgah, Nu. 27: 12 ff.; Deu. 3: 27; 34: 1.  
allotted to children of Israel, Nu. 26: 52; Josh. 14.  
See Gen. 28: 1, 6, 8; Judg. 3: 1; 4: 2, 23, 24; 5: 19; Ps. 135: 11; Isa. 19: 18.

—a son of Ham, cursed on account of his father's mockery of Noah, Gen. 9: 25.

**Canaanites** (kā'nān-ites) (3 Ce), inhabitants of Canaan, Judg. 1: 1. 132b

**Canaanitess**, I. Chr. 2: 3.

**Canaanitish**, Ex. 6: 15.

**Candace** (kān'da-sē), an Ethiopian queen, Ac. 8: 27.

**Candle** (Heb., *ner*), an earthen vessel with a handle, and a nozzle through which a wick protruded; a species of oil lamp.  
figurative, Job 18: 6; 21: 17; Ps. 18: 28; Prov. 20: 27.  
parable, Mat. 5: 15.

—Job 29: 3, his c. shined on my head.  
Ps. 18: 28, thou wilt light my c.  
Prov. 24: 20, c. of wicked be put out.

**Candle, continued.**  
Prov. 31: 18, her c. goeth not out by night.  
Mat. 5: 15; Lu. 8: 16, light a c.  
Lu. 15: 8, light a c. and sweep.  
Rev. 18: 23, c. shine no more in thee.  
22: 5, noc. neither light of sun.

**Candlestick**, in the tabernacle, Ex. 25: 31; 37: 17; Lev. 24: 4; Nu. 8: 2-4. 91a  
in visions, Zec. 4: 2; Rev. 1: 12.

**Cane** (Heb., *kāneh*), Isa. 43: 1; Jer. 6: 20.

**Canker**, II. Tim. 2: 17, their word will eat as c.  
Jas. 5: 3, your gold and silver is c.

**Canker Worm.** See **Locust**.

**Cannah** (kān'neh), Eze. 27: 23.

**Canon**, of the Old Testament, 21 of the New Testament, 23

**Capernaum** (kā-per-na-um) (13 Ce; 14 Bb), *village of comfort*, a city on the west shore of the Sea of Galilee.  
Christ preaches at, Mat. 4: 17; Mar. 1: 21.  
miracles at, Mat. 8: 5; John 4: 46; 6: 17.  
parables at, Mat. 13: 18, 24; Mar. 4.  
condemned for unbelief, Mat. 11: 23; Lu. 10: 15. 131a

**Caphar Ahim**, near Sea of Galilee, 131a

**Caphtor** (kāf'tor), or **Rahob**, a knob, *pomegranate*, in Upper Egypt, Deu. 2: 23; Am. 9: 7. 125a

**Caphtorim** (kāf'to-rim), Gen. 10: 14; Deu. 2: 23.

**Capitolias** (13 Ce), a small town of Decapolis, now called Beit-ras.

**Cappadocia** (kāp'pa-dō'shi-ā) (2 Cb; 15 Kb), the southeast province of Asia Minor, Ac. 2: 9; I. Pet. 1: 1.

**Caprus** (8 Db), a river in Assyria.

**Captain**, Josh. 5: 14, c. of the Lord's host.  
II. Chr. 13: 12, God himself is our c.  
Heb. 2: 10, c. of their salvation.  
Rev. 19: 18, eat the flesh of c.

**Captive**, Ex. 12: 29, first-born of c.  
Isa. 52: 2, loose thyself, O c. daughter of Zion.  
61: 1, proclaim liberty to the c.  
Lu. 4: 18, preach deliverance to the c.  
Eph. 4: 8, he led captivity c.  
II. Tim. 2: 26, taken c. by him at will.  
3: 6, lead c. silly women.

**Captivity**, of the Israelites, foretold, Lev. 26: 33; Deu. 28: 36. of the ten tribes, foretold, Am. 6: 7; 7: 11; fulfilled, II. Ki. 17; I. Chr. 5: 26.  
of Judah, foretold, Isa. 39: 6; Jer. 13: 19; 20: 4; 25: 11; 32: 28; fulfilled, II. Ki. 25; II. Chr. 36; Esth. 2; Ps. 137; Jer. 39; 52; Dan. 1.  
return of the Israelites from, Ezra 1: 2; Neh. 2-7; Ps. 126. 68b

—Ps. 68: 18; Eph. 4: 8, led c. captive.  
Rom. 7: 23, into c. to law of sin.

**Captivity, continued.**  
II. Cor. 10: 5, bringing into c. every thought.

**Carbuncle** (Heb., *nophet*; "emerald" of A. V.; *ἀρπαγς*, *carbunculus*), Ex. 28: 17; Eze. 28: 13. The word so translated in the A.V. should have been rendered *emerald*, and *emerald* by *carbuncle*. *Nophet* (a glowing red stone) = *ἀρπαγς*, not *σμαράγδος*. See **Emerald**. The term *carbuncle*, as understood by the ancients, included the ruby, with several varieties of garnet. See **Ruby**.

**Carcas** (kār'kas), Esth. 1: 10.

**Carcase**, Mat. 24: 28, c. is, there will eagles be.  
Heb. 3: 17, whose c. fell in wilderness.

**Carchemish** (kār'ke-mish) (2 Cb), a city on the Euphrates, II. Chr. 35: 20; Jer. 46: 2.

**Care**, worldly, forbidden, Mat. 6: 25; Lu. 8: 14; 12: 22; John 6: 27; I. Cor. 7: 32; Phil. 4: 6; I. Tim. 6: 8; II. Tim. 2: 4; Heb. 13: 6.  
Martha reproved for, Lu. 10: 41.  
loving, of the Samaritan, Lu. 10: 31.  
of Christ for his mother, John 19: 26, 27.  
of Paul for the Corinthians, II. Cor. 7: 12.  
of Titus for the Corinthians, II. Cor. 8: 16.  
for Paul by Philipians, Phil. 4: 10.  
to be cast on God, I. Pet. 5: 7.  
—Mat. 13: 22; Mar. 4: 19, c. of this world.  
I. Cor. 9: 9, doth God take c. for oxen?  
12: 25, have the same c. one for another.  
II. Cor. 11: 28, c. of all the churches.  
Ps. 142: 4, no man c. for my soul.  
John 12: 6, not that he c. for the poor.  
Ac. 18: 17, Gallio c. for none of these things.  
Phil. 2: 20, naturally c. for your state.

**Careah** (ka-rē'ā), *bald head*, II. Ki. 25: 23.

**Careful**, Jer. 17: 8, not be c. in year of drought.  
Dan. 3: 16, not c. to answer thee.  
Lu. 10: 41, c. about many things.  
Phil. 2: 28, sent him the more c. 4: 6, be c. for nothing.  
Heb. 12: 17, he sought it c. with tears.

**Carefulness**, painful anxiety, I. Cor. 7: 32; II. Cor. 7: 11.

**Careless**, Judg. 18: 7; Isa. 32: 9, 10, 11.

**Caria** (kā'ri-ā) (15 Ce), a maritime province of Asia.

**Carmel** (kār'mel), *garden land*, (3 Ce; 5 Ce; 6 Cd; 7 Ab; 13 Ac; 16 Ce; 17 Be), a famous mountain in Palestine, rising on the southeast to 1,700 ft.; soil fertile; entire mountain covered with copse (Isa. 33: 9). 130b



**Carmel, continued.**

Elijah and the prophets of Baal at, I. Ki. 18.  
 Shunammite woman meets Elisha at, II. Ki. 4: 25; her child restored to life, II. Ki. 4: 34.  
 (-5 Cf; 7 Be; 16 Cf), a city of Judah, now called El Kurmul, I. Sa. 15: 12.  
 Nabal's conduct to David at, I. Sa. 25.  
**Carmelite**, native of Carmel, I. Sa. 30: 5.  
**Carmelitess**, I. Chr. 3: 1.  
**Carmi** (kâr'mî), *my vineyard*, Josh. 7: 1.  
**Carnites**, descendants of Carmi, Nu. 26: 6.  
**Carnal mind** condemned, Rom. 8: 7; I. Cor. 3: 1; Col. 2: 18.  
 -Rom. 7: 14, *c.*, sold under sin. 8: 6, to be *c.* minded is death. 8: 7, *c.* mind is enmity against God.  
 I. Cor. 3: 3, ye are yet *c.*  
 II. Cor. 10: 4, weapons of warfare not *c.*  
 Heb. 7: 16, law of a *c.* commandment.  
**Carob**, a tree of Palestine. **132a**  
**Carpathos** (kâr-pá'thos) (15 Fe), an island southwest of Rhodes.  
**Carpenter's Son**, Christ reproached as, Mat. 13: 55; Mar. 6: 3.  
**Carpenters**, vision of four, Zec. 1: 20.  
 sent to David by Hiram, II. Sa. 5: 11.  
**Carpus** (kâr'pus), *fruit*, II. Tim. 4: 13.  
**Carriage**, *ar.*, baggage, Judg. 18: 21, cattle and *c.* before them.  
 I. Sa. 17: 22, David left his *c.*  
 Isa. 46: 1, your *c.* were heavy laden.  
 Ac. 21: 15, we took up our *c.*  
**Carry**, Ex. 33: 15, *c.* us not up hence.  
 Job 21: 18, chaff that the storm *c.* away.  
 Ps. 90: 5, *c.* them away as with a flood.  
 Isa. 40: 11, *c.* lambs in his bosom.  
 53: 4, *c.* our sorrows.  
 63: 9, *c.* them all days of old.  
 Mar. 6: 55, began to *c.* in beds.  
 Lu. 10: 4, *c.* neither purse nor scrip.  
 John 5: 10, not lawful to *c.* thy bed.  
 21: 18, *c.* thee whither wouldst not.  
 Eph. 4: 14, *c.* about with every wind.  
 I. Tim. 6: 7, can *c.* nothing out of world.  
 Heb. 13: 9, *c.* about with divers doctrines.  
 Jude 12, clouds *c.* about of winds.  
 Rev. 17: 3; 21: 10, *c.* me away in the spirit.  
**Carshena** (kâr-shē'nà), Esth. 1: 14.  
**Cart**, II. Sa. 6: 3, set ark on a new *c.*  
 Isa. 5: 18, draw sin as with a *c.* rope.

**Cart, continued.**

Isa. 28: 27, neither is a *c.* wheel turned.  
 Am. 2: 13, *c.* full of sheaves.  
**Carthage** (kâr'thîj), Council of, 24b  
**Carved**, I. Ki. 6: 18, 29, 32, 35.  
**Cassim**, Chaldeans. 140b  
**Case**, Ps. 144: 15, happy people in such a *c.*  
 Mat. 5: 20, in no *c.* enter heaven.  
 John 5: 6, long time in that *c.*  
 I. Cor. 7: 15, not under bondage in such *c.*  
**Casement**, Prov. 7: 6.  
**Casiphia** (ka-sif'î-â), Ezra 8: 17.  
**Casluhim** (kâs'lu-him), I. Chr. 1: 12.  
**Caspian Sea** (1 He; 8 Ga; 2 Ea), an inland sea of western Asia.  
**Cassia**. Two Hebrew words are thus translated. The first, *kiddah* (Ex. 30: 24), has been supposed to represent *Cinnamomum Cassia*, of India, which formed part of the merchandise of Tyre (Eze. 27: 19). The inner bark of the twigs and stem of the tree yield the aromatic spice. The other, *ketziâh* (Ps. 45: 8), was also a spice-bearing tree.  
**Cast**, Ps. 73: 18, *c.* them down.  
 Ps. 88: 14, why *c.* thou off my soul?  
 Prov. 16: 33, lot is *c.* into lap.  
 Isa. 25: 7, covering *c.* over all people.  
 Mat. 5: 29; Mar. 9: 45, whole body *c.* into hell.  
 Mat. 21: 21, be *c.* into sea.  
 Mar. 9: 38; Lu. 9: 49, one *c.* out devils.  
 Mar. 15: 24, *c.* lots upon them.  
 Lu. 21: 1, *c.* gifts into treasury.  
 II. Cor. 10: 5, *c.* down imaginations.  
 I. Pet. 5: 7, *c.* all care upon him.  
 I. John. 4: 18, love *c.* out fear.  
**Cast About**, *ar.*, turn round, Jer. 41: 14.  
**Cast-away**, outcast, I. Cor. 9: 27.  
**Castle**, Gen. 25: 16; I. Chr. 27: 25; II. Chr. 17: 12.  
**Castor**, Ac. 28: 11.  
**Cat**, one of the animals of Palestine. There is no mention of it in the Bible, though at the time of the Pharaohs it was held in high esteem by the Egyptians, and even buried with great honors. It was a common pet in the harem.  
**Catch**, Ps. 10: 9, to *c.* the poor.  
 Mat. 13: 19, devil *c.* away that which was sown.  
 Mar. 12: 13, to *c.* him in his words.  
 Lu. 5: 10, *c.* men.  
 John 10: 12, wolf *c.* and scattereth sheep.  
**Caterpillar**. See **Locust, Moth.**  
**Cattle**. Various Hebrew words are employed to denote the horned cattle: *behemah*, for beasts in general; *bakar*, for neat cattle in general, as in present use with us; *shor* refers to a single head of cattle, irrespective of age or sex;

**Cattle, continued.**

*par*, *parah*, and *egel*, for bullock, cow, and calf respectively. The words *eglah* and *'abbirim* (prop., *strong ones*) are also used for heifers and bulls. These cattle were important in all agricultural work. Cows' milk, butter, and cheese were in great demand, while the flesh of bulls and cows was largely used as an article of food, and also, to an enormous extent, for sacrifice (I. Ki. 8: 63). Cattle for food were stall-fed as well as fed on pastures (I. Ki. 4: 23; Prov. 15: 17). See **Ox**.  
 of Jacob increased, Gen. 30: 43, of Israelites preserved, Ex. 9: 4.  
 regulations concerning, Ex. 20: 10; 21: 28; 22: 1; 23: 4; Deu. 5: 14; 22: 1; 25: 4; (I. Cor. 9: 9; I. Tim. 5: 18).  
 an example of obedience, Isa. 1: 3.  
 referred to by Christ, Mat. 12: 11; Lu. 13: 15; 14: 5.  
 -Gen. 46: 32, their trade to feed *c.*  
 Deu. 2: 35; 3: 7; Josh. 8: 2, the *c.* take for prey.  
 Ps. 50: 10, *c.* on a thousand hills.  
**Caucasus, Mount**, (kaw'ka-sûs), (2 Da), an extensive and lofty range between the Euxine and Caspian seas.  
**Caught**, Gen. 22: 13, ram *c.* by horns.  
 Ec. 9: 12, birds that are *c.*  
 Mar. 12: 3, they *c.* the servant.  
 John 21: 3, that night they *c.* nothing.  
 Ac. 8: 39, the Spirit *c.* away Philip.  
 27: 15, when the ship was *c.*  
 II. Cor. 12: 2, a man *c.* up to third heaven.  
 I. Thes. 4: 17, be *c.* up together with them.  
**Caul**, *ar.*, net for the head, Isa. 3: 18.  
 -membrane around the heart.  
 Hos. 13: 8.  
**Cause**, Ps. 140: 12, the Lord will maintain the *c.*  
 Ec. 7: 10, what is *c.* that former days were better?  
 Isa. 51: 22, pleadeth *c.* of his people.  
 Mat. 19: 5; Mar. 10: 7; Eph. 5: 31, for this *c.* shall.  
 I. Cor. 11: 30, for this *c.* many are sickly.  
 II. Cor. 4: 16, for which *c.* we faint not.  
 I. Tim. 1: 16, for this *c.* I obtained mercy.  
 Job 30: 22, thou *c.* me to ride.  
 Ps. 67: 1; 80: 3, God *c.* his face to shine.  
 Mal. 2: 3, *c.* many to stumble at the law.  
 Mat. 10: 21; Mar. 13: 12, *c.* parents to be put to death.  
 Rom. 16: 17, mark them who *c.* divisions.  
 Rev. 13: 16, he *c.* all, both small and great.  
**Causeless**, I. Sa. 25: 31; Prov. 26: 2.



**Causeway**, I. Chr. 26: 16, 18.  
**Caves** of refuge, I. Sa. 13: 6; Heb. 11: 38.  
 prophets concealed in, by Obadiah, I. Ki. 18: 4.  
 Elijah lodges in, I. Ki. 19: 9.  
**Cease**, Deu. 15: 11, poor never c. out of land.  
 Job 3: 17, wicked c. from troubling.  
 Ps. 37: 8, c. from anger.  
 46: 9, he maketh ways to c.  
 Prov. 19: 27, c. to hear the instruction.  
 23: 4, c. from thine own wisdom.  
 Ec. 12: 3, grinders c., because they are few.  
 Isa. 1: 16, c. to do evil.  
 Ac. 20: 31, I c. not to warn.  
 I. Cor. 13: 8, tongues, they shall c.  
 I. Thes. 5: 17, pray without c.  
 I. Pet. 4: 1, hath c. from sin.  
**Cedar**, temple built of, I. Ki. 5: 6; 6: 15.  
 behemoth compared to, Job 40: 17.  
 trees, Nu. 24: 6; I. Ki. 5: 10; Ezra 3: 7.  
 wood, Lev. 14: 4; I. Chr. 22: 4.  
 —II. Sa. 7: 2, I dwell in a house of c.  
 II. Ki. 14: 9, thistle sent to c.  
 Ps. 92: 12, grow like a c. in Lebanon.  
**Cedars** of Lebanon, Judg. 9: 15; Ps. 92: 12; 104: 16; S. of S. 5: 15; Isa. 2: 13; Eze. 17: 3.  
**Cedron** (se'dron), or **Kidron** (kid'-ron), black, or turbid, (5 Ce; 12 Cd), a brook between Jerusalem and Mount of Olives, John 18: 1.  
**Celebrate**, Lev. 23: 32, 41; Isa. 38: 18.  
**Celestial**, I. Cor. 15: 40.  
**Cellars**, I. Chr. 27: 27, 28.  
**Cenchrea** (sen'-kre-ä) (15 Eb), now Kikries, seaport of Corinth, church there, Rom. 16: 1.  
 Paul shaves his head at, Ac. 18: 18. **80b**  
**Censers**, of brass, Lev. 10: 1; 16: 12.  
 of gold, I. Ki. 7: 50; Heb. 9: 4; Rev. 8: 3.  
 of Korah, reserved for holy use, Nu. 16: 36.  
**Cenurion**, servant of, healed, Mat. 8: 5; Lu. 7.  
 —at crucifixion acknowledges Christ, Mat. 27: 54; Mar. 15: 39; Lu. 23: 47.  
 —Cornelius, Ac. 10: 1.  
 —in charge of Paul, Ac. 27: 43.  
**Cephalenia** (sefal'-len-i-ä) (15 Db), the largest of the Ionian islands.  
**Cephas** (se'fas) (Πέτρος; *Petrus*), rock, stone, Peter, John 1: 42; I. Cor. 1: 12; 3: 22; 9: 5; 15: 5; Gal. 2: 9. *See Peter*.  
**Ceremonies**, Nu. 9: 3.  
**Certain**, Ex. 3: 12, c. I will be with thee.  
 Lu. 23: 47, c. this was a righteous man.  
 I. Cor. 4: 11, no c. dwelling-place.

**Certain**, *continued*.  
 I. Tim. 6: 7, it is c. we can carry nothing.  
 Heb. 10: 27, a c. looking for of judgment.  
**Certainty**, Josh. 23: 13, know for a c. that the Lord.  
 Ac. 22: 30, would have known the c.  
**Certify**, Ezra 4: 14, 16; Gal. 1: 11.  
**Chafed**, II. Sa. 17: 8.  
**Chaff**, Ps. 35: 5, let them be as c. before wind.  
 Jer. 23: 28, what is c. to the wheat?  
 Mat. 3: 12; Lu. 3: 17, burn up c. with fire.  
**Chain**, Gen. 41: 42; Dan. 5: 7, put a gold c. about his neck.  
 I. Ki. 7: 17, wreaths of c.-work.  
 Mar. 5: 3, bind him, no, not with c.  
 Ac. 12: 7, Peter's c. fell off.  
 II. Tim. 1: 16, not ashamed of my c.  
 II. Pet. 2: 4, c. of darkness.  
 Jude 6, everlasting c.  
**Chalcedony** (χαλκηδών; *chalcedonius*), supposed to refer figuratively to a green variety of chalcedony, found at Chalcedon.  
 foundation of the heavenly city, Rev. 21: 19.  
**Chalcol** (kal'köl), *sustenance*, I. Ki. 4: 31.  
**Chaldea** (kal-dë-ä) (Heb., *Kasdim*; Assyr., *Kaldû*) (2 Db; 8 Ed), southern province of Babylonia, Jer. 50: 10; Eze. 23: 15, 16.  
**Chaldeans**, afflict Job, Job 1: 17, besiege Jerusalem, II. Ki. 24: 2; 25: 4; Jer. 37: 9.  
 wise men of, preserved by Daniel, Dan. 2: 24.  
 prophecies concerning, Isa. 23: 13; 43: 14; 47: 1; 48: 14; Hab. 1: 6.  
**Chalel**, musical instrument. **116b**  
**Chalk-stones**, Isa. 27: 9.  
**Challengeth**, ar., claim, Ex. 22: 9.  
**Chamber**, II. Ki. 4: 10, little c. on wall.  
 Ps. 19: 5, as bridegroom coming out of c.  
 104: 3, beams of his c. in the waters.  
 Isa. 26: 20, enter into thy c.  
 Eze. 8: 12, c. of his imagery.  
 Dan. 6: 10, windows being open in his c.  
 Mat. 24: 26, in secret c.  
 Ac. 9: 37; 20: 8, in upper c.  
**Chambering**, ar., amorous intrigue, Rom. 13: 13.  
**Chamberlain**, II. Ki. 23: 11; Esth. 1: 10; 6: 2.  
**Chameleon** (Heb., *tinshemeth*), in Lev. 11: 30, R. V., "land-crocodile"; and the word rendered "mole" in the same text is in the R. V. given as "chameleon." *Tinshemeth* probably refers to some of the numerous land lizards found in Palestine. *See Mole*.  
**Chamois** (Heb., *zemer*), Deu. 14: 5, one of the animals fit for food; certainly not the European chamois (*Rupicapra tragus*), but possibly the wild mountain sheep, which

**Chamois**, *continued*.  
 probably was, in early times, found in numbers in Palestine (*Ovis tragelaphus*).  
**Champaign**, flat country, Deu. 11: 30.  
**Champion**, I. Sa. 17: 4, 51.  
**Chance**, I. Sa. 6: 9, it was a c. that happened.  
 II. Sa. 1: 6, happened by c.  
 I. Cor. 15: 37, it may c. of wheat. *See Deu. 22: 6; Ec. 9: 11*.  
**Chancellor**, Ezra 4: 8, 9, 17.  
**Change**, Job 14: 14, till my c. come.  
 Job 14: 20, thou c. his countenance.  
 Ps. 15: 4, sweareth, and c. not. 102: 26, as a vesture shalt thou c. them.  
 Mal. 3: 6, I am the Lord, I c. not.  
 Rom. 1: 23, c. glory of uncorruptible God.  
 I. Cor. 15: 51, we shall all be c.  
 II. Cor. 3: 18, c. from glory to glory.  
 Phil. 3: 21, c. our vile body.  
 Heb. 7: 12, of necessity a c. of law.  
**Changeable**, Isa. 3: 22.  
**Changers**, John 2: 14, 15.  
**Changes**, Gen. 45: 22; Job 10: 17; Ps. 55: 19.  
**Channel**, Ps. 18: 15; Isa. 27: 12.  
**Chant**, Am. 6: 5.  
**Chapel**, Am. 7: 13.  
**Chapter**, cornice crowning a pillar, I. Ki. 7: 16, 17; Jer. 52: 22.  
**Chapmen**, ar., traders, II. Chr. 9: 14.  
**Chapt**, cracked, Jer. 14: 4.  
**Charashim** (kär-a-shim), I. Chr. 4: 14.  
**Charax** (8 Fd), a city of Susiana.  
**Charge**, of God to Moses and Aaron, Ex. 6: 13.  
 of Moses to Joshua, Deu. 31: 7.  
 of David to Solomon, I. Ki. 2: 1; I. Chr. 22: 6.  
 of Jehoshaphat to the judges, II. Chr. 19: 6.  
 of Paul to the elders of Ephesus, Ac. 20: 17.  
 of Paul to Timothy, I. Tim. 5: 21; II. Tim. 4.  
 of Peter to the elders, I. Pet. 5.  
 —Ex. 19: 23, thou c. us, saying.  
 Job 1: 22, nor c. God foolishly.  
 Ps. 91: 11; Mat. 4: 6; Lu. 4: 10, give angels c.  
 Mat. 9: 30; Mar. 1: 43; 3: 12; Lu. 9: 21, straitly c. them.  
 Ac. 7: 60, lay not sin to their c.  
 Rom. 8: 33, who shall lay anything to c.?  
 I. Cor. 9: 18, gospel without c.  
 I. Tim. 1: 18, this c. I commit to thee.  
 6: 17, c. them that are rich.  
 II. Tim. 2: 14, c. them before the Lord.  
**Chargeable**, ar., causing expense, II. Cor. 11: 9, I was c. to no man.  
 I. Thes. 2: 9, we would not be c.  
**Charger**, ar., large dish, Mat. 14: 8; Mar. 6: 25.  
**Charges**, II. Chr. 31: 16; Ac. 21: 24; I. Cor. 9: 7.  
**Chariot** of fire, Elijah ascends to heaven in, II. Ki. 2: 11.  
 —II. Ki. 13: 14, c. of Israel and the horsemen.

**Chariots**, of war, Ex. 14: 7; I. Sa. 13: 5; II. Sa. 10: 18; Ps. 20: 7; Nah. 3: 2.  
sent by the king of Syria to take Elisha, II. Ki. 6: 14.  
of fire sent to defend Elisha, II. Ki. 6: 17.  
of God, Ps. 68: 17.

**Charity**, love to our neighbor, Mat. 22: 39; Mar. 12: 33; Rom. 13: 8-10; I. Cor. 13: 1. Thes. 1: 3; 3: 6; 4: 9; I. Tim. 4: 12; II. Tim. 3: 10; Heb. 6: 10; Jas. 2: 8; I. Pet. 1: 22; I. John 2: 10; 3: 14; 4: 11; Rev. 2: 19.  
almsgiving, Prov. 19: 17; Mat. 19: 21; Lu. 11: 41; 12: 33; 18: 22; Ac. 10: 2, 4; II. Cor. 9; III. John 6.  
exhortations to, Lev. 19: 18; Deu. 10: 19; Mat. 5: 44; Gal. 5: 14; 6: 10; Eph. 4: 2; I. John 3: 23; 4: 7, 21; II. John 5.  
commanded, I. Cor. 8: 1; 13; Gal. 5: 6, 22; Eph. 3: 17; 4: 16; 5: 2.  
how to be manifested, Lev. 19: 17; 25: 35; Isa. 58: 7; Mat. 18: 15; 25: 35; John 13: 35; Rom. 12: 15; I. Cor. 12: 26; Gal. 5: 13; Eph. 4: 32; I. Thes. 5: 14; Heb. 6: 10; I. John 3: 10, 17.  
exemplified by Christ, John 13: 34; 15: 12; Eph. 5: 2, 25; Rev. 1: 5.  
—I. Cor. 8: 1, c. edifieth.  
13: 4, c. suffereth long.  
Col. 3: 14, above all, put on c.  
I. Tim. 1: 5, end of commandment is c.  
II. Tim. 2: 22, follow faith, c.  
I. Pet. 4: 8, c. shall cover the multitude of sins.  
II. Pet. 1: 7, to brotherly kindness c.  
Jude 12, spots in your feasts of c.

**Charmer**, Deu. 18: 11; Ps. 58: 5; Isa. 19: 3.

**Charran** (kār'ran), *i. q.* Haran, (8 Aa), Ac. 7: 2, 4.

**Chase**, Lev. 26: 7, ye shall c. your enemies.  
Josh. 23: 10, one man of you shall c. a thousand.  
I. Sa. 17: 53, Israel returned from c.  
Prov. 19: 26, c. away his mother.  
Isa. 17: 13, shall be c. as the chaff.

**Chasidim** the Pious,  
**Chaste**, II. Cor. 11: 2, present you as c. virgin.  
I. Pet. 3: 2, your c. conversation.

**Chasten**, Ps. 6: 1; 38: 1, nor c. me in displeasure.  
Ps. 94: 12, blessed is man whom thou c.  
Prov. 19: 18, c. thy son while there is hope.  
II. Cor. 6: 9, as c., and not killed.  
Heb. 12: 5, despise not thou the c.  
12: 6; Rev. 3: 19, whom the Lord loveth he c.  
Heb. 12: 11, no c. for the present.

**Chastise**, I. Ki. 12: 11, 14, c. you with scorpions.  
Jer. 31: 18, thou hast c. me.  
Lu. 23: 22, c. him, and let him go.

**Chastisement**, Job 34: 31, I have borne c.  
Isa. 53: 5, c. of our peace was upon him.  
Heb. 12: 8, if ye be without c.

**Chatter**, Isa. 38: 14.

**Chatzotzerah**, musical instrument. 116b

**Chobar** (kē'bar), *length*, (8 Bb), a river in the land of the Chaldeans, scene of Ezekiel's visions, Eze. 1: 1; 3: 15; 10: 15.

**Check**, Job 20: 3.

**Checker**, I. Ki. 7: 17.

**Chedorlaomer** (kē'dor-lā'o-mer) (probably *Khudur Lagamar*), king of Elam, Gen. 14. 119b

**Check**, Mat. 5: 39; Lu. 6: 29, smiteth on right c.  
See Ps. 3: 7; Lam. 1: 2; Joel 1: 6.

**Cheer**, Ec. 11: 9, thy heart c. thee.  
John 16: 33; Ac. 23: 11, be of good c.

**Cheerful**, Prov. 15: 13, merry heart maketh a c. countenance.  
Zec. 9: 17, corn shall make young men c.  
Ac. 24: 10, more c. answer for myself.  
II. Cor. 9: 7, God loveth a c. giver.

**Cheerfulness**, Rom. 12: 8, he that sheweth mercy, with c.

**Cheese**, II. Sa. 17: 29; Job 10: 10.

**Chelal** (kē'lal), Ezra 10: 30.

**Chelidonæ Islets** (kē'lī-dō'ni-ē) (15 Hc), off the coast of Lycia.

**Chelluh** (kē'lū), Ezra 10: 35.

**Chelub** (kē'lub), I. Chr. 4: 11; 27: 26.

**Chelubai** (ke-lū'bā), I. Chr. 2: 9.

**Chemarims** (kēm'a-rimz), *black*, of idolatrous priests, Zep. 1: 4.

**Chemosh** (kē'mōsh), god of Moab, Nu. 21: 29; Judg. 11: 24; Jer. 48: 7, 13, 46.  
worshiped by Solomon, I. Ki. 11: 7.

**Chenaanah** (ke-nā'a-nā), feminine of Canaan, I. Ki. 22: 11.

**Chenaniah** (kē'n'a-ni'ā), *Jehovah strengthens*, I. Chr. 15: 22.

**Chephar-haammonai** (kē'far-hā'mo-nā), Josh. 18: 24.

**Chephirah** (ke-fī'rā), Josh. 9: 17; Ezra 2: 25.

**Cheran** (kē'ran), Ec. 36: 26.

**Cherethims** (kē'e-thimz), *Eze. 25: 16, i. q. Cherethites, executioners* (9), II. Sa. 15: 18; Zep. 2: 5.

**Cherish**, Eph. 5: 29, c. flesh, as the Lord the church.  
I. Thes. 2: 7, as a nurse c. children.

**Cherith** (kē'rith), *cutting*, I. Ki. 17: 3, 5.

**Cherub** (kē'rub), *cherub*, a place in Babylon, Ezra 2: 59; Neh. 7: 61.

**Cherubim**, in garden of Eden, Gen. 3: 24.  
for the mercy-seat and the temple, Ex. 25: 18; 37: 7; I. Ki. 6: 23; II. Chr. 3: 10; Ps. 80: 1; Eze. 41: 18. 90b, 91b  
Ezekiel's visions of, Eze. 1: 10.

**Chessalon** (kēs'a-lōn), *strength*, Josh. 15: 10.

**Chesed** (kē'sed), *gain*, name of ancestors of Chaldeans, Gen. 22: 22.

**Chesil** (kē'sil), *fool*, or *fat*, Josh. 15: 30.

**Chest** (Heb., *aron*), II. Chr. 21: 8, 10, 11; Eze. 27: 24.

**Chestnut Tree** (*Platanus orientalis*). The Hebrew word *armon*, thus translated in the A. V., occurs in Gen. 30: 37; Eze. 31: 8. R. V. translates "plane trees," which is the correct rendering.

**Chesulloth** (ke-sū'l/loth), *fatness*, Josh. 19: 18.

**Chew**, Lev. 11: 4; Nu. 11: 33; Deu. 14: 7.

**Chezib** (kē'zib), *deceitful*, Gen. 38: 5.

**Chickens**, Mat. 23: 37.

**Chide**, Ex. 17: 2, the people did c. Ps. 103: 9, he will not always c. See Gen. 31: 36; Nu. 20: 3.

**Chidon** (kī'don), *dart*, I. Chr. 13: 9.

**Chief**, Mat. 20: 27, whosoever will be c. among you.  
Lu. 22: 26, he that is c. as he that serveth.  
Eph. 2: 20, Jesus Christ being c. corner stone.  
II. Pet. 2: 10, c. them that walk after the flesh.

**Chief Priests**. These were: (1) the high priest; (2) those who had held the office of high priest; (3) the seniors of the twenty-four courses, I. Chr. 24.  
consulted by Herod, Mat. 2: 4. their persecution of Christ, Mat. 16: 21; Mar. 14: 1; 15: 31; John 7: 32.

**Chiefest**, S. of S. 5: 10, c. among ten thousand.  
II. Cor. 11: 5, behind c. apostles.  
II. Cor. 14: 6, c. shall be servant.

**Child**, Gen. 37: 30, c. is not.  
Gen. 42: 22, do not sin against the c.  
Ps. 131: 2, quieted myself as a weaned c.  
Prov. 20: 11, even a c. is known by his doings.  
22: 6, train up a c. in way.  
Isa. 9: 6, unto us a c. is born.  
65: 20, c. shall die an hundred years old.  
Jer. 1: 6, I cannot speak, for I am a c.  
Mar. 9: 36, Jesus took a c. and set him in the midst.  
10: 15, receive kingdom of God as little c.  
Lu. 1: 66, what manner of c. John 4: 49, come down ere c. die.  
Ac. 4: 27, the holy c. Jesus.  
I. Cor. 13: 11, when I was a c. Gal. 4: 1, as long as he is a c.  
II. Tim. 3: 15, from a c. hast known the Scriptures.

**Childhood**, I. Sa. 12: 2; Ec. 11: 10.

**Childless**, Lev. 20: 20; Jer. 22: 30.

**Children**, the gift of God, Gen. 33: 5; Ps. 127: 128.  
a blessing, Prov. 10: 1; 15: 20; 17: 6; 23: 24; 27: 11; 29: 3.  
duty of, Ex. 20: 12; Lev. 19: 3, 32; Deu. 5: 16; 30: 2; Prov. 1: 8; 6: 20; 13: 1; 15: 5; 19: 27; 23: 22; 24: 21; 28: 7, 24; Ec.



**Children, continued.**

12: 1; Col. 3: 20; 1. Tim. 5: 4; Heb. 12: 9; 1. Pet. 5: 5.  
 of Bethlehem, slain by Herod, Mat. 2: 16; (Jer. 31: 15).  
 blessed by Christ, Mat. 19: 13; Mar. 10: 13; Lu. 18: 15.  
 of light, John 12: 36; Eph. 5: 8; 1. Thes. 5: 5.  
 of God, Eph. 5: 1; Heb. 12: 6; 1. Pet. 1: 14; 1. John 3: 10.  
 obedient, examples of: Christ, Lu. 2: 51; Isaac, Gen. 22: 6; Joseph, Gen. 45: 9; Jephthah's daughter, Judg. 11: 36; Samuel, 1. Sa. 2: 26.  
 wicked, characterized, 1. Sa. 2: 12, 25; Prov. 15: 5; 17: 21; 19: 13, 26; 28: 7, 24; 30: 11; 1. Sa. 3: 5; Ecce. 22: 7.  
 their punishment, Ex. 21: 15; Deu. 21: 18; 27: 16; 11. Ki. 2: 23; Prov. 30: 17; Mar. 7: 10.  
 of the devil, Ac. 13: 10; 1. John 3: 10.  
 —Ps. 34: 11, come, ye c., hearken unto me.  
 45: 16, instead of fathers shall be c.  
 128: 3, thy c. like olive plants.  
 Isa. 8: 18; Heb. 2: 13, I and c. given me.  
 Isa. 63: 8, c. that will not lie.  
 Ecce. 18: 2, c. teeth are set on edge.  
 Mat. 15: 26; Mar. 7: 27, not take c. bread.  
 Mat. 19: 14; Mar. 10: 14; Lu. 18: 16, suffer little c.  
 Lu. 16: 8, c. of this world wiser than c. of light.  
 Rom. 8: 16; Gal. 3: 26; 1. John 3: 10, c. of God.  
 Eph. 5: 6; Col. 3: 6, c. of disobedience.  
 Eph. 6: 1, c., obey your parents.  
**Chileab** (kī'lē-āb), *protected by the father*, 11. Sa. 3: 3.  
**Chilion** (kī'lī-on), *destruction*, Ru. 1: 2.  
**Chilmad** (kī'lī-mād), Ecce. 27: 23.  
**Chimham** (kīm'hām), *despising* (?), 11. Sa. 19: 37.  
**Chimney**, Hos. 13: 3.  
**China**, 141b  
**Chinnereth Sea** (kīn'ne-rēth), or **Chinneroth**, *basin-shaped*, (3 Ce; 5 De; 6 Cd; 7 Bb; 13 Ce; 14 Bb), now called Sea of Galilee, or Lake of Tiberias, Deu. 3: 17; Josh. 13: 27.  
**Chios** (kī'os) (15 Fb), an island off Smyrna, Ac. 20: 15.  
**Chisleu** (kī'sī'lū), or **Kislev**, ninth month, Neh. 1: 1.  
**Chislon** (kī'sī'lon), *strength*, Nu. 3: 21.  
**Chisloth-tabor** (kī'sī'loth-tā'bor), possibly *i. q.* **Chesulloth**, (5 Ce), a city of Zebulun, Josh. 19: 12.  
**Chittim** (kī'tī'tim), the island of Cyprus, so called from the city of Chieti, prophecies concerning, Nu. 24: 24; Isa. 23: 1, 12; Jer. 2: 10; Ecce. 27: 6; Dan. 11: 30. 128a, 139a  
**Chiun** (kī'ūn) (Assyr., *Kaiwanu*), the star of Saturn, Am. 5: 26.  
**Chloe** (klō'e), *green shoot*, 1. Cor. 1: 11.  
**Choaspes** (kō-ās'pēs) (8 Fe), a river in Media, near Elymais.

**Choathras Mountains** (ko-ā-thras) (8 Da), a range north of Media.  
**Choice**, 11. Ki. 3: 19; Jer. 22: 7; Ac. 15: 7.  
**Choke**, Mat. 13: 22; Mar. 4: 19, deceitfulness of riches c. the word.  
 Mar. 5: 13; Lu. 8: 33, c. in sea.  
 Lu. 8: 14, are c. with cares.  
**Choler**, hot temper, Dan. 8: 7; 11: 11.  
**Choose**, Ps. 65: 4, blessed is man thou c.  
 Prov. 1: 29, did not c. fear of Lord.  
 Heb. 11: 25, c. to suffer affliction.  
**Chop**, Mic. 3: 3.  
**Chorashan** (ko-rā'shan), more correctly, **Borashan**, *smoking pit*, 1. Sa. 30: 30.  
**Chorazin** (ko-rā'zin) (13 Ce), a city on shore of Sea of Galilee, Mat. 11: 21; Lu. 10: 13. 131a  
**Chose**, Gen. 13: 11; Judg. 5: 8; Isa. 66: 4; Ac. 13: 17; 15: 40.  
 —Lu. 14: 7, how they c. chief rooms.  
**Chosen**, Ps. 119: 30, have c. the way of truth.  
 Prov. 16: 16, rather to be c.  
 22: 1, good name rather to be c.  
 Jer. 8: 3, death shall be c. rather than life.  
 Mat. 20: 16; 22: 14, many called, but few c.  
 Lu. 10: 42, Mary hath c. good part.  
 John 15: 16, ye have not c. me.  
 15: 19, have c. you out of the world.  
 Ac. 9: 15, a c. vessel unto me.  
 10: 41, witnesses c. before God.  
 Rom. 16: 13, c. in the Lord.  
 1. Cor. 1: 27, God hath c. the foolish things.  
 Eph. 1: 4, according as he hath c. us.  
 1. Pet. 2: 4, c. of God, and precious.  
**Chozeba** (ko-zē'bā), 1. Chr. 4: 22.  
**Christ**, Lord Jesus, Mat. 1: 21; Lu. 2: 11; John 1: 41; 4: 42; Ac. 11: 17; 13: 23; 15: 11; 16: 31; 20: 21; Rom. 5: 1, 11; 6: 23; 7: 25; 13: 14; 15: 6, 30; 16: 3; 1. Cor. 1: 2, 3, 7, 10; 5: 4; Eph. 5: 23; Phil. 3: 20; 1. Tim. 1: 1, 12; 3: 13; 4: 6; 5: 21; 11. Tim. 1: 10; Tit. 1: 4; 2: 13; 3: 6; Phil. 3, 6, 25; Heb. 13: 8, 21; Jas. 1: 1; 1. Pet. 1: 3; 11. Pet. 1: 1, 11; 2: 20; 3: 18; Jude 1: 4, 17, 21; Rev. 22: 21.  
 Son of God, Mat. 2: 15; 3: 17; 4: 3, 6; Lu. 1: 32, 35; 3: 22; 4: 3, 9, 41; John 1: 34; 3: 16; 18: 5; 22: 23; 6: 69; 13: 3; 16: 27, 30; 17: 1; 19: 7; Rom. 1: 9; 5: 10; 8: 3, 32; 1. Cor. 1: 9; Gal. 1: 16; 4: 4; Col. 1: 13; 1. Thes. 1: 10; Heb. 1: 2, 5, 8; 3: 6; 4: 14; 5: 5; 6: 6; 1. John 1: 7; 3: 23; 4: 9, 10; 5: 9.  
 Son of man, Mat. 8: 20; 10: 23; 11: 19; 12: 8, 32, 40; 13: 37, 41; 16: 13; 17: 9, 22; 24: 27, 30, 44; 25: 31; 26: 2, 24, 45; Mar. 8: 38; 9: 12, 31; Lu. 5: 24; 6: 22; 9: 22, 56; 11: 30; 12: 8; 17: 22; 18: 8;

**Christ, continued.**

19: 10; 21: 36; 22: 48; John 1: 51; 3: 13; 5: 27; 6: 27, 53, 62; 8: 28; 12: 23, 34; 13: 31; Ac. 7: 56; Rev. 1: 13.  
 Prophet, Deu. 18: 15; Nah. 1: 15; Lu. 4: 18, 24; Ac. 3: 22.  
 Priest, Heb. 2: 17; 3: 1; 5: 6; 6: 20; 7: 8. See Ps. 110: 4.  
 King, Mat. 2: 2; 21: 5; 25: 34; John 1: 49; 18: 36; Heb. 1: 8; Rev. 1: 5; 11: 15; 17: 14; 19: 16.  
 preparation for coming of, 68a  
**LIFE AND WORK ON EARTH:**  
 his miraculous conception and birth predicted, Isa. 7: 14; 11: 1; Mic. 5: 2.  
 accomplished at Bethlehem, Mat. 1: 18; Lu. 1: 31; 2: 6.  
 announced to shepherds by angels, Lu. 2: 8-14.  
 wise men of the East do homage to, Mat. 2: 1.  
 circumcision of, and presentation in the temple, Lu. 2: 21.  
 carried into Egypt, Mat. 2: 13.  
 first public appearance (doctors in temple), Lu. 2: 46.  
 baptized by John, Mat. 3: 13; Mar. 1: 9; Lu. 3: 21; John 1: 32, 33, 34. 70a  
 his temptation, Mat. 4; Mar. 1: 12; Lu. 4.  
 begins to preach and heal, Mat. 4: 12; Mar. 1: 14; Lu. 4: 16.  
 his selection of disciples, Mat. 4: 18; Mar. 1: 16, 17; John 1: 35.  
 his sermon on the mount, Mat. 5: 6; 7.  
 cleanses the temple, John 2: 14.  
 his conversation with Nicodemus, John 3.  
 his conversation with a woman of Samaria, John 4.  
 refuses to be made king, John 6: 15.  
 taunted by his kinsmen, John 7: 4.  
 sufferings and death predicted, Mat. 16: 21; 17: 22; 20: 17; Mar. 8: 31; 9: 31; 10: 32; Lu. 9: 22, 44; 18: 31.  
 transfiguration on the mount, Mat. 17; Mar. 9; Lu. 9: 28-31.  
 the people's testimony, Mat. 16: 13; Mar. 8: 27; Lu. 9: 18; John 7: 12.  
 message to John the Baptist, Lu. 7: 22.  
 anointed at Simon the Pharisee's house, Lu. 7: 37.  
 pays tribute at Capernaum, Mat. 17: 24.  
 enjoins humility on apostles, Mat. 18; Mar. 9: 35; Lu. 9: 46; 22: 24.  
 goes into Judea, Mat. 19: 1; John 7: 10.  
 teaches respecting divorce, Mat. 19: 3; Lu. 16: 18.  
 reproves Herod and Jerusalem, Lu. 13: 32, 34.  
 pardons woman taken in adultery, John 8: 3.  
 compares Martha and Mary, Lu. 10: 38-42.  
 blesses little children, Mat. 19: 13; Mar. 10: 13; Lu. 18: 15.  
 Zaccheus the publican called by, Lu. 19: 2.

**Christ, continued.**

anointed by Mary at Bethany, Mat. 26: 6; Mar. 14: 3; John 12: 3.  
rides into Jerusalem, Mat. 21; Mar. 11; Lu. 19: 29; John 12: 12.  
drives money-changers out of temple, Mat. 21: 12; Mar. 11: 15; Lu. 19: 45.  
curses the barren fig tree, Mat. 21: 19; Mar. 11: 12.  
Greeks desire to see him, John 12: 20.  
his reply, John 12: 23.  
glorified by the Father, John 12: 28.  
his reply to the chief priests, Lu. 20: 3.  
his reply to the Pharisees, Mat. 22: 15.  
his reply to the Sadducees, Mar. 12: 18.  
chief priests conspire to kill, Mat. 26: 3; Mar. 14: 1.  
covenant with Judas to betray, Mat. 26: 14; Mar. 14: 10; Lu. 22: 3; John 13: 18.  
gives directions for the pass-over, Mat. 26: 17; Mar. 14: 12; Lu. 22: 7.  
foretells Peter's denial, Mat. 26: 34; Mar. 14: 30; Lu. 22: 34.  
washes disciples' feet, John 13: 5.  
comforts and exhorts his disciples, John 14: 15.  
promises the Holy Spirit, John 16.  
prays for disciples, John 17.  
institutes the Lord's Supper, Mat. 26: 26; Mar. 14: 22; Lu. 22: 19; (1 Cor. 11: 23).  
his agony, Mat. 26: 36; Mar. 14: 32; Lu. 22: 39.  
betrayed by Judas, Mat. 26: 47; Mar. 14: 43; Lu. 22: 47; John 18: 3.  
forbids use of sword, Mat. 26: 52; John 18: 11.  
deserted by disciples, Mat. 26: 31, 56; John 18: 15.  
taken before Annas and Caiaphas, Mat. 26: 57; Mar. 14: 53; John 18: 13.  
taken before Pilate and Herod, Mat. 27: 2; Mar. 15: 1; Lu. 23; John 18: 28.  
acquitted by Pilate, Mat. 27: 23; Mar. 15: 14; Lu. 23: 13; John 18: 38; 19: 4.  
yet delivered to be crucified, Mat. 27: 26; Mar. 15: 15; Lu. 23: 24; John 19: 16.  
his crucifixion, Mat. 27: 33; Mar. 15: 21; Lu. 23: 33; John 19: 17.  
**70a, 78, 79**  
his legs not broken, John 19: 33.  
his side pierced, John 19: 34.  
his garments divided among soldiers, Mat. 27: 35; Mar. 15: 24; Lu. 23: 34; John 19: 24.  
yields up the ghost, Mat. 27: 50; Mar. 15: 37; John 19: 30.  
acknowledged by centurion to be the Son of God, Mat. 27: 54; Mar. 15: 39; to be righteous, Lu. 23: 47.  
buried by Joseph and Nicodemus, Mat. 27: 57; Mar. 15: 42; Lu. 23: 50; John 19: 38.  
the sepulcher sealed and watched, Mat. 27: 66.

**Christ, continued.**

his resurrection, Mat. 28; Mar. 16; Lu. 24; John 20.  
appears first to Mary Magdalene, Mat. 28: 1; Mar. 16: 9; Lu. 24: 1; John 20: 1; to his disciples at various times, Mat. 28: 16; Mar. 16: 12; Lu. 24: 13, 36; John 20: 19; 1 Cor. 15.  
shows Thomas his hands and feet, John 20: 27.  
charges Peter to feed his lambs, John 21: 15.  
ascends into heaven, Mar. 16: 19; Lu. 24: 51; Ac. 1: 9, 10.  
appears after his ascension to Stephen, Ac. 7: 55; to Paul, Ac. 9: 4; 18: 9; 22: 6; to John, Rev. 1: 13.  
**HIS TEACHING:**  
preaches repentance at Galilee, Mat. 4: 17.  
preaches at Nazareth, Lu. 4: 16.  
the gospel of the kingdom, Mat. 4: 23; Mar. 1: 14.  
testimony concerning John the Baptist, Mat. 11: 7; Lu. 7: 24; 20: 4.  
upbraids Chorazin, Bethsaida, Capernaum, Mat. 11: 20; Lu. 10: 13.  
concerning his mission, John 5: 17; 7: 16; 8: 12; 10: 16, 28.  
on the bread of life, John 6: 35.  
traditions of the elders, Mat. 15: 1; Mar. 7: 5.  
to Pharisees asking a sign, Mat. 12: 38; 16: 1; Mar. 8: 11; Lu. 11: 16; 12: 54; John 2: 18.  
on humility, John 13: 14.  
concerning the scribes and Pharisees, Mat. 23; Mar. 12: 38; Lu. 11: 37; 20: 45.  
prophecies the destruction of Jerusalem, and the last times, Mat. 24; Mar. 13; Lu. 13: 34; 17: 30; 19: 41; 21: 5.  
his invitation to the weary and heavy laden, Mat. 11: 28.  
concerning the Galileans killed by Pilate, Lu. 13: 1.  
on suffering for the gospel's sake, Mat. 10: 37; Lu. 14: 26.  
on marriage, Mat. 19; Mar. 10.  
on riches, Mat. 19: 16; Mar. 10: 17; Lu. 12: 13; 18: 18.  
paying tribute, Mat. 22: 15; Mar. 12: 13; Lu. 20: 20.  
the resurrection, Mat. 22: 23; Mar. 12: 18.  
the two great commandments, Mat. 22: 35; Mar. 12: 28.  
the son of David, Mat. 22: 41; Mar. 12: 35; Lu. 20: 41.  
the widow's mites, Mar. 12: 41; Lu. 21: 1.  
on watchfulness, Mat. 24: 42; Mar. 13: 33; Lu. 21: 36; 12: 35.  
the last judgment, Mat. 25: 31.  
*Sermon on the Mount*, Mat. 5: 6; 7. See Lu. 6: 20-46.  
*Lord's Prayer*, Mat. 6: 9-13; Lu. 11: 2-4.  
hearers and doers, Mat. 7: 24; Lu. 6: 46.  
message to the seven churches in Asia, Rev. 1: 2; 3.  
**HIS DISCOURSES:**  
on faith, the centurion's, Mat. 8: 8.  
to those who would follow him, Mat. 8: 19; Lu. 9: 23, 57.

**Christ, continued.**

on fasting, Mat. 9: 14; Mar. 2: 18; Lu. 5: 33.  
on blasphemy, Mat. 12: 31; Mar. 3: 28; Lu. 11: 15.  
who are his brethren, Mat. 12: 46; Mar. 3: 31; Lu. 8: 19.  
**HIS PARABLES:** **109b**  
the wise and foolish builders, Mat. 7: 24-27.  
children of the bride-chamber, Mat. 9: 15; Lu. 5: 34, 35.  
new cloth and old garment, Mat. 9: 16; Lu. 5: 36.  
new wine and old bottles, Mat. 9: 17.  
the unclean spirit, Mat. 12: 43.  
the sower, Mat. 13: 3, 18; Mar. 4: 3; Lu. 8: 5, 11.  
the tares, Mat. 13: 24, 36.  
mustard seed, Mat. 13: 31, 32; Lu. 13: 19.  
leaven, Mat. 13: 33.  
treasure hid in a field, Mat. 13: 44.  
pearl of great price, Mat. 13: 45, 46.  
net cast into the sea, Mat. 13: 47-50.  
meats not defiling, Mat. 15: 10-15.  
the unmerciful servant, Mat. 18: 23-35.  
the laborers, Mat. 20: 1-16.  
the two sons, Mat. 21: 28-32.  
the wicked husbandmen, Mat. 21: 33-45; Mar. 12: 1; Lu. 20: 9.  
the marriage feast, Mat. 22: 2; Lu. 14: 16.  
fig tree leafing, Mat. 24: 32-34.  
man of the house watching, etc., Mat. 24: 43-51.  
ten virgins, Mat. 25: 1.  
the talents, Mat. 25: 14-30; Lu. 19: 12.  
kingdom and house divided against themselves, Mar. 3: 24, 25.  
strong man armed, Mar. 3: 27; Lu. 11: 21.  
seed growing secretly, Mar. 4: 26-29.  
lighted candle, Mar. 4: 21; Lu. 11: 33-36.  
man going on a long journey, Mar. 13: 34-37.  
the creditor and two debtors, Lu. 7: 41-43.  
the good Samaritan, Lu. 10: 30-37.  
the importunate friend, Lu. 11: 5-9.  
the rich fool, Lu. 12: 16-21.  
cloud and wind, Lu. 12: 54-57.  
the barren fig tree, Lu. 13: 6-9.  
chief seats at a feast, Lu. 14: 7-11.  
builder of a tower, Lu. 14: 28-30, 33.  
king going to war, Lu. 14: 31-33.  
savor of salt, Lu. 14: 34, 35.  
lost sheep, Lu. 15: 3-7.  
lost piece of silver, Lu. 15: 8-10.  
prodigal son, Lu. 15: 11-32.  
the unjust steward, Lu. 16: 1-8.  
rich man and Lazarus, Lu. 16: 19-31.  
unprofitable servant, Lu. 17: 7.  
the importunate widow, Lu. 18: 1-8.  
Pharisee and publican, Lu. 18: 9-14.  
the good shepherd, John 10: 1.  
vine and branches, John 15: 1.



**Christ, continued.**

**HIS MIRACLES:** 110a  
 water turned into wine, John 2: 6-10.  
 nobleman's son healed, John 4: 46-53.  
 centurion's servant healed, Mat. 8: 5-13.  
 draught of fishes, Lu. 5: 4-6; John 21: 6.  
 devils cast out, Mat. 8: 28-33; 9: 32, 33; 15: 22-23; 17: 14-18; Mar. 1: 23-27.  
 Peter's wife's mother healed, Mat. 8: 14, 15.  
 lepers cleansed, Mat. 8: 3; Lu. 17: 14.  
 paralytic healed, Mar. 2: 3-12.  
 withered hand restored, Mat. 12: 10-13.  
 impotent man healed, John 5: 5-9.  
 the dead raised to life, Mat. 9: 18, 19, 23-25; Lu. 7: 12-15; John 11, 11-14.  
 issue of blood stopped, Mat. 9: 20-22.  
 the blind restored to sight, Mat. 9: 27-30; Mar. 8: 22-25; John 9: 1-7.  
 the deaf and dumb cured, Mar. 7: 32-35.  
 the multitude fed, Mat. 14: 15-21; 15: 32-38.  
 his walking on the sea, Mat. 14: 25-27.  
 with the tribute money, Mat. 17: 27.  
 tempest stilled, Mat. 8: 23-26; Mar. 4: 37; Lu. 8: 23.  
 woman healed of infirmity, Lu. 13: 11-13.  
 dropsy cured, Lu. 14: 2-4.  
 blighting of the fig tree, Mat. 21: 19.  
 miracles performed in presence of the messengers of John, Lu. 7: 21, 22.  
 many and divers diseases healed, Mat. 4: 23, 24; 14: 14; 15: 30; Mar. 1: 34; Lu. 6: 17-19.  
 Malchus healed, Lu. 22: 50, 51; (John 18: 10).  
 his transfiguration, Mat. 17: 1-8; Mar. 9: 2; Lu. 9: 29.  
 his resurrection, Lu. 24: 6; John 10: 18.  
 his appearance to his disciples when the doors were shut, John 20: 19.  
 his ascension, Ac. 1: 9.  
**HIS CHARACTER:**  
 holy, Lu. 1: 35; Ac. 4: 27; Rev. 3: 7.  
 righteous, Isa. 53: 11; Heb. 1: 9.  
 good, Mat. 19: 16.  
 faithful, Isa. 11: 5; I. Thes. 5: 24.  
 true, John 1: 14; 7: 18; I. John 5: 20.  
 just, Zec. 9: 9; John 5: 30; Ac. 22: 14.  
 guileless, Isa. 53: 9; I. Pet. 2: 22.  
 sinless, John 8: 46; I. Cor. 5: 21.  
 spotless, I. Pet. 1: 19.  
 harmless, Heb. 7: 26.  
 obedient to God the Father, Ps. 40: 8; John 4: 34; 15: 10.  
 subject to his parents, Lu. 2: 51.  
 zealous, Lu. 2: 49; John 2: 17; 8: 29.  
 meek, Isa. 53: 7; Mat. 11: 29.  
 lowly in heart, Mat. 11: 29.  
 merciful, Heb. 2: 17.  
 long-suffering, I. Tim. 1: 16.

**Christ, continued.**

compassionate, Isa. 40: 11; Mat. 15: 32; Lu. 7: 13; 19: 41.  
 benevolent, Mat. 4: 23, 24; 9: 35; Ac. 10: 38.  
 loving, John 13: 1; 15: 13.  
 self-denying, Mat. 8: 20; II. Cor. 8: 9.  
 humble, Lu. 22: 27; Phil. 2: 8.  
 forgiving, Lu. 23: 34.  
**HIS COMPASSION:**  
 for the weary and heavy laden, Mat. 11: 28-30.  
 towards the afflicted, Lu. 7: 13; John 11: 33.  
 towards the diseased, Mat. 14: 14; Mar. 1: 41.  
 for perishing sinners, Mat. 9: 36; Lu. 19: 41; John 3: 16.  
 towards the tempted, Heb. 2: 18.  
 necessary to his priestly office, Heb. 5: 2-10.  
 an encouragement to prayer, Heb. 4: 15, 16.  
**HIS DIVINE NATURE:**  
 the eternal God and Creator, John 1: 1-5; Col. 1: 16, 17; 2: 9; Heb. 1: 2, 3.  
 equality with God, John 5: 17-23; 10: 30, 38; 16: 15; Phil. 2: 6; I. Thes. 3: 11; II. Thes. 2: 16.  
 Son of God, Mat. 3: 17; 26: 63, 64; John 1: 14, 18; 3: 16, 18; 14: 7-10; 1. John 4: 9.  
 one with the Father, John 12: 45; 17: 10.  
 sending the Spirit equally with the Father, John 14: 16; 15: 26.  
 image of God and first-born, Col. 1: 15; Heb. 1: 3.  
 the Lord of glory, I. Cor. 2: 8; Jas. 2: 1.  
 the Lord of all, Ac. 10: 36.  
 Lord of the Sabbath, Mat. 12: 8.  
 the Lord from heaven, I. Cor. 15: 47.  
 King of kings and Lord of lords, Rev. 19: 16.  
 the Judge of men, Mat. 16: 27; 25: 31; II. Cor. 5: 10.  
 the true Light, Lu. 1: 78, 79; John 1: 4, 9.  
 the Way, John 14: 6; Heb. 10: 19, 20.  
 the Truth, I. John 5: 20; Rev. 3: 7.  
 the Life, John 11: 25; Col. 3: 4; I. John 5: 11.  
 manifest in the flesh, John 1: 14; I. Tim. 3: 16.  
 head of the church, Eph. 1: 22.  
 manifested in his words, Lu. 4: 22; John 7: 46.  
 manifested in his works, Mat. 13: 54; John 2: 11; 5: 21; 6: 40.  
 acknowledged by his disciples, Mat. 16: 16; John 1: 49; 20: 28.  
 object of divine worship, Ac. 7: 59; Heb. 1: 6; Rev. 5: 12.  
 his omnipresence, omnipotence, and omniscience, Mat. 18: 20; 28: 20; John 3: 13; 16: 30; 21: 17; Phil. 3: 21; Col. 1: 17; Heb. 1: 8-10.  
 the Mediator, Gal. 3: 19; Heb. 8: 6; 12: 24.  
**HIS HUMAN NATURE:**  
 born of a woman, Mat. 1: 18; Lu. 1: 31; Gal. 4: 4.

**Christ, continued.**

partaking of our flesh and blood, John 1: 14; Heb. 2: 14.  
 having a human soul, Mat. 26: 38; Lu. 23: 46; Ac. 2: 31.  
 increasing in wisdom and stature, Lu. 2: 52.  
 feeling hunger, Mat. 4: 2; 21: 18.  
 feeling thirst, John 4: 7; 19: 28.  
 feeling weariness, John 4: 6.  
 sleeping, Mat. 8: 21; Mar. 4: 38.  
 weeping, Lu. 19: 41; John 11: 35.  
 Man of sorrows, Isa. 53: 3, 4; Lu. 22: 44; John 11: 33; 12: 27.  
 enduring indignities, Mat. 26: 67; Lu. 22: 64; 23: 11.  
 scourged, Mat. 27: 26; John 19: 1.  
 nailed to the cross, Lu. 23: 33; John 19: 18.  
 buried, Mat. 27: 59, 60; Mar. 15: 46.  
 like us in all things, Ac. 3: 22; Phil. 2: 7, 8; Heb. 2: 17; but without sin, John 8: 46; 18: 38; Heb. 4: 15; 7: 26, 28; I. Pet. 2: 22; I. John 3: 5.  
 asserted by men, Mar. 6: 3; John 7: 27; 19: 5; Ac. 2: 22.  
 denied by Antichrist, I. John 4: 3; II. John 7.  
 evidenced by the senses, John 20: 27; I. John 1: 1, 2.  
 attested by himself, Mat. 8: 20; 16: 13.  
 called Son of David, Mat. 22: 42; Mar. 10: 47; Ac. 2: 30; 13: 23; Rom. 1: 3.  
 the seed of Abraham, Gal. 3: 16; Heb. 2: 16.  
 one Mediator, the man Christ Jesus, I. Tim. 2: 5; Heb. 2: 17.  
**HIS DIFFERENT TITLES:**  
 Adam, the second, I. Cor. 15: 45.  
 Advocate, I. John 2: 1.  
 Alpha and Omega, Rev. 1: 8; 22: 13.  
 Amen, Rev. 3: 14.  
 Apostle of our Profession, Heb. 3: 1.  
 Author and Finisher of our Faith, Heb. 12: 2.  
 Beginning of the Creation of God, Rev. 3: 14.  
 Blessed and only Potentate, I. Tim. 6: 15.  
 Captain of Salvation, Heb. 2: 10.  
 Chief Corner Stone, Eph. 2: 20; I. Pet. 2: 6.  
 Chief Shepherd, I. Pet. 5: 4.  
 Dayspring, Lu. 1: 78.  
 Desire of all Nations, Hag. 2: 7.  
 Emmanuel, Isa. 7: 14; 8: 8; Mat. 1: 23.  
 Everlasting Father, Isa. 9: 6.  
 Faithful Witness, Rev. 1: 5; 3: 14.  
 First and Last, Rev. 1: 17; 2: 8.  
 Good Shepherd, John 10: 14.  
 Governor, Mat. 2: 6.  
 Great High Priest, Heb. 3: 1; 4: 14.  
 Head of the Church, Eph. 5: 23; Col. 1: 18.  
 Heir of All Things, Heb. 1: 2.  
 Holy One, Mar. 1: 24; Ac. 2: 27.  
 Horn of Salvation, Lu. 1: 69.  
 I Am, John 8: 58. *See* Ex. 3: 14.  
 Just One, Ac. 7: 52.  
 Lamb (of God), John 1: 29, 36; Rev. 5: 6, 12; 13: 8; 21: 22; 22: 3.  
 Lion of Tribe of Judah, Rev. 5: 5.



**Christ, continued.**

Lord God Almighty, Rev. 15: 3; 22: 6.  
 Lord Our Righteousness, Jer. 23: 6.  
 Messenger of the Covenant, Mal. 3: 1.  
 Messiah, Dan. 9: 25; John 1: 41.  
 Morning Star, Rev. 22: 16.  
 Prince of the Kings of the Earth, Rev. 1: 5.  
 Prince of Life, Ac. 3: 15.  
 Prince of Peace, Isa. 9: 6.  
 Resurrection and Life, John 11: 25.  
 Root of David, Rev. 22: 16.  
 Saviour, I. Pet. 2: 20; 3: 18.  
 Shepherd and Bishop of Souls, I. Pet. 2: 25.  
 Son of the Blessed, Mar. 14: 61.  
 Son of the Highest, Lu. 1: 32.  
 Sun of Righteousness, Mal. 4: 2.  
 Wonderful, Counsellor, Mighty God, Isa. 9: 6.  
 Word of God, Rev. 19: 13.  
 Word of Life, I. John 1: 1.  
**THE HEAD OF THE CHURCH:**  
 declared by himself to be the Head of the corner, Mat. 21: 42.  
 declared by St. Paul, Eph. 4: 12, 15; 5: 23.  
 as such, has preeminence in all things, I. Cor. 11: 3; Eph. 1: 22; Col. 1: 18.  
 saints complete in, Col. 2: 10.  
**TYPES OF:**  
 Aaron, Ex. 28: 1; Lev. 16: 15; Heb. 4: 15.  
 Abel, Gen. 4: 8, 10; Heb. 12: 24.  
 Adam, Rom. 5: 14; I. Cor. 15: 45.  
 David, II. Sa. 8: 15; Ps. 89: 19; Eze. 37: 24; Phil. 2: 9.  
 Eliakim, Isa. 22: 20. *See* Rev. 3: 7.  
 Isaac, Gen. 22: 2; Heb. 11: 17.  
 Jacob, Gen. 22: 28; John 11: 42; Heb. 7: 25.  
 Jonah, Jon. 1: 17; Mat. 12: 40.  
 Joshua, Josh. 1: 5; II. Cor. 1: 23; Ac. 20: 32; Heb. 4: 8.  
 Melchizedek, Gen. 14: 18, 20; Heb. 7: 1.  
 Moses, Nu. 12: 7; Heb. 18: 15; Ac. 3: 22; 7: 37; Heb. 3: 2.  
 Noah, Gen. 5: 29; II. Cor. 1: 5.  
 Solomon, II. Sa. 7: 12; Lu. 1: 32.  
 Zerubbabel, Zec. 4: 7, 9; Heb. 12: 2, 3.  
 the ark, Gen. 7: 16; Ex. 25: 16; Ps. 49: 8; Isa. 42: 6; I. Pet. 3: 20, 21.  
 Jacob's ladder, Gen. 28: 12; John 1: 51.  
 passover, Ex. 12; I. Cor. 5: 7.  
 lamb, Ex. 12: 3; Isa. 53: 7; John 1: 29; Ac. 8: 32; I. Pet. 1: 19; Rev. 5: 6; 6: 1; 7: 9; 12: 11; 13: 8; 14: 1; 15: 3; 17: 14; 19: 7; 21: 9; 22: 1.  
 manna, Ex. 16: 11; John 6: 32; Rev. 2: 17.  
 rock, Ex. 17: 6; I. Cor. 10: 4.  
 first fruits, Ex. 22: 29; I. Cor. 15: 20.  
 brazen altar, Ex. 27: 1, 2; Heb. 13: 10.  
 laver, Ex. 30: 18; Zec. 13: 1; Eph. 5: 26.  
 burnt offering, Lev. 1: 2; Heb. 10: 10.  
 peace offering, Lev. 3; Eph. 2: 14.

**Christ, continued.**

sin offering, Lev. 4: 2; Heb. 13: 11.  
 atonement, sacrifices upon day of, Lev. 16: 15; Heb. 9: 12.  
 scapegoat, Lev. 16: 20; Isa. 53: 6; Heb. 9: 28.  
 brazen serpent, Nu. 21: 9; John 3: 14.  
 cities of refuge, Nu. 35: 6; Heb. 6: 18.  
 tabernacle, Heb. 9: 8, 11.  
 temple, I. Ki. 6: 1, 38; John 2: 21.  
 veil, Ex. 40: 21; Heb. 10: 20.  
 branch, Isa. 4: 2; Jer. 23: 5; Zec. 3: 8.  
 —Mat. 16: 16, thou art the *C*.  
 24: 5, many shall come, saying, I am *C*.  
 Mar. 9: 41, because ye belong to *C*.  
 Lu. 24: 46, it behoved *C* to suffer.  
 John 4: 25, Messias, which is called *C*.  
 6: 69, we are sure that thou art that *C*.  
 Ac. 8: 5, preached *C* to them.  
 Rom. 5: 8, while yet sinners, *C* died for us.  
 I. Cor. 1: 24, *C* the power of God.  
 3: 23, ye are *C*'s, and *C* is God's.  
 Gal. 3: 13, *C* hath redeemed us.  
 Eph. 3: 17, that *C* may dwell in your hearts.  
 5: 14, *C* shall give thee light.  
 Phil. 1: 21, to me to live is *C*.  
 3: 8, that I may win *C*.  
 Heb. 13: 8, *C* the same yesterday, and to-day.  
 I. Pet. 1: 11, the spirit of *C* did signify.  
 I. John 2: 22, denieth that Jesus is the *C*.  
 Rev. 20: 4, they reigned with *C* a thousand years.  
**Christian**, none to be ashamed to suffer as a, I. Pet. 4: 16.  
 —Ac. 26: 28, almost thou persuadest me to be a *C*.  
**Christian Church** and the Bible, 14, 15b  
**Christians**, disciples first called at Antioch, Ac. 11: 26.  
**Christ**s, false, warnings against, Mat. 24: 4, 5, 24; Mar. 13: 22.  
**Chronicles**, in Hebrew, "Words of the Days," I. Ki. 14: 19, 29; Neh. 12: 23.  
**Chronicles, Books of**, author, object, contents, 33a  
 references to, in New Testament, 108b  
**Chronology**, of Old Testament, 57  
 of New Testament, 70  
**Chrysolite** (Heb., *pidāh*; *ronā-sor*; "topaz" of A. V.; *topazius*), Ex. 28: 17; Eze. 28: 13; Rev. 21: 20. The chrysolite of the ancients was called topaz and *vice versa*, and so they are rendered in the A. V. and R. V. It is a soft gem of various shades of olive green.  
**Chrysoprase** (χρυσόπρασος; *chrysoprasus*), Rev. 21: 20. This precious stone is supposed to be identical with the beautiful lustrous leek-green variety of chalcedonic quartz now called

**Chrysoprase, continued.**

chrysoprase. It is sometimes found in large masses.  
**Chub** (kūb), a people of the lands near Egypt, Eze. 30: 5.  
**Chun** (kūn), I. Chr. 18: 8.  
**Church**, of God, Ac. 20: 28; I. Cor. 1: 2; 10: 32; 11: 22; 15: 9; Gal. 1: 13; I. Tim. 3: 5.  
 foundation of, Mat. 16: 18; Col. 1: 18.  
 increase of, Ac. 14: 23.  
 authority of, Mat. 18: 17; I. Cor. 5: 4.  
 teaching of, Ac. 11: 26; I. Cor. 12: 28; 14: 4, 5.  
 persecuted, Ac. 8: 3; 12: 1; Gal. 1: 13; Phil. 3: 6.  
 saluted, Ac. 18: 22; I. Cor. 16: 19.  
 loved by Christ, Eph. 5: 25, 29.  
 —Mat. 16: 18, on this rock I will build my *c*.  
 Ac. 2: 47, Lord added to *c*. daily.  
 7: 38, the *c*. in the wilderness.  
 16: 5, *c*. established in faith.  
 19: 37, robbers of *c*.  
 20: 28, feed the *c*. of God.  
 Rom. 16: 5; Phile. 2, *c*. in house.  
 Eph. 1: 22, head over all things to the *c*.  
 Heb. 12: 23, the *c*. of the first-born.  
**Churches**, the seven in Asia, Rev. 1: 4, 11, 20; 2: 7, 11, 17, 29; 3: 6, 13, 22.  
**Churl**, I. Sa. 25: 3; Isa. 32: 5, 7.  
**Churning**, Prov. 30: 33.  
**Chushan-rishathaim** (kū'shan-rish'a-thā'im), *Kūshan of the double wickedness*, Judg. 3: 8, 10.  
**Chuzā** (kū'zā), *small pitcher*, Lu. 8: 3.  
**Cieled**, I. Ki. 6: 15; II. Chr. 3: 5; Hag. 1: 4.  
**Cilicia** (sil-līsh'f-ā) (2 Ch; 15 Ic), a maritime Roman province in southeast of Asia Minor. disciples there, Ac. 15: 23, 41. the country of Paul, Ac. 21: 39; 22: 3; Gal. 1: 21. 80b  
**Cinnamon**, the inner bark of *Cinnamomum Zeylanicum*, was used in the preparation of the precious ointment of the tabernacle (Ex. 30: 23); also, with other aromatic substances, for sprinkling bed tapestry (Prov. 7: 16, 17). It is mentioned in Rev. 18: 13 as a merchandise of Babylon. It was imported from the East.  
**Circle**, Isa. 40: 22.  
**Circuit**, I. Sa. 7: 16, from year to year in *c*.  
 Job 22: 14, walketh in *c*. of heaven.  
 Ps. 19: 6, his *c*. unto the ends of it.  
 Ec. 1: 6, returneth according to his *c*.  
**Circumcise**, Gen. 17: 11, ye shall *c*. foreskin.  
 Lu. 1: 59, they came to *c*. the child.  
 John 7: 22, ye on sabbath *c*. a man.  
 Ac. 15: 1, except ye be *c*. ye'.  
 Gal. 5: 2, if ye be *c*., Christ shall profit nothing.  
 Phil. 3: 5, *c*. the eighth day.



**Circumcision**, the covenant of, Gen. 17: 10.  
 performed, Gen. 34: 24; Ex. 4: 25; 12: 48 ff.  
 renewed by Joshua, Josh. 5: 2.  
 of John, Lu. 1: 59; of Jesus, Lu. 2: 21; of Timothy, Ac. 16: 3.  
 superseded by the gospel, Ac. 15; Gal. 5: 2 ff.  
 of heart, Deu. 10: 16; 30: 6.  
 spiritual, Phil. 3: 3.  
 how far profitable, Rom. 2: 25; 4: 9.  
 —Ac. 7: 8, gave him the covenant of c.  
 Rom. 3: 1, what profit is there of c.?  
 15: 8, Jesus Christ minister of c.  
 Gal. 5: 6; 6: 15, in Christ neither c. availeth.  
 Eph. 2: 11, by that called c. in flesh.  
 Phil. 3: 3, the c., which worship God.  
 Col. 2: 11, c. without hands.  
 3: 11, neither c. nor uncircumcision.  
 Tit. 1: 10, specially they of the c.  
**Circumspect**, Ex. 23: 13, in all things be c.  
 Eph. 5: 15, see that ye walk c.  
**Cis** (sis), Ac. 13: 21.  
**Cistern**, II. Ki. 18: 31; Isa. 36: 16, drink every one of his c.  
 Ec. 12: 6, wheel broken at the c.  
 Jer. 2: 13, hewed them out c., broken c.  
**Cities**, what to be spared, Deu. 20: 10.  
 what to be destroyed, Deu. 20: 16.  
 of refuge, Nu. 35: 6; Deu. 19; Josh. 20. **133b**  
 of Palestine, **136a**  
**Citizen**, Lu. 15: 15; 19: 14; Ac. 21: 39.  
**City**, Gen. 4: 17, Cain builded a c.  
 Nu. 35: 6; Josh. 20: 2, c. of refuge.  
 II. Sa. 19: 37, I may die in my own c.  
 Ps. 46: 4, make glad c. of God.  
 107: 4, found no c. to dwell in.  
 127: 1, except Lord keep c.  
 Prov. 8: 3, wisdom crieth in c.  
 16: 32, than he that taketh a c.  
 Ec. 9: 14, a little c., and few men.  
 Isa. 22: 2, a tumultuous c., a joyous c.  
 26: 1, we have a strong c.  
 33: 20, c. of our solemnities.  
 Zec. 8: 3, a c. of truth.  
 Mat. 5: 14, c. set on a hill.  
 21: 10, all the c. was moved.  
 23: 34, persecute them from c. to c.  
 Lu. 10: 8, into whatsoever c. ye enter.  
 19: 41, he beheld c. and wept.  
 Ac. 8: 8, great joy in that c.  
 Heb. 11: 10, a c. that hath foundations.  
 12: 22, the c. of the living God.  
 13: 14, no continuing c.  
 Rev. 3: 12, name of the c. of my God.  
 20: 9, compassed beloved c.

**Civil Year, Jewish**, **85a**

**Clad**, I. Ki. 11: 29; Isa. 59: 17.  
**Clamour**, Prov. 9: 13; Eph. 4: 31.  
**Clap**, Job 34: 37, he c. his hands among us.  
 Ps. 47: 1, c. your hands, all ye people.  
 98: 8, let the floods c. their hands.  
 Isa. 55: 12, the trees shall c. their hands.  
 Lam. 2: 15, all that pass by c. their hands.  
 See Job 27: 23; Eze. 25: 6; Nah. 3: 19.  
**Clauda** (klaw'dà) (15 Ed), a small island southwest of Crete, now Candia, Ac. 27: 16.  
**Claudia** (klaw'di-à), II. Tim. 4: 21.  
**Claudius Cæsar** (klaw'di-ūs sē'zar), Ac. 11: 28. **71d**  
**Claudius Lysias** (klaw'di-ūs lish'tas), Ac. 23: 26. **81a**  
**Clave**, Gen. 22: 3, Abraham c. wood for burnt offering.  
 Ps. 78: 15; Isa. 48: 21, c. the rock.  
 —Ru. 1: 14, Ruth c. to her mother-in-law.  
 II. Sa. 23: 10, his hand c. to the sword.  
 Neh. 10: 29, they c. to their brethren.  
 Ac. 17: 34, certain men c. to Paul.  
**Claws**, Deu. 14: 6; Dan. 4: 33; Zec. 11: 16.  
**Clay**, Job 4: 19, that dwell in houses of c.  
 Job 10: 9, thou hast made me as c.  
 13: 12, bodies like to bodies of c.  
 33: 6, I am formed out of c.  
 Ps. 40: 2, out of the miry c.  
 Isa. 64: 8, we the c., thou our potter.  
 Jer. 18: 6, as c. is in the potter's hand.  
 Dan. 2: 33, part of iron, part of c.  
 John 9: 6, made c., and anointed the eyes.  
 Rom. 9: 21, potter power over c.  
**Clean**, Josh. 3: 17, passed c. over.  
 II. Ki. 5: 12, wash and be c.  
 Job 14: 4, a c. thing out of an unclean?  
 15: 15, heavens not c. in his sight.  
 Ps. 19: 9, fear of the Lord is c.  
 24: 4, he that hath c. hands.  
 51: 10, create in me a c. heart.  
 77: 8, is his mercy c. gone forever?  
 Prov. 16: 2, ways c. in his own eyes.  
 Isa. 1: 16, wash you, make you c.  
 52: 11, be c. that bear vessels of the Lord.  
 Eze. 36: 25, then will I sprinkle c. water on you.  
 Mat. 8: 2; Mar. 1: 40; Lu. 5: 12, thou canst make me c.  
 Mat. 23: 25; Lu. 11: 39, make c. the outside.  
 Lu. 11: 41, all things c. unto you.  
 John 13: 11, ye are not all c.  
 15: 3, c. through the word.  
 Ac. 18: 6, I am c.  
 II. Pet. 2: 18, were c. escaped.

**Clean**, *continued.*

Rev. 19: 8, arrayed in fine linen, c. and white.  
**Cleanness**, II. Sa. 22: 21, 25; Ps. 18: 20; Am. 4: 6.  
**Cleanse**, Ex. 29: 36, shalt c. the altar.  
 Ps. 19: 12, c. from secret faults.  
 73: 13, I have c. my heart in vain.  
 119: 9, young man c. his way?  
 Eze. 36: 25, idols will I c. thee.  
 Mat. 8: 3, his leprosy was c.  
 10: 8; 11: 5; Lu. 7: 22, c. lepers.  
 Mat. 23: 26, c. first that which is within.  
 Lu. 4: 27, none was c. saving Naaman.  
 17: 17, were not ten c.?  
 Ac. 10: 15; 11: 9, what God hath c.  
 II. Cor. 7: 1, let us c. ourselves.  
 Eph. 5: 26, might c. it with washing.  
 Jas. 4: 8, c. your hands, yesinners.  
 I. John 1: 7, c. us from all sin.  
**Clear**, Gen. 44: 16, how shall we c. ourselves?  
 Ex. 34: 7, by no means c. the guilty.  
 II. Sa. 23: 4, c. shining after rain.  
 Job 11: 17, thine age be c. than noon-day.  
 Ps. 51: 4, c. when thou judgest.  
 S. of S. 6: 10, c. as the sun.  
 Zec. 14: 6, light shall not be c.  
 Mat. 7: 5; Lu. 6: 42, see c. to pull out mote.  
 Mar. 8: 25, saw every man c.  
 Rom. 1: 20, things from creation c. seen.  
 II. Cor. 7: 11, approved yourselves to be c.  
 Rev. 21: 11; 22: 1, c. as crystal.  
**Cleanness**, Ex. 24: 10, heaven in his c.  
**Cleave**, Josh. 23: 8, c. to the Lord your God.  
 Job 29: 10; Ps. 137: 6; Eze. 3: 26, tongue c. to roof of mouth.  
 Job 31: 7, hath c. to my hands.  
 Ps. 119: 25, my soul c. to dust.  
 Ac. 11: 23, with purpose of heart c.  
 Rom. 12: 9, c. to that which is good.  
**Clefs**, S. of S. 2: 14, dove in c. of the rock.  
 Isa. 2: 21, to go into c. for fear.  
 Jer. 49: 16; Ob. 3, dwellest in the c.  
**Clemency**, Ac. 24: 4.  
**Clement** (klēm'ent), Phil. 4: 3.  
**Clement**, *Epistles of*, apocryphal books, **56b, 81a**  
**Cleopas** (klē'ō-pās), contraction of *Cleopatros*, Lu. 24: 18.  
**Cleopatra** (klē'ō-pā'trā), **67c**  
**Cleophas** (klē'ō-fās), John 19: 25.  
**Clerk**, Ac. 19: 35.  
**Climate** and products of Syria, **132a**  
**Climb**, Am. 9: 2, though they c. up to heaven.  
 Lu. 19: 4, c. up a tree.  
 John 10: 1, c. up some other way.  
**Cloak**. The cloak was the outer garment or robe worn by day as a mantle over the

**Cloak, continued.**

other clothing, and used to sleep in at night, for which reason it was not lawful to retain it as a pledge after sunset, Ex. 22: 26.

—Isa. 59: 17, clad with zeal as a c.

Mat. 5: 40; Lu. 6: 29, let him have thy c. also.

John 15: 22, no c. for their sin.

I. Thes. 2: 5, c. of covetousness.

II. Tim. 4: 13, the c. that I left.

I. Pet. 2: 16, c. of maliciousness.

**Clods**, Job 21: 33, c. of valley be sweet.

Isa. 28: 24, plowman break the c.

Joel 1: 17, seed rotten under c.

See Job 7: 5; 38: 38; Hos. 10: 11.

**Close**, Nu. 16: 33, earth c. upon them.

Isa. 29: 10, Lord hath c. your eyes.

Ac. 28: 27, eyes have they c.

—Prov. 18: 24, friend sticketh c. than a brother.

Lu. 9: 36, they kept it c.

Ac. 27: 13, sailed c. by Crete.

**Closet**, Joel 2: 16; Mat. 6: 6; Lu. 12: 3.

**Cloth**, Deu. 22: 17, spread c. before the elders.

Mar. 2: 21, new c. on old garment.

14: 51, 52, linen c.

**Clothe**, Ps. 65: 13, pasture c. with flocks.

Ps. 93: 1, Lord is c. with majesty.

132: 9, priests be c. with righteousness.

132: 16, c. with salvation.

132: 18, enemies will I c. with shame.

Prov. 31: 21, household c. with scarlet.

Isa. 50: 3, c. heavens with blackness.

61: 10, c. with garments of salvation.

Mat. 6: 30; Lu. 12: 28, c. grass of the field.

Mat. 11: 8; Lu. 7: 25, a man c. in soft raiment?

Mat. 25: 36, 43, naked, and yec. me.

Mar. 1: 6, c. with camel's hair.

5: 15; Lu. 8: 35, c., and in right mind.

Mar. 15: 17, c. Jesus with purple.

Lu. 16: 19, c. in purple and fine linen.

II. Cor. 5: 2, desiring to be c. upon.

I. Pet. 5: 5, be c. with humility.

Rev. 3: 18, that thou mayest be c.

7: 9, c. with white robes, and palms.

19: 13, c. with a vesture dipped in blood.

**Clothes**, Gen. 44: 13; Josh. 7: 6; Esth. 4: 1; Mar. 14: 63, rent his c.

Deu. 29: 5; Neh. 9: 21, c. not waxen old.

Mat. 24: 18, not return to take c.

Mar. 5: 28, if I touch but his c.

**Clothes, continued.**

Lu. 2: 7, in swaddling c.

19: 36, spread c. in the way.

24: 12; John 20: 5, linen c. laid.

John 11: 44, bound with grave-c.

Ac. 7: 58, laid down c. at Saul's feet.

22: 23, cried out, and cast off c.

**Clothing**, the first, Gen. 3: 21.

rending, a mark of grief, Gen. 37: 29, 34; Nu. 14: 6; Judg. 11: 35; Ac. 1: 14.

laws concerning washing, Ex. 19: 10; Lev. 11: 25; Nu. 19: 7.

—Job 31: 19, perish for want of c.

Ps. 45: 13, c. of wrought gold.

Prov. 27: 26, lambs for thy c.

31: 22, c. is silk and purple.

Isa. 59: 17, garments of vengeance for c.

Mat. 7: 15, in sheep's c.

11: 8, wear soft c. are in kings' houses.

Mar. 12: 38, love to go in long c.

Ac. 10: 30, a man in bright c.

Jas. 2: 3, to him that weareth gay c.

**Cloud**, pillar of, children of Israel guided by, Ex. 13: 21;

14: 19; Ps. 78: 14; 105: 39; I. Cor. 10: 1.

appearance of the Lord in, Ex. 24: 15; 34: 5; Lev. 16: 2;

Nu. 11: 25; 12: 5; I. Ki. 8: 10;

Eze. 10: 4; Lu. 21: 27; Rev. 14: 14.

—Gen. 9: 13, I do set my bow in the c.

Ex. 14: 24; Neh. 9: 19, pillar of c.

I. Ki. 18: 44, a little c.

Ps. 36: 5, faithfulness reacheth to c.

97: 2, c. and darkness round about him.

104: 3, maketh c. his chariot.

Prov. 3: 20, c. drop down dew.

Ec. 12: 2, nor c. return after rain.

Isa. 5: 6, the c. that they rain not.

44: 22, blotted out as a thick c.

60: 8, fly as a c.

Dan. 7: 13; Lu. 21: 27, Son of man with c.

Hos. 6: 4; 13: 3, goodness as morning c.

Mat. 17: 5; Mar. 9: 7; Lu. 9: 34, c. overshadowed.

Mat. 24: 30; 26: 64; Mar. 13: 26; 14: 62, in c. with power.

I. Thes. 4: 17, caught up in c.

II. Pet. 2: 17, c. carried with tempest.

Jude 12, c. without water.

Rev. 1: 7, he cometh with c.

**Cloudy**, Ex. 33: 9, c. pillar descended.

Ps. 99: 7, spake in the c. pillar.

Eze. 30: 3, near a c. day.

**Clouted**, ar., patched, Josh. 9: 5.

**Clouts**, ar., rags, Jer. 38: 11, 12.

**Cloven**, Lev. 11: 3, c.-footed, that eat.

Ac. 2: 3, c. tongues.

**Cluster**, Nu. 13: 23; I. Sa. 30: 12; Rev. 14: 18.

**Cnidus** (nī'dus) (15 Ge), a city on a promontory in Caria, Ac. 27: 7.

**Coal**. In the English Bible "coal" represents five different words in the original,

**Coal, continued.**

not one of which means mineral coal. John 21: 9 means a charcoal fire; Rom. 12: 20, that showing kindness to an enemy, such as feeding him when he is hungry, will awaken in him a consciousness of his wrong, and cover him with shame. In I. Ki. 19: 6 and Isa. 6: 6 hot stones are meant.

—Prov. 6: 28, hot c. and not be burned.

25: 22; Rom. 12: 20, heap c. of fire.

Isa. 6: 6, seraphim having live c. in hand.

Lam. 4: 8, blacker than a c.

Eze. 10: 2, with c. of fire.

John 18: 18; 21: 9, fire of c.

**Coast**, I. Sa. 7: 13; I. Ki. 1: 3, c. of Israel.

Zep. 2: 5; Mat. 4: 13, sea c.

See Mat. 16: 13; Mar. 7: 31; 10: 1; Ac. 27: 2.

**Coat**. This was the inner garment or shirt, usually having sleeves, and reaching down to the knees. It was often the only clothing worn. Corresponding to this coat was the "vesture" of Jesus, which, like the robes of the priests, was all of one piece, woven without a seam (John 19: 23).

—Mat. 5: 40, take away thy c.

10: 10; Mar. 6: 9, neither provide two c.

Lu. 6: 29, to take c. also.

John 21: 7, fisher's c.

Ac. 9: 39, the c. which Dorcas made.

**Cock, Hen**. Domestic poultry, descendants of the Indian *Gallus bankivus*, are not mentioned in the Old Testament, but were well and universally known in our Lord's time. The "fatted fowl" that were daily supplied to King Solomon's table may have been geese, domesticated so as to secure the needed supply.

—Mat. 26: 34; Mar. 14: 30; Lu. 22: 34, c. crow, deny me.

Mar. 13: 35, cometh at c.-crowing.

**Cockatrice**, Isa. 11: 8; 14: 29; Jer. 8: 17. See **Basilisk**.

**Cockle** (Heb., *bo'shah*), Job 31: 40; margin, "noisome weeds"; plural form rendered "wild grapes" in Isa. 5: 2, 4.

**Codex Bezae**, MS. of New Testament. 25b

**Cœle-Syria** (sē'lē-sī'ī-ā) (3 Chb).

**Coffer**, I. Sa. 6: 8, 11, 15.

**Coffin**, Gen. 50: 26.

**Cogitations**, Dan. 7: 28.

**Cohenship**, king-priesthood.

**Cold**, Prov. 20: 4, by reason of c.

Prov. 25: 13, c. of snow in harvest.

25: 25, c. waters to thirsty soul.

Mat. 10: 42, cup of c. water.

24: 12, love of many wax c.

II. Cor. 11: 27, in c. and nakedness.

Rev. 3: 15, neither c. nor hot.



**Colhozeh** (kol-hō'zeh), Neh. 3: 15; 11: 5.

**Collar** (Heb., *peh*), Job 30: 18.

—(Heb., *nētiphōth*), Judg. 8: 26; R. V., "pendants."

**Collection**, II. Chr. 24: 6; I. Cor. 16: 1.

**College** (Heb., *nishneh*), *ar.*, the second ward, II. Ki. 22: 14; II. Chr. 34: 22.

**Collops**, *ar.*, flakes of flesh, Job 15: 27.

**Colony**, a body of Roman citizens occupying a city or town of importance and enjoying therein the same rights and privileges as in Rome itself, Ac. 16: 12.

**Colosse**, or **Colossæ**, (ko-lōs'sē) (2Bb; 15Gb), a city of Phrygia in Asia Minor.

brethren at, encouraged and warned, Col. 1: 2.

exhorted to holiness, Col. 3: 4.

**Colossians, Epistle to the**, date, contents, 50a, 71a

quotations from Old Testament in, 102b

**Colour**, Gen. 37: 3, coat of many c. Prov. 23: 31, giveth his c. in the cup.

Isa. 54: 11, stones with fair c. —*ar.*, pretext, Ac. 27: 30, under c. as though they would.

**Colt**, Mat. 21: 2; Lu. 19: 35; John 12: 15.

**Come**, Gen. 37: 27, c. and let us sell him.

Ex. 1: 10, c. on, let us deal wisely.

Mat. 11: 3, he that should c. 11: 28, c. unto me, all ye.

Mar. 10: 14, suffer little children to c.

Lu. 7: 8, to another, *C.*, and he c. John 17: 1, Father, the hour is c.

Gal. 4: 4, fulness of time was c. Heb. 4: 16, let us c. boldly.

Rev. 22: 17, Spirit and bride say, *C.*

22: 20, even so, c., Lord Jesus.

Job 14: 2, c. forth like a flower.

Ps. 30: 5, joy c. in the morning.

Mat. 3: 11, he that c. after me.

Mar. 1: 7, c. one mightier than I.

Lu. 12: 40, Son of man c.

John 14: 6, c. unto the Father.

I. Cor. 15: 24, then c. the end.

I. Thes. 5: 2, so c. as a thief.

Jas. 1: 17, c. down from Father of lights.

**Come By**, get possession, Ac. 27: 16.

**Comeliness**, Isa. 53: 2; Eze. 27: 10; I. Cor. 12: 23.

**Comely**, Ps. 33: 1; 147: 1, praise is c.

S. of S. 1: 5, I am black but c.

I. Cor. 7: 35, for that which is c.

**Comfort**, Heb. 10: 1.

**Comfort**, Ps. 119: 50, c. in affliction.

Mat. 9: 22; Mar. 10: 49; Lu. 8: 48; II. Cor. 13: 11, be of good c.

Ac. 9: 31, c. of Holy Ghost.

Rom. 15: 4, patience and c. of Scriptures.

II. Cor. 1: 3, God of all c.

7: 13, were comforted in your c.

Phil. 2: 1, if any c. of love.

**Comfort**, *continued.*

Ps. 23: 4, rod and staff c. me, 77: 2, refused to be c.

Isa. 12: 1, thou c. me.

40, 1, c. ye, c. ye my people.

61: 2, c. all that mourn.

66: 13, as one whom his mother c.

Mat. 2: 18, would not be c.

5: 4, that mourn, they shall be c.

Lu. 16: 25, he is c., and thou art tormented.

John 11: 19, to c. them.

Rom. 1: 12, I may be c. with you.

II. Cor. 1: 4, able to c. them.

7: 6, c. those that are cast down.

I. Thes. 4: 18, c. one another with these words.

II. Thes. 2: 17, c. your hearts.

**Comfortable**, Zec. 1: 13, Lord answered with c. words.

Isa. 40: 2, speak ye c. to Jerusalem.

Hos. 2: 14, I will speak c. to her.

**Comforter**, Job 16: 2, miserable c. are ye all.

Ps. 69: 20, looked for c. but found none.

John 14: 16; 15: 26; 16: 7, the Holy Ghost the *C.*

**Comfortless**, John 14: 18, will not leave you c.

**Coming**, Mal. 3: 2, abide the day of his c.?

Mat. 24: 30, see the Son of man c.

Lu. 19: 23, at my c. I might have.

I. Cor. 1: 7, waiting for the c. of our Lord.

15: 23, Christ at his c.

Jas. 5: 8, c. of the Lord draweth nigh.

**Command**, of God to Adam, Gen. 2: 16; to Moses, Ex. 3: 14; to Joshua, Josh. 1: 9.

of Moses to the sons of Levi, Deu. 31: 10.

of Christ to the Twelve, Mat. 10: 5; Mar. 16: 15; to Peter, John 21: 15.

—Gen. 18: 19, he will c. his children.

Deu. 28: 8, Lord shall c. the blessing.

Josh. 1: 16, all that thou c. us.

Ps. 33: 9, he c., and it stood fast.

42: 8, Lord will c. his loving-kindness.

Lu. 8: 25, he c. even the winds.

9: 54, c. fire from heaven.

John 15: 14, if ye do whatsoever I c.

Ac. 17: 30, c. all men every where.

I. Tim. 4: 3, c. to abstain from meats.

Heb. 12: 20, could not endure that c.

**Commander**, Isa. 55: 4.

**Commandments**, Ten, delivered, Ex. 20; 31: 13; Deu. 5: 6.

on tables of stone broken, Ex. 32: 19.

renewed, Ex. 34: 1; Deu. 10: 1.

fulfilled by Christ, Mat. 5: 17;

19: 17; 23: 35; Mar. 10: 17; Lu. 10: 25; 18: 18.

—Josh. 22: 5, heed to do the c.

II. Ki. 17: 34, after the law and c.

**Commandments**, *continued.*

Ps. 119: 86, c. are faithful.

119: 96, c. exceeding broad.

119: 127, I love thy c.

119: 133, thy c. are my delight.

Mat. 15: 9; Mar. 7: 8; Col. 2: 22, the c. of men.

Mar. 12: 28, the first c. of all.

John 13: 34; I. John 2: 7; II. John 5: 1, a new c.

John 15: 12, my c., That ye love.

Rom. 7: 12, c. is holy, just, and good.

I. Cor. 7: 6; II. Cor. 8: 8, not by c.

Eph. 6: 2, first c. with promise.

I. Tim. 1: 5, end of the c. is charity.

**Commend**, Prov. 12: 8, c. according to his wisdom.

Ec. 8: 15, then I c. mirth.

Lu. 16: 8, Lord c. unjust steward.

23: 45, I c. my spirit.

Ac. 20: 32, I c. you to God.

Rom. 3: 5, our unrighteousness c. righteousness of God.

5: 8, God c. his love toward us.

I. Cor. 8: 8, meat c. us not to God.

II. Cor. 3: 1; 5: 12, c. ourselves.

4: 2, c. to every man's conscience.

10: 18, not he that c. himself is approved.

**Commendation**, II. Cor. 3: 1.

**Commission**, Ezra 8: 36.

**Commit**, Ps. 37: 5, c. thy way to the Lord.

Eze. 33: 15, without c. iniquity.

John 2: 24, Jesus did not c. himself.

5: 22, hath c. judgment to Son.

8: 34, c. sin is the servant of sin.

Rom. 3: 2, c. oracles of God.

II. Cor. 5: 19, c. to us word of reconciliation.

I. Tim. 1: 18, charge I c. unto thee.

6: 20, keep that which is c. to thee.

I. Pet. 2: 23, c. himself to him that judgeth.

I. John 3: 4, whosoever c. sin.

**Commodious**, Ac. 27: 12.

**Common**, Lev. 4: 27, c. people sin through ignorance.

Ec. 6: 1, evil, and it is c. among men.

Mat. 28: 15, is c. reported.

Mar. 12: 37, the c. people heard him gladly.

Ac. 2: 44; 4: 32, all things c.

5: 18, in the c. prison.

10: 14; 11: 8, never eaten anything c.

I. Cor. 10: 13, temptation c. to men.

Jude 3, write of c. salvation.

**Commonwealth**, Eph. 2: 12.

**Commotion**, Jer. 10: 22; Lu. 21: 9.

**Commune**, Gen. 23: 8, he c. with them.

Job 4: 2, if we c. with thee.

Ps. 4: 4; 77: 6, c. with own heart.

Lu. 6: 11, c. one with another.

24: 15, c. together and reasoned.

**Communicate**, Gal. 2: 2, c. unto them that gospel.

Gal. 6: 6, let him that is taught c.

Phil. 4: 15, church c. with me.

**Communicate, continued.**

I. Tim. 6: 18, be willing to c.  
 Heb. 13: 16, do good and c.  
**Communication**, Mat. 5: 37, let your c. be, Yea.  
 Lu. 24: 17, what manner of c.  
 I. Cor. 15: 33, evil c. corrupt good manners.  
 Eph. 4: 29, let no corrupt c. proceed.  
 Col. 3: 8, filthy c. out of your mouth.  
 Phil. 6: c. of thy faith.  
**Communion**, of the body and blood of Christ, I. Cor. 10: 16.  
 Lord's Supper instituted, Mat. 26: 26; Mar. 14: 22; Lu. 22: 19; I. Cor. 11: 23.  
 self-examination and preparation for, Ac. 2: 42; 20: 7; I. Cor. 10: 21; 11: 28.  
 unworthily partaken of, I. Cor. 11: 27.  
 of saints. *See Fellowship.*  
 II. Cor. 6: 14, what c. hath light with darkness?  
 13: 14, c. of Holy Ghost be with you.  
**Compact**, Ps. 122: 3, Jerusalem is a city c.  
 Eph. 4: 16, the whole body c.  
**Companies**, I. Sa. 11: 11; Mar. 6: 39.  
**Companion**, Ps. 119: 63, c. of all them that fear.  
 Ps. 122: 8, brethren and c. sakes.  
 Prov. 13: 20, c. of fools shall be destroyed.  
 Isa. 1: 23, c. of thieves.  
 Ac. 19: 29, Paul's c. in travel.  
 Phil. 2: 25, c. in labour.  
 Heb. 10: 33, ye became c. of them.  
 Rev. 1: 9, c. in tribulation.  
**Company**, evil, to be avoided, Ps. 1: 1; 26: 4; Prov. 1: 10; 2: 12; 4: 14; 12: 11; 14: 7; 22: 24; 24: 19; 29: 2, 24; Rom. 1: 32; I. Cor. 5: 9; 15: 33; Eph. 5: 7.  
 -Gen. 50: 9, very great c.  
 I. Sa. 19: 20, c. of prophets.  
 Ps. 55: 14, walked to house of God in c.  
 68: 11, great was the c. of those.  
 Lu. 9: 14, sit down by c.  
 Ac. 13: 13, Paul and his c. loosed.  
 II. Thes. 3: 14, have no c. with him.  
 Heb. 12: 22, innumerable c. of angels.  
 Rev. 18: 17, all the c. in ships.  
**Compare**, Ps. 89: 6, who in heaven can be c. to Lord?  
 Prov. 3: 15; 8: 11, not to be c. to wisdom.  
 Isa. 40: 18, what likeness will ye c. unto him?  
 46: 5, to whom will ye c. me?  
 Lam. 4: 2, c. to fine gold.  
 Rom. 8: 18, not worthy to be c. with the glory.  
 I. Cor. 2: 13, c. spiritual things with spiritual.  
**Comparison**, Judg. 8: 2, what have I done in c. of you?  
 Hag. 2: 3, in your eyes in c. of it.  
 Mar. 4: 30, with what c. shall we?  
**Compass**, II. Ki. 3: 9; Ac. 28: 13, fetched a c.  
 Prov. 8: 27, c. on face of deep.  
 II. Sa. 22: 5, waves of death c. me.

**Compass, continued.**

Ps. 18: 4; 116: 3, sorrows of death c. me.  
 26: 6, c. thine altar.  
 32: 7, c. with songs of deliverance.  
 Isa. 50: 11, c. yourselves with sparks.  
 Jon. 2: 3, floods c. me about.  
 Mat. 23: 15, c. sea and land.  
 Lu. 21: 20, Jerusalem c. with armies.  
 Heb. 5: 2, himself c. with infirmity.  
 12: 1, c. about with cloud of witnesses.  
 Rev. 20: 9, c. the camp of the saints.  
**Compassion**, to be shown to the afflicted, etc., Job 6: 14; Ps. 35: 13; Prov. 14: 21; 19: 17; 28: 8; Zec. 7: 9; Rom. 12: 15; II. Cor. 11: 29; Gal. 6: 2; Col. 3: 12; Heb. 13: 3; Jas. 1: 27; I. Pet. 3: 8.  
 Christ's, Mat. 15: 32; 20: 34; Heb. 2: 18; 4: 15.  
 -Ps. 111: 4; 145: 8, gracious and full of c.  
 Isa. 49: 15, that she should not have c.  
 Lam. 3: 22, his c. fail not.  
 Mat. 9: 36; 14: 14; Mar. 1: 41; 6: 34, Jesus moved with c.  
 Mat. 15: 32; Mar. 8: 2, c. on multitude.  
 Mat. 18: 33, c. on thy fellow servant.  
 20: 34, had c. on them, and touched.  
 Mar. 5: 19, the Lord hath had c.  
 9: 22, have c. and help us.  
 Lu. 7: 13, Lord saw her, he had c.  
 10: 33, Samaritan had c.  
 15: 20, father had c. and ran.  
 Rom. 9: 15, I will have c. on whom I will.  
 Heb. 5: 2, have c. on ignorant.  
 I. Pet. 3: 8, having c. one of another.  
 I. John 3: 17, shutteth up bowels of c.  
 Jude 22, of some have c.  
**Compel**, Lev. 25: 39, not c. him to serve.  
 Esth. 1: 8, none did c.  
 Mat. 5: 41, c. thee to go a mile.  
 27: 32; Mar. 15: 21, c. to bear cross.  
 Lu. 14: 23, c. to come in.  
 Ac. 26: 11, I c. them to blaspheme.  
 Gal. 2: 3, was c. to be circumcised.  
 2: 14, why c. thou the Gentiles?  
**Complain**, Job 7: 11, I will c. in bitterness of soul.  
 Ps. 77: 3, I c. and my spirit was overwhelmed.  
 144: 14, no c. in our streets.  
 Lam. 3: 39, wherefore doth a living man c.?  
 Jude 16, these are murmurers, c.  
**Complaint**, I. Sa. 1: 16, out of abundance of my c.  
 Job 23: 2, to-day is my c. bitter.  
 Ps. 142: 2, I poured out my c. before him.  
 Ac. 25: 7, grievous c. against Paul.

**Complete**, Col. 2: 10, ye are c. in him.

Col. 4: 12, stand c. in all.  
**Compound**, Ex. 30: 25, 33.  
**Comprehend**, Isa. 40: 12, c. dust of the earth.  
 John 1: 5, the darkness c. it not.  
 Eph. 3: 18, able to c. with all saints.  
**Conanah** (kōn'a-nā'), II. Chr. 35: 9.  
**Conceal**, Ps. 40: 10, not c. thy loving-kindness.  
 Prov. 12: 23, prudent c. knowledge.  
 25: 2, glory of God to c. a thing.  
 Jer. 50: 2, publish and c. not.  
**Conceit**, pride, reproved, Prov. 3: 7; 12: 15; 26: 5; 28: 11; Isa. 57: 12; Rom. 11: 25.  
 -Prov. 18: 11, as high wall in own c.  
 26: 12, man wise in his own c.  
 Rom. 12: 16, be not wise in your own c.  
**Conceive**, Job 15: 35; Isa. 59: 4, c. mischief.  
 Ps. 51: 5, in sin did my mother c. me.  
 Isa. 7: 14, a virgin shall c.  
 Jer. 49: 30, c. a purpose against you.  
 Ac. 5: 4, c. this in thine heart?  
 Jas. 1: 15, when lust hath c.  
**Conception**, Gen. 3: 16; Ru. 4: 13.  
**Concern**, Lev. 23: 2, c. the feasts of the Lord.  
 Ps. 119: 152, c. thy testimonies.  
 138: 8, Lord perfect that c. me.  
 Ac. 28: 31, things which c. Christ.  
 Lu. 24: 27, things c. himself.  
 Rom. 9: 5, as c. the flesh Christ came.  
 16: 19, simple c. evil.  
 I. Cor. 12: 1, now c. spiritual gifts.  
 II. Cor. 11: 30, things which c. mine infirmities.  
 Phil. 4: 15, c. giving and receiving.  
 I. Thes. 5: 18, will of God c. you.  
 I. Tim. 6: 21, erred c. the faith.  
 I. Pet. 4: 12, c. fiery trial.  
**Conclusion**, Phil. 3: 2.  
**Conclude**, Rom. 3: 28, we c. a man is justified.  
 Rom. 11: 32, c. them all in unbelief.  
 Gal. 3: 22, hath c. all under sin.  
**Conclusion**, Ec. 12: 13.  
**Concord**, II. Cor. 6: 15.  
**Concourse**, Prov. 1: 21; Ac. 19: 40.  
**Concubine**, II. Sa. 3: 7; 5: 13; I. Ki. 11: 3; Dan. 5: 2, 3.  
**Concupiscence**, Rom. 7: 8; Col. 3: 5; I. Thes. 4: 5.  
**Condemn**, Deu. 25: 1, and c. the wicked.  
 Job 9: 20, mouth shall c. me.  
 10: 2, say to God, Do not c. me.  
 Ps. 94: 21, c. the innocent.  
 109: 31, those that c. his soul.  
 Isa. 50: 9, who is he shall c. me?  
 Mat. 12: 7, not have c. guiltless.  
 12: 42; Lu. 11: 31, rise in judgment and c.  
 Mat. 20: 18; Mar. 10: 33, c. him to death.  
 Mar. 14: 64, c. him to be guilty.  
 Lu. 6: 37, c. not, and ye shall not be c.



**Condemn, continued.**

John 3: 17, God sent not his Son to c. the world.  
3: 18, believeth is not c.  
8: 11, neither do I c. thee.  
Ac. 13: 27, fulfilled them in c. him.

Rom. 2: 1, thou c. thyself.

8: 3, c. sin in the flesh.

8: 34, who is he that c.?

Jas. 5: 6, c. and killed the just.

I. John 3: 21, our heart c. us not.

**Condemnation, for sin, universal.**

Ps. 14: 3; 53: 3; Rom. 3: 12, 19; 5: 12; 6: 23.

for unbelief, etc., Mat. 11: 20; John 3: 18.

by the law, II. Cor. 3: 6, 9.

of false teachers, II. Pet. 2: 1; Jude 4.

deliverance from, by Christ,

John 3: 18; 5: 24.

final, Mat. 25: 46; Rev. 20: 15.

—John 3: 19, this is the c., that light.

Rom. 5: 16, judgment by one to c.

8: 1, there is no c. to them in Christ.

I. Tim. 3: 6, the c. of the devil.

Jas. 5: 12, lest ye fall into c.

**Descend, Rom. 12: 16.****Condition, I. Sa. 11: 2; Lu. 14: 32.****Conduct, II. Sa. 19: 15, to c. the king over the Jordan.**

Ac. 17: 15, c. Paul brought him unto Athens.

I. Cor. 16: 11, c. him forth in peace.

**Conduit**, subterranean water-course to Jerusalem from the elevated ground beyond the Damascus gate. Solomon built aqueducts which conveyed water from the Judean hills to the pools of Gihon on Mount Zion. Pilate reconstructed the work, a large part of which still exists. II. Ki. 18: 17; 20: 20; Isa. 7: 3.

**Coney** (Heb., *shaphan*), enumerated among the unclean animals in Lev. 11: 5. Its timid, cautious habits and defenseless character are referred to in Scripture. It inhabits mountains and rocks (Prov. 30: 26), is a soft-furred and hare-like animal, with the toes joined together by skin, and does not chew the cud. There can be little doubt of its being the hyrax (*Hyrax Syriacus*).

**Confection**, Ex. 30: 35, make a c. after art.

I. Sa. 8: 13, daughters to be c.

**Confederate**, Gen. 14: 13; Ps. 83: 5; Isa. 7: 2.

**Conference, Gal. 2: 6.**

**Conferred**, I. Ki. 1: 7, he c. with Joab.

Ac. 4: 15, c. among themselves.

Gal. 1: 16, c. not with flesh and blood.

**Confess**, Lev. 26: 40, if they c. their iniquity.

I. Ki. 8: 33; II. Chr. 6: 24, c. thy name and pray.

Ps. 32: 5, I said, I will c. my transgression.

**Confess, continued.**

Prov. 28: 13, whoso c. and forsaketh.

Mat. 10: 32; Lu. 12: 8, c. me before men.

John 1: 20, c. and denied not.

9: 22, if any man did c.

Ac. 23: 8, Pharisees c. both.

Rom. 14: 11; Phil. 2: 11, every tongue c.

Rom. 15: 9, c. thee among the Gentiles.

Heb. 11: 13, c. they were strangers.

I. John 1: 9, if we c. our sins.

4: 2, every spirit that c. Christ.

Rev. 3: 5, I will c. his name before my Father.

**Confession, of Christ unto salvation**, Mar. 8: 35; Rom. 10: 9; II. Tim. 2: 12; I. John 2: 23.

of sin, Lev. 5: 5; Josh. 7: 19;

Hos. 5: 15.

examples of, Nu. 12: 11; 21: 7;

Josh. 7: 20; I. Sa. 7: 4; 15: 24;

Ezra 9: 6; Neh. 1: 6; 9; Ps. 51; Dan. 9: 4; Lu. 23: 41.

at the offering of first-fruits, Deu. 26.

“one to another,” Jas. 5: 16.

**Confidence**, through faith,

Prov. 3: 26; 14: 26; Eph. 3: 12;

Heb. 3: 6; 10: 35; I. John 2: 28; 3: 21; 5: 14.

none in the flesh, Phil. 3: 3.

—Job 31: 24, thou art my c.

Ps. 65: 5, the c. of all the ends of the earth.

118: 8, than put c. in man.

Prov. 14: 26, in fear of Lord is strong c.

25: 19, c. in an unfaithful man.

Isa. 30: 15, in c. shall be your strength.

Jer. 2: 37, rejected thy c.

Eph. 3: 12, access with c. by faith.

Phil. 3: 3, no c. in the flesh.

II. Thes. 3: 4, c. in the Lord touching you.

Heb. 3: 6, hold fast c.

10: 35, cast not away c.

I. John 3: 21, we have c. to-ward God.

5: 14, this is the c. we have in him.

**Confident**, Ps. 27: 3, in this will I be c.

Lu. 22: 59, another c. affirmed.

II. Cor. 9: 4, same c. boasting.

Phil. 1: 14, waxing c. by my bonds.

**Confirm**, Isa. 35: 3, c. the feeble knees.

Dan. 9: 27, c. the covenant.

Mar. 16: 20, c. the word with signs.

Ac. 14: 22, c. souls of disciples.

Rom. 15: 8, c. promises made.

II. Cor. 2: 8, c. your love.

See I. Cor. 1: 6.

**Confirmation**, Phil. 1: 7, in the c. of the gospel.

Heb. 6: 16, an oath for c.

**Confiscation**, Ezra 7: 26.

**Conflict**, Phil. 1: 30, same c. ye saw in me.

Col. 2: 1, what c. I have for you.

**Conform**, Rom. 8: 29, c. to image of his Son.

Rom. 12: 2, not c. to this world.

**Conform, continued.**

Phil. 3: 10, made c. to his death.

**Confound**, Gen. 11: 7, c. their language.

II. Ki. 19: 26, dismayed and c.

Ps. 22: 5, fathers trusted, and were not c.

40: 14; 70: 2, ashamed and c.

Ac. 2: 6, multitude were c.

I. Cor. 1: 27, world to c. the wise.

I. Pet. 2: 6, believeth shall not be c.

**Confused**, Isa. 9: 5, battle is with c. noise.

Ac. 19: 32, the assembly was c.

**Confusion**, Ps. 71: 1, never be put to c.

Jer. 3: 25, our c. covereth us.

Dan. 9: 7, to us belongeth c. of faces.

Ac. 19: 29, city was filled with c.

I. Cor. 14: 33, God not author of c.

Jas. 3: 16, c. and every evil work.

**Coagealed**, Ex. 15: 8.

**Congratulate**, I. Chr. 18: 10.

**Congregation**, of Israel, all to keep the passover, Ex. 12: 3 ff.

sin offering for, Lev. 4: 13; 16: 17.

to stone offenders, Lev. 24: 14; Nu. 14: 10; 15: 35.

who not to atone, Deu. 23: 1.

—Lev. 16: 33, atonement for all the c.

Nu. 14: 10, c. bade stone them.

Neh. 5: 13, all the c. said, Amen.

Ps. 1: 5, nor sinners in c. of the righteous.

22: 22, in midst of c. will I praise.

26: 12, in the c. will I bless the Lord.

Prov. 21: 16, in the c. of the dead.

Isa. 14: 13, upon the mount of the c.

Joel 2: 16, sanctify the c.

Ac. 13: 43, c. was broken up.

**Coniah** (ko-ni'ah) (see Jeconiah), Jer. 22: 24; 37: 1.

**Conies**. See Coney.

**Conquerors**, Rom. 8: 37, we are more than c.

Rev. 6: 2, c. and to conquer.

**Conscience**, convicts of sin,

Gen. 3: 10; 4: 13; 42: 21; I. Sa. 24: 5; Prov. 20: 27; Mat. 27: 3;

Lu. 9: 7; John 8: 9.

purified by faith, I. Tim. 1: 19; 3: 9; II. Tim. 1: 3.

purified by blood of Christ,

Heb. 9: 14; 10: 2, 22.

a good, Heb. 13: 18; I. Pet. 3: 16.

effects of a good, Rom. 13: 5; 14: 22; II. Cor. 1: 12; I. Pet. 2: 19.

of others to be respected,

Rom. 14: 21; I. Cor. 8: 10, 12.

seared, I. Tim. 4: 2; defiled,

Tit. 1: 15.

ignorant, Ac. 26: 9 ff.; Rom. 10: 2.

—Ac. 24: 16, c. void of offence.

Rom. 2: 15; 9: 1, c. bearing witness.

I. Cor. 8: 7, c. being weak is defiled.

I. Tim. 1: 5, 19; Heb. 13: 18; I. Pet. 3: 16, a good c.

I. Tim. 3: 9; II. Tim. 1: 3, pure c.

**Conscience, continued.**

Heb. 9: 14, purge c. from dead works.  
 10: 22, hearts sprinkled from evil c.  
**Consecrate**, Nu. 3: 3, c. to minister.  
 I. Chr. 29: 5, to c. his service to the Lord.  
 Eze. 4: 26, they shall c. themselves.  
 Mic. 4: 13, I will c. their gain to the Lord.  
 Heb. 7: 28, Son, who is c. for evermore.  
 10: 20, living way, which he hath c.  
**Consecration**, of priests, Ex. 29; Lev. 8.  
 of the Levites, Nu. 8: 5.  
 of Christ, Heb. 7: 8; 10: 20.  
**Consent**, Ps. 50: 18, a thief, thou c. with him.  
 Ps. 38: 5, consulted together with one c.  
 Prov. 1: 10, if sinners entice thee, c. thou not.  
 Dan. 1: 14, he c. to them.  
 Zep. 3: 9, to serve with one c.  
 Lu. 14: 18, with one c. began to make excuse.  
 23: 51, not c. to the counsel.  
**Consider**, Deu. 32: 29, wise to c. latter end.  
 Ps. 8: 3, when I c. thy heavens.  
 25: 19, c. mine enemies.  
 41: 1, blessed is he that c. the poor.  
 48: 13, c. her palaces.  
 119: 153, c. mine affliction.  
 Prov. 6: 6, go to the ant, c. her ways.  
 23: 1, c. diligently what is before thee.  
 Ec. 5: 1, they c. not that they do evil.  
 7: 14, in days of adversity c.  
 Isa. 1: 3, my people doth not c.  
 41: 20, see and know and c.  
 Jer. 23: 20; 30: 24, in latter days ye shall c.  
 Eze. 12: 3, it may be they will c.  
 Hag. 1: 5, 7, c. your ways.  
 Mat. 7: 3, c. not the beam.  
 Lu. 12: 24, c. the ravens.  
 12: 27, c. the lilies.  
 John 11: 50, c. it is expedient.  
 Rom. 4: 19, c. not his own body.  
 Gal. 6: 1, c. thyself, lest thou also be tempted.  
 Heb. 3: 1, c. the Apostle and High Priest.  
 12: 3, c. him that endured.  
 13: 7, c. the end of their conversation.  
**Consideration**, exhortations to, Deu. 4: 39; 32: 29; Job 23: 15; 37: 14; Ps. 50: 22; Prov. 6: 6; Ec. 4: 1; 5: 1; 7: 13; Hag. 1: 5; Mat. 6: 28; II. Tim. 2: 7; Heb. 7: 4; 10: 24.  
**Consist**, Lu. 12: 15, life c. not in the abundance.  
 Col. 1: 17, by him all things c.  
**Consolation**, under affliction, Deu. 33: 27; Job 19: 25; Ps. 10: 14; 23: 34; 61: 4; 81: 42; 51: 17; 55: 22; 69: 29; 71: 9, 18; 73: 26; 94: 19; 119: 50; Isa. 1: 18; 12: 1; Lam. 3: 22; Eze. 14: 22; Hos. 2: 14; Mic. 7: 18; Zec. 1: 17; Mat. 11: 28; Lu. 4: 18; 15; John 14: 15; 16; Rom. 15: 4; 16: 20; I. Cor. 10: 13; 14: 3; II. Cor. 1: 3;

**Consolation, continued.**

5: 1; 7: 6; 12: 9; Col. 1: 11; I. Thes. 4: 14; 5: 11; Heb. 4: 9; 12; Jas. 1: 12; 4: 7; II. Pet. 2: 9; Rev. 2: 10; 7: 14; 14: 13.  
 —Job 15: 11, are the c. of God small?  
 Lu. 6: 24, ye have received your c.  
 Rom. 15: 5, the God of c.  
 Phil. 2: 1, if there be any c. in Christ.  
 II. Thes. 2: 16, everlasting c.  
 Phil. 7, great joy and c.  
 Heb. 6: 18, strong c.  
**Consorted**, Ac. 17: 4.  
**Conspiracy**, against Christ, Mat. 26: 3; 4; Mar. 3: 6; 14: 1; Lu. 22: 2; John 11: 55-57; 13: 18.  
 against Paul, Ac. 23: 12.  
 —II. Ki. 12: 20, arose and made a c.  
 Eze. 22: 25, c. of her prophets.  
**Conspirators**, II. Sa. 15: 31.  
**Conspired**, Gen. 37: 18; II. Chr. 24: 25; Am. 7: 10.  
**Constancy**, of Ruth, Ru. 1: 14.  
 of Priscilla and Aquila, Rom. 16: 3, 4.  
**Constant**, I. Chr. 28: 7; Prov. 21: 28; Ac. 12: 15; Tit. 3: 8.  
**Constellations**, Isa. 13: 10.  
**Constrain**, Job 32: 18, the spirit in me c. me.  
 Mat. 14: 22; Mar. 6: 45, Jesus c. disciples.  
 Lu. 24: 29, c. him, saying, Abide.  
 II. Cor. 5: 14, love of Christ c. us.  
 I. Pet. 5: 2, the oversight, not by c.  
**Construction and Coverings of Tabernacle**, 90a  
**Consult**, Ps. 62: 4, only c. to cast him down.  
 Mat. 26: 4, c. that they might take Jesus.  
 Lu. 14: 31, c. whether he be able.  
 John 12: 10, c. to put Lazarus to death.  
**Consultation**, Mar. 15: 1, chief priests held a c.  
**Consume**, Ex. 3: 2, bush was not c.  
 Deu. 4: 24; 9: 3; Heb. 12: 29, a c. fire.  
 Judg. 6: 21, fire out of rock c. flesh.  
 I. Ki. 18: 38; II. Chr. 7: 1, fire fell, and c. the sacrifice.  
 Job 4: 9, by breath of his nostrils c.  
 20: 26, fire not blown shall c. him.  
 31: 12, fire that c. to destruction.  
 Ps. 39: 11, his beauty to c. away.  
 Mal. 3: 6, therefore ye are not c.  
 Lu. 9: 54, fire to c. them, as Elias did.  
 Gal. 5: 15, take heed that ye be not c.  
 Jas. 4: 3, may c. it on your lusts.  
**Consummation**, Dan. 9: 27.  
**Consumption**, Lev. 26: 16; Deu. 28: 22; Isa. 10: 22; 28: 22.  
**Contain**, I. Ki. 8: 27; II. Chr. 2: 6; 6: 18, heaven of heavens cannot c. thee.  
 John 21: 25, world not c. the books.  
 I. Pet. 2: 6, it is c. in Scripture.  
**Contemn**, Ps. 10: 13, wicked c. God.

**Contemn, continued.**

Ps. 15: 4, in whose eyes a vile person is c.  
 107: 11, c. counsel of Most High.  
 Eze. 21: 10, it c. rod of my son.  
**Contempt**, Job 12: 21; Ps. 107: 40, c. on princes.  
 Ps. 31: 18, c. against the righteous.  
 123: 3, exceedingly filled with c.  
 Prov. 18: 3, when wicked cometh, then cometh c.  
 Dan. 12: 2, awake to everlasting c.  
**Contemptible**, Mal. 2: 9, I made you c.  
 II. Cor. 10: 10, his speech c. with him that c.  
 Isa. 50: 8, who will c. with me?  
 Jer. 12: 5, how canst thou c. with horses?  
 Jude 3, earnestly c. for the faith.  
 See Neh. 13: 11; Job 10: 2; 40: 2; Jude 9.  
**Content**, Job 6: 28, now therefore be c.  
 Mar. 15: 15, willing to c. the people.  
 Lu. 3: 14, be c. with your wages.  
 Phil. 4: 11, I have learned to be c.  
 Heb. 13: 5, be c. with such things as ye have.  
**Contention**, Prov. 13: 10, by pride cometh c.  
 Prov. 18: 18, let causeth c. to cease.  
 23: 29, who hath c.?  
 Ac. 15: 39, the c. was sharp.  
 I. Cor. 1: 11, there are c. among you.  
 Phil. 1: 16, preach Christ of c.  
 Tit. 3: 9, avoid c.  
 See Prov. 18: 19; Jer. 15: 10.  
**Contentious**, Prov. 27: 15, rainy day and a c. woman.  
 Rom. 2: 8, unto them that are c.  
 I. Cor. 11: 16, any man seem to be c.  
 See Prov. 21: 19; 26: 21.  
**Contentment**, with godliness, great gain, Ps. 37: 16; Prov. 30: 8; I. Tim. 6: 6.  
 exhortations to, Ps. 37: 1; Lu. 3: 14; I. Cor. 7: 20; I. Tim. 6: 8; Heb. 13: 5.  
 of Paul, I. Cor. 4: 12; Phil. 4: 11.  
 —I. Tim. 6: 6, godliness with c. is great gain.  
**Continual**, Prov. 15: 15, merry heart hath a c. feast.  
 Prov. 27: 15, c. dropping in a rainy day.  
 Isa. 14: 6, smote with a c. stroke.  
 Lu. 18: 5, lest by her c. coming.  
 Rom. 9: 2, I have c. sorrow in my heart.  
 Gen. 6: 5, imagination was only evil c.  
 Ps. 34: 1; 71: 6, praise c. in my mouth.  
 40: 11, truth c. preserve me.  
 71: 14, will hope c.  
 73: 23, I am c. with thee.  
 Prov. 6: 21, bind them c. on thine heart.  
 Isa. 52: 5, my name is c. blasphemed.



**Continual, continued.**

Dan. 6: 16, whom thou servest c.

Lu. 24: 53, were c. in the temple.

Ac. 6: 4, give ourselves c. to prayer.

Heb. 7: 3, abideth a priest c.

13: 15, sacrifice of praise to God c.

**Continuance**, Ps. 139: 16; Isa. 64: 5; Rom. 2: 7.

**Continue**, I. Sa. 1: 12, c. praying. Ps. 36: 10, c. thy loving-kindness.

72: 17, name shall c. as long as the sun.

Isa. 5: 11, c. till wine inflame them.

Lu. 6: 12, he c. all night in prayer.

John 8: 31, if ye c. in my word.

15: 9, c. ye in my love.

Ac. 1: 14; 2: 46, c. with one accord.

14: 22, exhorting them to c. in faith.

20: 7, c. his speech.

27: 33, c. fasting.

Rom. 6: 1, shall we c. in sin?

12: 12; Col. 4: 2, c. in prayer.

Gal. 3: 10, that c. not in all things.

Col. 1: 23; I. Tim. 2: 15, if ye c. in faith.

I. Tim. 5: 5, c. in supplications.

Heb. 7: 23, not suffered to c. 13: 1, let brotherly love c.

13: 14, here have we no c. city.

Jas. 4: 13, c. there a year and buy.

II. Pet. 3: 4, all things c. as they were.

I. John 2: 19, no doubt have c. with us.

**Continuous, or Historical, School of Interpreters**, 55b

**Contradicting**, Ac. 13: 45, with envy, c. and blaspheming.

**Contradiction**, Heb. 7: 7, without c. less is blessed.

Heb. 12: 3, endured such c. of sinners.

**Contrariwise**, II. Cor. 2: 7; Gal. 2: 7; I. Pet. 3: 9.

**Contrary**, Lev. 26: 21, 23, 27, 28, walk c.

Mat. 14: 24, wind was c.

Ac. 18: 13, c. to the law.

26: 9, c. to name of Jesus.

Gal. 5: 17, c. the one to the other.

Col. 2: 14, hand-writing c. to us.

I. Thes. 2: 15, c. to all men.

I. Tim. 1: 10, c. to sound doctrine.

**Contribution for saints**, Ac. 20: 35; Rom. 15: 26; II. Cor. 8.

**Contrite**, Ps. 34: 18, such as be of a c. spirit.

Ps. 51: 17, c. heart thou wilt not despise.

Isa. 57: 15, that is of a c. spirit, to revive heart of c. ones.

66: 2, c. spirit and trembleth.

**Controversy**, how to be decided, Deu. 17: 8; 19: 16, 17; 21: 5.

—Jer. 25: 31, a c. with the nations.

Mic. 6: 2, Lord hath a c. with his people.

I. Tim. 3: 16, without c. great is the mystery.

See II. Chr. 19: 8; Eze. 44: 24.

**Convenient**, Prov. 30: 8, feed me with food c.

Mar. 6: 21, a c. day was come.

14: 11, might c. betray him.

Ac. 24: 25, when I have a c. season.

Rom. 1: 28, things which are not c.

I. Cor. 16: 12, shall have c. time.

Eph. 5: 4, foolish talking, jesting, not c.

**Conversant**, Josh. 8: 35; I. Sa. 25: 15.

**Conversation**, of the Lord with Moses, Ex. 33: 9.

of Jesus with Nicodemus, John 3.

of Jesus with woman of Samaria, John 4: 7-27.

on the walk to Emmaus, Lu. 24: 13.

of Peter with Cornelius, Ac. 10: 27.

of Festus and Agrippa, Ac. 26: 31.

—*av.*, conduct.

upright, Ps. 50: 23; I. Tim. 4: 12; Heb. 13: 5; Jas. 3: 13; II. Pet. 3: 11.

as becometh the gospel, II. Cor. 1: 12; I. Pet. 1: 15.

—Ps. 37: 14, such as be of upright c.

Gal. 1: 13, c. in time past.

Eph. 2: 3, had our c. in times past.

Phil. 1: 27, c. as becometh the gospel.

3: 20, our c. is in heaven.

I. Pet. 2: 12, your c. honest among Gentiles.

II. Pet. 2: 7, filthy c. of the wicked.

3: 11, holy c.

**Conversion**, of sinners, proceeds from God, I. Ki. 18: 37; Ps. 19: 7; 78: 34; Prov. 1: 23; Jer. 31: 18; John 6: 44; Ac. 3: 26; 11: 21.

call to, Isa. 1: 16; Mat. 3: 2; 4: 17; 10: 7; Ac. 2: 38; 17: 80; Jas. 4: 8.

prayer for, Ps. 80: 7; 85: 4; Lam. 5: 21.

instruments of, blessed, Dan. 12: 3; I. Tim. 4: 16; Jas. 5: 19, 20.

of the Jews, Ac. 2: 41; 4: 32; 6: 7.

of Paul, Ac. 9: 22; 26.

of the Gentiles, foretold, Isa. 2: 2; 11: 10; 60: 5; 66: 12.

of the Gentiles, fulfilled, Ac. 8: 26; 10: 15; 3: Rom. 10: 11.

I. Cor. 1: Eph. 2: 3; I. Thes. 1: 1.

See Ps. 51: 13; Isa. 1: 16; 6: 10; Eze. 18: 23; 36: 26; Joel 2: 13; II. Cor. 5: 17; I. Thes. 1: 9.

**Convert**, Ps. 19: 7, law of Lord perfect, c. soul.

Ps. 51: 13, sinners be c. unto thee.

Isa. 6: 10; Mat. 13: 15; Mar. 4: 12; John 12: 40; Ac. 28: 27, lest they c.

Mat. 18: 3, except ye be c.

Lu. 22: 32, when c., strengthen thy brethren.

Ac. 3: 19, repent and be c.

Jas. 5: 19, do err, and one c. him.

5: 20, which c. the sinner.

**Convey**, I. Ki. 5: 9; Neh. 2: 7; John 5: 13.

**Convicted**, John 8: 9.

**Convince**, John 8: 46, which of you c. me of sin?

**Convince, continued.**

I. Cor. 14: 24, he is c. of all.

Tit. 1: 9, able to c. gainsayers.

**Convocation**, Ex. 12: 16; Lev. 23: 2, 4.

**Cook**, I. Sa. 8: 13, daughters to be c.

I. Sa. 9: 23, Samuel said to the c., Bring.

**Cool**, Gen. 3: 8, walking in c. of the day.

Lu. 16: 24, and c. my tongue.

**Coos** (kō'os) (15 Fe), a small island northwest of Rhodes, now called Stanchio, Ac. 21: 1.

**Copher**. See **Henna**.

**Copied**, Prov. 25: 1.

**Coping**, I. Ki. 7: 9.

**Copper** (Heb., *nēchōsheth*; *χαλκός*; *ereus*; **Brass** (bronze), Ex. 38: 8; II. Ki. 25: 13). Accident-

ally, by the smelting of combined ores of copper and zinc, brass may have been produced in very early times, and may have been even regularly manufactured in places where the ores occurred naturally together (see **Amber**). It is supposed that the regular manufacture of brass is not older than the thirteenth century. Where our trans-

lators use the term *brass*, *copper* should often be understood. The alloy of copper and tin, known as bronze, has been in use since very early times, and, in the countries of the west of Europe at least, its use preceded that of iron. The brazen serpent, the sacrificial forks, the mirrors of the Hebrew women, etc., were probably made of bronze. See **Tin**.

coins made of, 118b

—Ezra 8: 27, two vessels of fine c.

**Copper-smith**, II. Tim. 4: 14, Alexander the c.-smith.

**Coprates** (8 Fe), a river of Elam.

**Copy**, Deu. 17: 18, write a c. of this law.

Josh. 8: 32, on stones c. of law of Moses.

Ezra 4: 11; 5: 6, c. of letter sent.

Esth. 3: 14; 4: 8, c. of the writing.

**Cor**, a measure for liquids and solids, equal to one homer, Eze. 45: 14.

**Coral** (Heb., *ramoth*; *Corallium rubrum*). In Job 28: 18 coral is associated with pearls, drawn up from the depths of the sea. It is a product of both the Red and Mediterranean seas. It is the calcareous portion of a marine animal belonging to the *Alcyonaria*, which is so hard that it takes the well-known pink or white polish and is still a precious article of commerce.

**Corban**, a gift, an offering to the temple, by which the Jews sometimes rid themselves of their obligations, Mar. 7: 11.

**Corcyra** (kor-s'rá) (15 Cb), an island in the Adriatic Sea.

**Cord**, Josh. 2: 15, let spies down by a c.

Ps. 2: 3, let us cast away their c.  
118: 27, bind the sacrifice with c.

Prov. 5: 22, holden with the c. of sins.

Ec. 4: 12, a threefold c.  
12: 6, silver c. loosed.

Isa. 5: 18, draw iniquity with c.  
54: 2, lengthen thy c.

Hos. 11: 4, c. of a man.

John 2: 15, scourge of small c.

**Core** (kô're), Jude 11.

**Coriander** (Heb., *gad*) is a well-known umbel-bearing plant (*Coriandrum sativum*). The fruits have an aromatic flavor, and are used to season confectionery. Referred to in the Bible as indicating the size of the manna, Ex. 16: 31; Nu. 11: 7.

**Corinth** (kôr'inth) (15 Eb), the capital of Achaia, Ac. 18: 1; 19: 1; I. Cor. 1: 2; II. Tim. 4: 20. 80b

**Corinthians**, their divisions, etc., censured, I. Cor. 1; 5; 11: 18; II. Cor. 13.

their gifts and graces, II. Cor. 3.

instructed concerning spiritual gifts, I. Cor. 14; and the resurrection, I. Cor. 15.

exhorted to charity, etc., I. Cor. 13; 14: 1; II. Cor. 8: 9.

their false teachers exposed, II. Cor. 11: 3, 4, 13.

Paul commends himself to, II. Cor. 11: 12.

**Corinthians, Epistles to the**, author, date, 48ab, 71a quotations from Old Testament in, 101b, 102a

**Cormorant** (Heb., *shalak*; *Phalacrocorax carbo*), enumerated among the unclean birds in Lev. 11: 17 and Deu. 14: 17; still common on the coasts and rivers of Palestine. In Isa. 34: 11 and Zep. 2: 14, the Hebrew *kaath* is translated "pelican" in R. V.

**Corn**. The ordinary cereals of Palestine—wheat and barley, and to some extent millet and spelt—are embraced in this word. There was corn in general, as in "corn and wine," the standing crop of corn, the ears of corn, and parched corn. Corn was much grown in Palestine and in Egypt. Several Hebrew words are used to denote the different sorts and stages in the growth of this cereal.

"the treading out of." The mode was this: A large area of beaten and hardened earth having been made, the sheaves of corn were placed on it, and over these oxen were driven (Deu. 25: 4) to crush out the grain. The law of Moses prohibited the Israelites from muzzling the ox when so occupied (I. Cor. 9: 9).

—Gen. 42: 2; Ac. 7: 12, c. in Egypt.

**Corn**, *continued*.

Nu. 18: 27, c. of threshing-floor.

Deu. 25: 4; I. Cor. 9: 9; I. Tim. 5: 18, ox treadeth c.

Deu. 33: 28; Isa. 36: 17, land of c. and wine.

Judg. 15: 5, let foxes go into standing c.

Ru. 2: 14; I. Sa. 25: 18, parched c.

Job 5: 26, like as a shock of c.

Ps. 65: 9, thou preparest them c.

72: 16, handful of c.

Prov. 11: 26, he that withholdeth c.

Am. 9: 9, c. sifted in a sieve.

Zec. 9: 17, c. shall make the young men cheerful.

Mat. 12: 1; Mar. 2: 23; Lu. 6: 1, pluck ears of c.

Mar. 4: 28, full c. in the ear.

John 12: 24, a c. of wheat fall into ground.

**Cornelius** (kor-nê'li-ûs), devout centurion, his prayer answered, Ac. 10: 3.

sends for Peter, Ac. 10: 9.

baptized, Ac. 10: 48. 71a

**Corner**, II. Ki. 14: 13; II. Chr. 25: 23, to the c. gate.

Ps. 118: 22; Eph. 2: 20, headstone of c.

Ps. 144: 12, daughters as c. stones.

Isa. 28: 16; I. Pet. 2: 6, a precious c. stone.

Isa. 30: 20, teachers removed into c.

Mat. 6: 5, pray in c. of streets.

Mar. 12: 10; Lu. 20: 17, head of the c.

Ac. 26: 26, not done in c.

Rev. 7: 1, four c. of the earth.

**Cornet**, I. Chr. 15: 28; Ps. 98: 6, with sound of the c.

See Dan. 3: 5; Hos. 5: 8. 117b

**Cornfloor**, Hos. 9: 1, reward upon every c.

**Corse**, Mar. 6: 29.

**Correct**, Job 5: 17, man whom God c.

Ps. 39: 11, dost c. man.

Prov. 3: 12, whom Lord loveth he c.

29: 19, not be c. by words.

Jer. 30: 11; 46: 28, I will c. thee in measure.

Heb. 12: 9, fathers which c. us.

**Correction**, Prov. 3: 11, neither be weary of his c.

Prov. 15: 10, c. is grievous unto him.

23: 13, withhold not c. from child.

Jer. 2: 30; 5: 3; 7: 28; Zep. 3: 2, receive c.

II. Tim. 3: 16, Scripture profitable for c.

**Corrupt**, Gen. 6: 11, the earth was c.

Deu. 4: 16, 25, ye c. yourselves.

Ps. 78: 8, c., and speak wickedly.

Dan. 2: 9, lying and c. words.

Mat. 6: 19; Lu. 12: 23, moth c.

Mat. 7: 17; 12: 33; Lu. 6: 43, a c. tree.

I. Cor. 15: 33, evil communications c.

Eph. 4: 22, put off old man, which is c.

I. Tim. 6: 5; II. Tim. 3: 8, men of c. minds.

Jas. 5: 2, your riches are c.

**Corrupt**, *continued*.

Rev. 19: 2, did c. the earth.

See II. Chr. 27: 2; Neh. 1: 7.

**Corrupters**, Isa. 1: 4; Jer. 6: 28.

**Corruptible**, Rom. 1: 23, image like to c. man.

I. Cor. 9: 25, a c. crown.

15: 53, c. must put on incorruption.

I. Pet. 1: 18, not redeemed with c. things.

**Corruption**, Ps. 16: 10; 49: 9; Ac. 2: 27; 13: 35, not see c.

Jon. 2: 6, brought up life from c.

Ac. 2: 31, neither his flesh did see c.

Rom. 8: 21, bondage of c.

I. Cor. 15: 42, sown in c.

Gal. 6: 8, of flesh reap c.

II. Pet. 1: 4, the c. that is in world.

2: 12, perish in their own c.

**Cosam** (kô'sam), Lu. 8: 28.

**Cost**, II. Sa. 24: 24; I. Chr. 21: 24, offer of that which c. nothing.

Lu. 14: 28, sitteth not down and counteth c.

**Costliness**, Rev. 18: 19, made rich by her c.

**Costly**, John 12: 3, spikenard, c.

I. Tim. 2: 9, c. array.

**Costus**, R. V., margin, Ex. 30: 24, for *Cassia*. The roots of some species of *Costus* yield a costly perfume. See *Cassia*.

**Cotes**, *sheds*, II. Chr. 32: 28.

**Cottage**, Isa. 1: 8; 24: 20; Zep. 2: 6.

**Cotton**, (Heb., *karpas*). The R. V. translates "green" (Esth. 1: 6, marg.), by "cotton."

Cotton was cultivated in Egypt in early times, and was known to the Persians from remote antiquity.

It was used at the palace of Ahasuerus, but the Jews do not appear to have known it as a commercial product.

**Couch**, Lu. 5: 19, let him down with c.

Lu. 5: 24, take up thy c.

Ac. 5: 15, laid sick on c.

Gen. 49: 9, c. as a lion.

Deu. 33: 13, the deep that c. be-neath.

Job 38: 40, they c. in their dens.

**Couching Place**, Eze. 25: 5.

**Coulter**, plowshare, I. Sa. 13: 20, 21.

**Council of the Jews**, Mat. 26: 3, 59; Mar. 15: 1.

the apostles arraigned before, Ac. 4: 5; 20.

Paul's discourse before, Ac. 23.

—Mat. 5: 22, in danger of c.

Lu. 22: 66, led Jesus into their c.

Ac. 5: 27, set them before c.

6: 12, brought Stephen to c.

**Counsel**, advantage of good, Prov. 12: 15; 15: 10; 20: 18; 27: 9.

of God asked by Israel, Judg. 20: 18; by Saul, I. Sa. 14: 37; by David, I. Sa. 23: 10; 30: 8; I. Chr. 14: 10.

danger of rejecting, II. Chr. 25: 16; Jer. 23: 18-22; Lu. 7: 30.

of the wicked condemned, Job 5: 13; 10: 3; 21: 16; Ps. 1: 5; 10: 33; 10: 64; 2: 81; 12;



**Counsel, continued.**

106: 43; Isa. 7: 5; Hos. 11: 6; Mic. 6: 16.  
 —Ex. 18: 19, will give thee c.  
 Judg. 18: 5, ask c. of God.  
 Neh. 4: 15, brought c. to nought.  
 Job 21: 16, 22: 18, c. of the wicked.  
 38: 2; 42: 3, darkeneth c. by words.  
 Ps. 11: 1, c. of the ungodly.  
 33: 11; Prov. 19: 21, c. of Lord standeth.  
 Ps. 55: 14, sweet c. together.  
 73: 24, guide me with thy c.  
 Prov. 1: 25, set at nought all my c.  
 8: 14, c. is mine.  
 19: 20, hear c., and receive.  
 Isa. 28: 29, wonderful in c.  
 40: 14, with whom took he c.?  
 Jer. 32: 19, great in c., mighty in working.  
 Mar. 3: 6; John 11: 53, took c. against Jesus.  
 Ac. 2: 23, determinate c. of God.  
 5: 38, if this c. be of men.  
 20: 27, declare all the c. of God.  
 I. Cor. 4: 5, make manifest c. of the heart.  
 Eph. 1: 11, after the c. of his own will.  
 Heb. 6: 17, the immutability of his c.  
 Rev. 3: 18, I c. thee to buy gold tried in fire.  
*See* Ps. 16: 7; Prov. 8: 14; Ec. 8: 2; Rev. 3: 18.  
**Counsellor**, Ps. 119: 24, thy testimonies my c.  
 Prov. 11: 14; 15: 22; 24: 6, in multitude of c.  
 Mar. 15: 43; Lu. 23: 50, an honourable c.  
 Rom. 11: 34, who hath been his c.?  
**Count**, Gen. 15: 6; Ps. 106: 31; Rom. 4: 3, c. for righteousness.  
 Neh. 13: 13; I. Tim. 1: 12, c. faithful.  
 Ps. 44: 22, c. as sheep for the slaughter.  
 Ec. 7: 27, c. one by one.  
 Isa. 32: 15, field be c. for a forest.  
 Mat. 14: 5; Mar. 11: 32, c. him as a prophet.  
 Lu. 14: 28, c. the cost.  
 Ac. 5: 41; I. Tim. 5: 17, c. worthy.  
 Ac. 20: 24, neither c. I my life dear.  
 Phil. 3: 8, I c. loss for Christ.  
 3: 13, c. not myself to have apprehended.  
 Heb. 10: 29, c. blood an unholy thing.  
 Jas. 1: 2, c. it all joy.  
 II. Pet. 3: 9, men c. slackness.  
**Countenance**, Nu. 6: 26, Lord lift up his c. on thee.  
 I. Sa. 16: 7, look not on his c.  
 Neh. 2: 2, why is thy c. sad?  
 Job 14: 20, thou changest his c.  
 Ps. 4: 6; 44: 3; 89: 15; 90: 8, light of thy c.  
 Prov. 15: 13, merry heart maketh cheerful c.  
 Ec. 7: 3, by sadness of c., heart made better.  
 Isa. 3: 9, c. doth witness against them.

**Countenance, continued.**

Dan. 1: 15, c. appeared fairer.  
 Mat. 6: 16, hypocrites, of a sad c.  
 28: 3; Lu. 9: 29, c. like lighting.  
 Ac. 2: 28, joy with thy c.  
 Rev. 1: 16, his c. as the sun shineth.  
**Countervail**, Esth. 7: 4.  
**Country**, Josh. 7: 2, go up and view c.  
 I. Sa. 6: 18, of c. villages.  
 Prov. 25: 25, good news from a far c.  
 Dan. 11: 41, c. shall be overthrown.  
 Mat. 13: 57; Mar. 6: 4; Lu. 4: 24; John 4: 44, in his own c.  
 Mat. 21: 33; 25: 14; Mar. 12: 1, went to far c.  
 Lu. 4: 23, do here in thy c.  
 Ac. 12: 20, their c. nourished by king's c.  
 Heb. 11: 9, sojourned as in a strange c.  
 11: 16, desire a better c.  
**Countrymen**, II. Cor. 11: 26; I. Thes. 2: 14.  
**Couple**, Ex. 26: 6, c. the curtains.  
 39: 4, two edges was it c.  
 I. Pet. 3: 2, conversation c. with fear.  
 II. Sa. 13: 6, c. of cakes.  
 Isa. 21: 7, c. of horsemen.  
**Courage**, exhortations to, Nu. 13: 20; Josh. 1: 6; 10: 25; II. Sa. 10: 12; II. Chr. 19: 11; Ezra 10: 4; Ps. 31: 24; Isa. 41: 6; I. Cor. 16: 13; Eph. 6: 10.  
 through faith: Abraham, Heb. 11: 8, 17; Moses, Heb. 11: 24; Israelites, Heb. 11: 29; Barak, Judg. 4: 16; Gideon, Judg. 7: 1; Jephthah, Judg. 11: 29; Samson, Judg. 16: 28; Jonathan, I. Sa. 14: 6; Daniel, Dan. 6: 10-23.  
 —Deu. 31: 6; Josh. 10: 25; Ps. 27: 14, be of good c.  
 Ac. 28: 15, thanked God and took c.  
*See* **Boldness, Confidence.**  
**Course**, Ps. 82: 5, are out of c.  
 Isa. 44: 4, willows by the water-c.  
 Ac. 20: 24; II. Tim. 4: 7, finished my c.  
 Ac. 21: 1, came with a straight c.  
 II. Thes. 3: 1, word may have free c.  
 Jas. 3: 6, the c. of nature.  
**Courses**, of the Levites, established by David, I. Chr. 23: 24.  
 of the singers, I. Chr. 25.  
 of the porters, I. Chr. 26.  
 of the captains, I. Chr. 27.  
**Court**, of the tabernacle described, Ex. 27: 9; 38: 9. 90a  
 —Ps. 65: 4, that he may dwell in thy c.  
 84: 2, soul fainteth for the c. of the Lord.  
 84: 10, a day in thy c. is better.  
 92: 13, flourish in the c. of our God.  
 100: 4, enter into his c. with praise.  
 Isa. 1: 12, to tread my c.  
 Lu. 7: 25, live delicately are in kings' c.

**Courtesy, exhortation to, Col.**

4: 6; Jas. 3: 17; I. Pet. 3: 8, examples of, Ac. 27: 3; 28: 7.  
**Cousin**, ar., kinsman or kinswoman, Lu. 1: 36, 58.  
**Covenant**, of God—  
 with Noah, Gen. 6: 18; 9: 8.  
 with Abraham, Gen. 15: 7, 18; 17: 2; (Lu. 1: 72; Gal. 3: 16, 17).  
 with Isaac, Gen. 17: 19; 26: 3.  
 with Jacob, Gen. 28: 13; (Ex. 2: 24; 6: 4; I. Chr. 16: 16).  
 with the Israelites, Ex. 6: 4; 19: 5, 24; 34: 27; Lev. 26: 9; Deu. 5: 2; 9: 9; 26: 16; 29; Judg. 2: 1; Jer. 11: 31; 33.  
 with Phinehas, Nu. 25: 13.  
 with David, II. Sa. 23: 5; Ps. 89: 3.  
 God mindful of, Deu. 7: 9; I. Ki. 8: 23; Ps. 111: 5.  
 danger of despising, Deu. 28: 15; Jer. 11: 2; Heb. 10: 29.  
 signs of: salt, Lev. 2: 13; Nu. 18: 19; II. Chr. 13: 5; the Sabbath, Ex. 31: 12-17.  
 book of the, Ex. 24: 7; II. Ki. 23: 2; Heb. 9: 19.  
 between Abraham and Abimelech, Gen. 21: 27.  
 between Joshua and Israelites, Josh. 24: 25.  
 between David and Jonathan, I. Sa. 18: 3; 20: 16; 23: 18.  
 new, Jer. 31: 31; Rom. 11: 27; Heb. 8: 8.  
 ratified by Christ (Mal. 3: 1), Lu. 1: 68-80; Gal. 3: 17; Heb. 9: 15; 12: 24.  
 of peace, Isa. 54: 10; Eze. 34: 25; 37: 26.  
 unchangeable, Ps. 89: 34; Isa. 54: 10; 59: 21.  
 everlasting, Gen. 9: 16; 17: 13; Lev. 24: 8; Isa. 55: 3; 61: 8; Eze. 16: 60; 37: 26; Heb. 13: 20.  
 —Gen. 17: 11, a token of the c. betwixt.  
 Ex. 31: 16, 'sabbath for a perpetual c.  
 Nu. 18: 19; II. Chr. 13: 5, c. of salt.  
 Ps. 25: 14, will show them his c.  
 105: 8; 106: 45, he remembereth his c. forever.  
 Isa. 28: 18, your c. with death disannulled.  
 Mat. 26: 15; Lu. 22: 5, they c. with him.  
 Acts 3: 25, children of the c.  
 Rom. 9: 4, to whom pertaineth the c.  
 Eph. 2: 12, strangers from c. of promise.  
 Heb. 8: 6, Mediator of a better c.  
 13: 20, blood of the everlasting c.  
**Covenant-breakers**, Rom. 1: 31.  
**Cover**, Gen. 7: 20, mountains were c.  
 Ex. 15: 5, depths c. them.  
 33: 22, I will c. thee.  
 I. Sa. 28: 14, old man c. with a mantle.  
 Ps. 32: 1; Rom. 4: 7, blessed whose sin is c.  
 Ps. 44: 19, c. us with the shadow.  
 65: 13, c. over with corn.  
 73: 6, violence c. as a garment.  
 104: 2, c. thyself with light.  
 104: 6, c. it with the deep.  
 147: 8, c. heaven with clouds.  
 Prov. 10: 12, love c. all sins.

**Cover, continued.**

Prov. 28: 13, he that *c.* sins shall not prosper.  
 Isa. 26: 21, earth no more *c.* her slain.  
 30: 1, *c.* with a covering.  
 Mat. 8: 24, ship *c.* with waves.  
 10: 26; Lu. 12: 2, there is nothing *c.*  
 I. Cor. 11: 7, a man not to *c.* head.  
 I. Pet. 4: 8, charity *c.* multitude of sins.  
 See Nu. 9: 15, 16.

**Coverdale's Translation of the Bible,** 28b

**Covering**, Job 22: 14, thick clouds are *a c.* to him.  
 Job 26: 6, destruction hath no *c.*  
 31: 19, poor without *c.*  
 Ps. 105: 39, spread a cloud for *a c.*  
 Isa. 28: 20, *c.* narrower than he can wrap.  
 I. Cor. 11: 15, given her for *a c.*  
**Covert**, Ps. 61: 4, trust in the *c.* of thy wings.  
 Isa. 4: 6, a tabernacle for *a c.*  
 32: 2, a man be *c.* from temptation.

**Covet**, Deu. 5: 21; Rom. 7: 7, thou shalt not *c.*

Prov. 21: 26, he *c.* greedily all the day.  
 Hab. 2: 9, *c.* an evil covetousness.  
 Ac. 20: 33, I have *c.* no man's silver.  
 I. Cor. 12: 31, *c.* earnestly the best gifts.

**Covetous**, I. Cor. 6: 10, nor *c.* inherit kingdom.

II. Tim. 3: 2, men shall be *c.*  
**Covetousness**, described, Ps. 10: 3; Prov. 21: 26; Ec. 4: 8; 5: 10; Hab. 2: 9; Eph. 5: 5; I. Tim. 6: 10; II. Pet. 2: 14.

**forbidden**, Ex. 20: 17; Lu. 12: 15; Rom. 13: 9.

its evil consequences, Prov. 1: 18; 15: 27; 28: 20; Ecze. 22: 13; I. Tim. 6: 9.

its punishment, Job 20: 15; Isa. 5: 8; 57: 17; Jer. 6: 12; 22: 17; Mic. 2: 1; Hab. 2: 9; I. Cor. 5: 10; 6: 9; Eph. 5: 5; Col. 3: 5.

of Laban, Gen. 31: 41.  
 of Balaam, Nu. 22: 21; (II. Pet. 2: 15; Jude 11).

of Achan, Josh. 7: 21.  
 of Saul, I. Sa. 15: 9.

of Ahub, I. Ki. 21.  
 of Gehazi, II. Ki. 5: 20.

of Judas, Mat. 26: 14.  
 of Ananias and Sapphira, Ac. 5.

of Felix, Ac. 24: 26.  
 —Eze. 33: 31, their heart goeth after *c.*

Mar. 7: 22, out of heart proceedeth *c.*

Rom. 1: 29, filled with all *c.*  
 Heb. 13: 5, conversation without *c.*

II. Pet. 2: 3, through *c.* take merchandise.

**Cow**, Job 21: 10, their *c.* casteth not.

Isa. 11: 7, *c.* and bear shall feed.

**Coz** (köz), I. Chr. 4: 8.

**Cozbi** (köz/bi), Nu. 25: 15, 18.

**Crackling**, Ec. 7: 6.

**Cracknel**, I. Ki. 14: 3.

**Craft**, Mar. 14: 1, take him by *c.*  
 Ac. 18: 3, because he was of same *c.*  
 19: 27, our *c.* is in danger.

Rev. 18: 22, no *c.* be found any more.

**Craftiness**, Job 5: 13; I. Cor. 3: 19, wise in their *c.*

Lu. 20: 23, he perceived their *c.*  
 II. Cor. 4: 2, not walking in *c.*

Eph. 4: 14, carried by cunning *c.*

**Craftsman**, II. Ki. 24: 14, all the *c.* and smiths.

Ac. 19: 24, gain unto the *c.*  
 Rev. 18: 22, no *c.* of whatsoever.

**Crafty**, Ps. 83: 2, taken *c.* counsel.  
 II. Cor. 12: 16, being *c.*, I caught.

**Crag**, Job 39: 28.

**Crane** (Heb., *agur*; *Grus cinerea*). This bird is associated, in Isa. 38: 14 and Jer. 8: 7, with the turtle-dove and the swallow, as observing the time of their coming. The crane is, according to Tristram, a regular though passing migrant in Palestine. In the A. V. our translators interchanged the words "crane" and "swallow," but this has been rectified in the R. V.

**Crashing**, Zep. 1: 10.

**Crassus**, defeat by the Parthians, 67b

**Crave**, Prov. 16: 26; Mar. 15: 43.

**Create**, Gen. 1: 1, God *c.* the heavens.

Gen. 2: 7, God *c.* man.  
 Ps. 51: 10, *c.* in me a clean heart.

Isa. 40: 26, who hath *c.* these things.

65: 17, I *c.* new heavens and new earth.

Jer. 31: 22, the Lord hath *c.* a new thing.

Am. 4: 13, *c.* the wind.

Mal. 2: 10, hath not one God *c.* us?

I. Cor. 11: 9, neither man *c.* for woman.

Eph. 2: 10, *c.* in Christ Jesus.

4: 24, after God is *c.* in righteousness.

Col. 1: 16, by him were all things *c.*

Rev. 4: 11, thou hast *c.* all things, and for thy pleasure they are and were *c.*

**Creation**, of the world, Gen. 1: 2, the new, Rev. 22.

—Mar. 10: 6, from *c.* male and female.

13: 19, as was not from the *c.*  
 Rom. 8: 22, whole *c.* groaneth.

II. Pet. 3: 4, continue as from the *c.*

Rev. 3: 14, beginning of *c.* of God.

See Rom. 1: 20; Rev. 4: 11.

**Creator**, Ec. 12: 1, remember *C.* in youth.

Isa. 40: 28, *C.* of ends of the earth.

Rom. 1: 25, creature more than *C.*

I. Pet. 4: 19, as to a faithful *C.*  
**Creature**, a new, II. Cor. 5: 17;  
 Eph. 2: 10; 4: 24.

—Mar. 16: 15; Col. 1: 23, preach Gospel to every *c.*

Rom. 8: 19, expectation of the *c.*

Gal. 6: 15, a new *c.*

**Creature, continued.**

Col. 1: 15, first-born of every *c.*  
 I. Tim. 4: 4, every *c.* of God is good.

Heb. 4: 13, any *c.* not manifest.

**Creatures**, the four living, vision of, Ecze. 1: 5.

**Creditor**, parable of the, Lu. 7: 41.

of two creditors, Mat. 18: 23.

—Deu. 15: 2, *c.* that lendeth shall.

II. Ki. 4: 1, *c.* to take my two sons.

Isa. 50: 1, which of my *c.* is it?

Lu. 7: 41, *c.* had two debtors.

**Creek**, Ac. 27: 39.

**Creep**, Lev. 11: 31, unclean all that *c.*

Ps. 104: 20, beasts of the forest *c.* forth.

148: 10, *c.* things.

Ecze. 8: 10, form of *c.* things portrayed.

Ac. 10: 12; 11: 6, Peter saw *c.* things.

Jude 4, certain men *c.* in un-awares.

**Crescents** (krēs/senz), II. Tim. 4: 10.

**Crete** (krēt) (15 Ec), a large island in the Mediterranean, Ac. 27: 12; Tit. 1: 5. 81a

**Cretians**, Tit. 1: 12.

**Crew**, Mat. 26: 74; Lu. 22: 60.

**Crib**, Job 39: 9; Prov. 14: 4; Isa. 1: 3.

**Cried**, Ps. 3: 4; 120: 1, *c.* unto the Lord.

Ps. 72: 12, needy when he *c.*

Prov. 1: 20, wisdom *c.* without.

2: 3, *c.* after knowledge.

Mar. 15: 34, 37, Jesus *c.* with loud voice.

**Crime**, Job 31: 11; Ac. 25: 16.

**Crimson** (Heb., *tole ah*, and *tola ah*; *Coccus ilicis*). The Hebrew word meaning *crimson*

*worm* is translated either (as in Isa. 1: 18) as "crimson," or, as often elsewhere, by "scarlet," the dye obtained from the insect being the color intended. This minute insect is found on the leaves of the Syrian oak. The female is scale-like and wingless, and the dye is procured from her body. It is still common in Palestine.

—II Chr. 2: 7, cunning to work in *c.*

Isa. 1: 18, your sins be like *c.*

Jer. 4: 30, though thou clovest with *c.*

**Cripple**, Ac. 14: 8.

**Crisping**, Isa. 3: 22.

**Crispus** (kris/pus), Ac. 18: 8; I. Cor. 1: 14.

**Crook-backt**, Lev. 21: 20.

**Crooked**, Ps. 125: 5, aside to their *c.* ways.

Ec. 1: 15; 7: 13, *c.* cannot be made straight.

Isa. 40: 4; 42: 16; Lu. 3: 5, *c.* shall be made straight.

Isa. 45: 2, make the *c.* places straight.

59: 8; Lam. 3: 9, *c.* paths.

Phil. 2: 15, midst of a *c.* nation.

**Crop**, Lev. 1: 16; Ecze. 17: 4, 22.

**Cross**, Christ dies upon, Mat. 27: 32; Heb. 12: 2.

the preaching of, I. Cor. 1: 18.



**Cross, continued.**

to be taken up, self-denial, Mat. 10: 38.  
 offense of the, Gal. 5: 11.  
 persecution for, Gal. 6: 12.  
 —Mat. 16: 24; Mar. 8: 34; 10: 21; Lu. 9: 23, take up c.  
 Mar. 15: 21; Lu. 23: 26, compelled to bear c.  
 John 19: 25, there stood by c.  
 I. Cor. 1: 17; Gal. 6: 12; Phil. 3: 18, c. of Christ.  
 Gal. 6: 14, glory save in the c.  
 Eph. 2: 16, reconcile both by the c.  
 Phil. 2: 8, the death of the c.  
 Col. 1: 20, peace through blood of the c.  
 2: 14, nailing it to his c.  
 Heb. 12: 2, for joy endured the c.

**Crossway, Ob. 14.**

**Crouch, I. Sa. 2: 36; Ps. 10: 10.**

**Crown, (and mitre) of the high priest, Ex. 29: 6; 39: 30; Lev. 8: 9.**

of thorns, John 19: 5.  
 of righteousness, II. Tim. 4: 8.  
 of life, Jas. 1: 12.  
 of glory, I. Pet. 5: 4.  
 incorruptible, I. Cor. 9: 25.  
 —Job 19: 9, taken the c. from my head.  
 31: 36, bind it as a c. to me.  
 Prov. 4: 9, c. of glory deliver to thee.  
 12: 4, virtuous woman is a c.  
 16: 31, hoary head a c. of glory.  
 Isa. 28: 1, woe to the c. of pride.  
 Mat. 27: 29; Mar. 15: 17; John 19: 2, a c. of thorns.  
 Phil. 4: 1, my joy and c.  
 I. Thes. 2: 19, c. of rejoicing.  
 Rev. 2: 10, c. of life.  
 3: 11, that no man take thy c.  
 12: 1, a c. of twelve stars.  
 14: 14, a golden c.  
 19: 12, on his head were many c.

Ps. 65: 11, thou c. the year.

103: 4, c. thee with loving-kindness.

Prov. 14: 18, c. with knowledge.

Isa. 23: 8, Tyre, the c. city.

Heb. 2: 7, c. him with glory.

See Rev. 4: 4; 9: 7; 12: 3; 13: 1; 19: 12.

**Crucifixion of Christ, 70a, 78, 79**

**Crucify, Mat. 20: 19, to Gentiles to c. him.**

Mat. 27: 31; Mar. 15: 20, led away to c. him.

Mar. 15: 27, c. two thieves.

John 19: 20, 41, where Jesus was c.

Ac. 2: 23, by wicked hands ye have c.

Rom. 6: 6, old man is c. with him.

I. Cor. 1: 13, Paul c. for you.

1: 23, we preach Christ c.

2: 2, save Jesus Christ and him c.

II. Cor. 13: 4, though he was c. through weakness.

Gal. 2: 20, I am c. with Christ.

3: 1, Christ set forth c.

5: 24, have c. the flesh.

Heb. 6: 6, c. to themselves afresh.

**Cruel, Ps. 25: 19, hate me with c. hatred.**

Ps. 71: 4, deliver out of hand of c.

**Cruel, continued.**

Prov. 12: 10, tender mercies of wicked are c.

27: 4, wrath is c.

S. of S. 8: 6, jealousy is c.

Heb. 11: 36, trial of c. mockings.

**Cruelly, condemned, Ex. 23: 5; Prov. 11: 17.**

of Simeon and Levi, Gen. 34: 25; 49: 5.

of Pharaoh, Ex. 1: 8-14.

of Adoni-bezek, Judg. 1: 7.

of Herod, Mat. 2: 16.

See Judg. 9: 5; 11. Ki. 3: 27; 10; 15: 16; Ps. 27: 12.

**Crumbs. Knives and forks were not in use in Old or New Testament times. The Orientals used their fingers at table, and they cleaned them by rubbing them with pieces of bread. These pieces were sometimes thrown out of the window, and sometimes dropped on the floor.**

—Mat. 15: 27; Mar. 7: 28, dogs eat of c.

Lu. 16: 21, to be fed with the c.

**Cruse. The cruse was an earthenware vessel having a bulb about nine inches in diameter and a neck three inches long; it had a handle below the neck, and a spout on the side opposite the handle, with an opening about the width of a straw, through which the contents were drunk by suction. This was the vessel which held the widow's oil (I. Ki. 17: 12), and Elijah's water (I. Ki. 19: 6). See I. Ki. 14: 3; II. Ki. 2: 20.**

**Crush, Jer. 51: 34; Lam. 1: 15; 3: 34; Am. 4: 1.**

**Cry, Ex. 3: 7, I have heard their c.**

I. Sa. 5: 12, c. of the city went up to heaven.

Job 34: 28, he heareth the c. of the afflicted.

Ps. 9: 12, forgetteth not c. of humble.

34: 15, his ears open to their c.

88: 2, incline thine ear to my c.

Prov. 21: 13, stoppeth his ears at c. of the poor.

Mat. 25: 6, at midnight there was a c. made.

Ex. 14: 15, wherefore c. thou unto me?

Job 29: 12, I delivered the poor that c.

Ps. 34: 17, righteous c., Lord heareth.

147: 9, food to young ravens which c.

Prov. 8: 1, doth not wisdom c.?

Isa. 58: 1, c. aloud, spare not.

65: 14, shall c. for sorrow of heart.

Mat. 12: 19, he shall not strive nor c.

20: 31; Mar. 10: 48; Lu. 18: 39, c. the more.

Lu. 18: 7, who c. day and night.

John 7: 37, Jesus c., If any man thirst.

Ac. 19: 32; 21: 34, some c. one thing, and some another.

Rom. 8: 15, we c., Abba, Father.

Jas. 5: 4, hire of labourers c.

**Crying, Prov. 19: 18, soul spare for his c.**

Isa. 65: 19, voice of c.

Mat. 3: 3; Mar. 1: 3; Lu. 3: 4;

John 1: 23, one c. in wilderness.

Heb. 5: 7, prayers, with strong c.

Rev. 21: 4, no more death, nor c.

**Crystal, Job 28: 17, c. cannot equal it.**

Eze. 1: 22, as colour of terrible c.

Rev. 4: 6, a sea of glass, like c.

21: 11, light of city clear as c.

22: 1, a pure river, clear as c.

**Ctesiphon (tēs'fōn) (8 De), a city on the Tigris.**

**Cubit, measure, Deu. 3: 11, after the c. of a man.**

Mat. 6: 27; Lu. 12: 25, one c. to stature. 118b

**Cuckoo (Heb., *shachaph*), one of the unclean birds of Lev. 11: 16 and Deu. 14: 15. The European cuckoo (*Cuculus canorus*) visits Palestine, but some think the bird referred to was a sea bird, and the R. V. translates it as a "seamew."**

**Cucumbers (Heb., *kishshu'im*) are referred to twice (Nu. 11: 5; Isa. 1: 8). Fresh vegetable food enters so largely into the ordinary diet of the people of a warm country that its loss is soon felt. For protection's sake, then as now, booths were constructed in the fields of melons and cucumbers, in which the person who watched the fields lay sheltered from the heat of the sun (Isa. 1: 8).**

**Cumanus, procurator. 71b**

**Cumber, Lu. 10: 40, c. about much serving.**

Lu. 13: 7, why c. it the ground?

**Cumbrance, Deu. 1: 12.**

**Cumi (kū'mī), Mar. 5: 41.**

**Cummin. The fruit of *Cuminum sativum* is aromatic and one of the umbel-bearers. It is a small plant, and the separation of the fruit from the stalks was done by beating with rods. Isa. 28: 25, 27; Mat. 23: 23.**

**Cunning, Gen. 25: 27, Esau was a c. hunter.**

Ex. 31: 4, to devise c. works.

Ps. 137: 3, hand forget her c.

Isa. 40: 20, he seeketh a c. workman.

Jer. 9: 17, send for c. women.

Dan. 1: 4, children c. in knowledge.

Eph. 4: 14, carried about by c. craftiness.

II. Pet. 1: 16, c. devised fables.

**Cup, Ps. 23: 5, c. runneth over.**

Ps. 116: 13, I will take c. of salvation.

Mat. 10: 42; Mar. 9: 41, c. of cold water.

Mat. 20: 22; Mar. 10: 38, 39, drink of my c.

Mat. 23: 25, make clean outside of c.

26: 27; Mar. 14: 23; Lu. 22: 17;

I. Cor. 11: 25, took the c.

Mat. 26: 39; Mar. 14: 36; Lu. 22: 42, let this c. pass.

**Cup, continued.**

Lu. 22: 20; I. Cor. 11: 25, this *c.* is new testament.  
 John 18: 11, *c.* which my Father hath given.  
 I. Cor. 10: 16, *c.* of blessing we bless.  
 11: 26, as often as ye drink this *c.*  
**Cup-bearers**, II. Chr. 9: 4; Neh. 1: 11.  
**Curdle**, Job 10: 10.  
**Cure**, Jer. 33: 6, I will *c.* them.  
 Mat. 17: 18, child *c.* that very hour.  
 Lu. 7: 21, in that hour he *c.* many.  
 9: 1, power to *c.* diseases.  
 13: 32, I do *c.* to-day.  
**Curious**, Ex. 28: 8; 35: 32; Ps. 139: 15; Ac. 19: 19.  
**Current**, Gen. 23: 16.  
**Curse**, upon the earth in consequence of the fall, Gen. 3: 17, upon Cain, Gen. 4: 11.  
 upon Canaan, Gen. 9: 25.  
 upon the breakers of the law, Lev. 26: 14; Deu. 27: 13; 28: 15; 29: 19; Josh. 8: 34; Prov. 3: 33, uttered by Job on his birth, Job 3: 1.  
 also by Jeremiah, Jer. 20: 14.  
 Christ redeems from, Rom. 3; Gal. 3: 13; Rev. 22: 3.  
 Mal. 3: 9, cursed with a *c.*  
 Gal. 3: 10, are under the *c.*  
 Gen. 8: 21, I will not *c.* ground.  
 Ex. 22: 28, not *c.* ruler of thy people.  
 Lev. 19: 14, not *c.* the deaf.  
 Nu. 23: 8, how shall I *c.* whom God hath not?  
 Judg. 5: 23, *c.* ye Meroz, *c.* ye bitterly.  
 Job 2: 9, *c.* God, and die.  
 Ps. 62: 4, they bless, but *c.* inwardly.  
 Isa. 8: 21, *c.* their king and their God.  
 Mal. 2: 2, I will *c.* your blessings.  
 Lu. 6: 28; Rom. 12: 14, bless them that *c.* you.  
 Mat. 26: 74; Mar. 14: 71, he began to *c.*  
 Mar. 11: 21, fig tree thou *c.*  
 John 7: 49, who knoweth not the law are *c.*  
 Gal. 3: 10, *c.* every one that continueth not.  
 Jas. 3: 9, therewith *c.* we men.  
**Cursed**, who so called, Deu. 27: 15; Ps. 37: 22; Prov. 11: 26; 27: 14; Jer. 11: 3; 17: 5; Lam. 3: 65; Zec. 5: 3; Mal. 1: 14; Mat. 25: 41; II. Pet. 2: 14.  
**Cursing**, forbidden, Ex. 21: 17; Lev. 24: 15; Ps. 109: 17; Prov. 30: 11; Jas. 3: 10.  
 to return blessing for, Mat. 5: 44.  
 —Deu. 11: 26, I set before you blessing and *c.*  
 23: 5, turned *c.* into blessing.  
**Curtains** of tabernacle, Ex. 26: 36. 90b  
**Cush** (kūsh) (1 Ff; or 1 Gd (?), 2 Db (?)), generally called Ethiopia, an extensive country in Africa, Gen. 10: 6-8. 141b  
**Cushan** (kū'shan), Hab. 3: 7.  
**Cushan-rishathaim** (kū'shan-rīsh'a-thā'im), 127b

**Cushi** (kū'shī), an Ethiopian, II. Sa. 18: 21-23.  
**Cuspius Fadus**, procurator. 71b  
**Custody**, Nu. 3: 36; Esth. 2: 3, 8.  
**Custom**, Mat. 9: 9; Mar. 2: 14; Lu. 5: 27, receipt of *c.*  
 Mat. 17: 25, of whom do kings take *c.*?  
 Lu. 1: 9, according to *c.* of priest's office.  
 4: 16, as Jesus' *c.* was.  
 John 18: 39, ye have a *c.*  
 Ac. 16: 21, teach *c.* which are not lawful.  
 Rom. 13: 7, *c.* to whom *c.*  
 I. Cor. 11: 16, we have no such *c.*  
**Customs of the Israelites**, 122b  
**Cuthah** (kū'thā) (8 Ec), now the mounds of Tel-Ibrahim, II. Ki. 17: 24.  
**Cutting** the flesh forbidden, Lev. 19: 28; Deu. 14: 1.  
 practiced by prophets of Baal, I. Ki. 18: 28.  
**Cymbals**, used in worship, II. Sa. 6: 5; I. Chr. 15: 16; 16: 5; Ps. 150: 5.  
 tinkling, I. Cor. 13: 1. 117a  
**Cymri** (kīm'ri) (1 Bb), *i. e.*, Wales.  
**Cypress** (Heb., *tirzah*), Isa. 44: 14; R. V., "holm tree." It was a hard-wooded tree, probably the *Cupressus sempervirens*.  
**Cyprus** (sī'prus) (2 Cb; 6 Aa; 15 Id), a large island in the Mediterranean, disciples there, Ac. 11: 19.  
 Paul and Barnabas preach there, Ac. 13: 4.  
 Barnabas and Mark go there, Ac. 15: 39. 80b, 81a  
**Cyrene** (sī-rē-ne), disciples of, Ac. 11: 20; 13: 1.  
**Cyrenian** (sī-rē-ni-an), Mar. 15: 21; Ac. 6: 9.  
**Cyrenius** (sī-rē-ni-ūs), Greek form of *Quirinus*, governor of Syria, Lu. 2: 2.  
**Cyrus** (sī'rūs), king of Persia, prophecies concerning, Isa. 44: 28; 45: 1.  
 his proclamation for rebuilding the temple, II. Chr. 36: 22, 23; Ezra 1: 1.  
 See Dan. 6: 28; 10: 1.  
 63ab, 68b, 121a, 124b  
 —(2 Da), a river of Armenia.

**DABAREH** (dāb'a-rē), Josh. 21: 28.  
**Dabbasheth** (dāb'ba-shēth), *camel's hump*, (5 Cc), a city of Zebulun, now called Dabsheth, Josh. 19: 11.  
**Daberath** (dāb'e-rāth), *pasture*, (5 Cc), a town at the foot of Mount Tabor, Josh. 19: 12; I. Chr. 6: 72.  
**Dagger**, Judg. 3: 16, 21, 22.  
**Dagon** (dā'gon), *fish*, national idol-god of the Philistines, sacrificed to, Judg. 16: 23.  
 smitten down in temple at Ashdod, I. Sa. 5: 3, 4.  
 Saul's head fastened in house of, I. Chr. 10: 10.  
**Daily**, Ex. 5: 13, 19, *d.* tasks.  
 Ex. 16: 5, gathered *d.*  
 Ps. 13: 2, sorrow in my heart *d.*  
 42: 10, *d.* to me, Where is thy God?

**Daily, continued.**

Ps. 68: 19, *d.* loadeth us.  
 Prov. 8: 30, I was *d.* his delight.  
 Dan. 8: 11; 11: 31; 12: 11, *d.* sacrifice taken away.  
 Mat. 6: 11; Lu. 11: 3, our *d.* bread.  
 Lu. 9: 23, take up cross *d.*  
 Ac. 2: 47, added to church *d.*  
 6: 1, the *d.* ministration.  
 16: 5, churches increased *d.*  
 17: 11, searched the scriptures *d.*  
 I. Cor. 15: 31, I die *d.*  
 Heb. 3: 13, exhort *d.*  
 7: 27, needeth not *d.* to offer.  
 Jas. 2: 15, destitute of *d.* food.  
**Daily Calendar** for Bible reading, 12, 13  
**Dainty**, Job 33: 20, his soul abhorreth *d.* meat.  
 Ps. 141: 4, let me not eat of their *d.*  
 Prov. 23: 3, be not desirous of *d.*  
 Rev. 18: 14, were *d.* and goodly.  
**Dale**, Gen. 14: 17; II. Sa. 18: 18.  
**Dalmanutha** (dāl'ma-nū'thā), Mar. 8: 10.  
**Dalmatia** (dal-mā'shī-ā), on the east shore of the Adriatic, II. Tim. 4: 10.  
**Dalphon** (dāl'fon), Esth. 9: 7.  
**Dam**, Ex. 22: 30; Deu. 22: 6, 7.  
**Damage**, Prov. 26: 6, drinketh *d.*  
 Dan. 6: 2, king should have no *d.*  
 Ac. 27: 10, voyage will be with *d.*  
 II. Cor. 7: 9, *d.* by us in nothing.  
**Damaris** (dām'a-ris), an Athenian woman, Ac. 17: 34.  
**Damascenes** (dām'a-sēnz'), people of Damascus, II. Cor. 11: 32.  
**Damascus** (da-mās'kus), *activity*, (2 Cb; 3 Db; 5 Ea; 6 Dc; 7 Ca; 15 Da; 15 Kd; 16 Ea; 17 Da), an ancient and celebrated city of Syria, present population 250,000, chiefly Moslems, mentioned, Gen. 15: 2, subjugated by David, II. Sa. 8: 6; I. Chr. 18: 6.  
 Rezon reigns there, I. Ki. 11: 24.  
 Elisha's prophecy there, II. Ki. 8: 7.  
 taken by Tiglath-pileser, king of Assyria, II. Ki. 16: 9.  
 recaptured by Jeroboam, II. Ki. 14: 28.  
 King Ahaz copies an altar there, II. Ki. 16: 10.  
 Paul's journey to, Ac. 9: 22; 6, prophecies concerning, Isa. 7: 8; 8: 4; 17: 1; Jer. 49: 23; Eze. 27: 18; Am. 1: 3.  
**Damnation**, denounced upon unbelievers, etc., Mat. 23: 14; Mar. 16: 16; Rom. 13: 2; II. Thes. 2: 12; I. Tim. 5: 12.  
 —Mar. 3: 29, in danger of eternal *d.*  
 12: 40; Lu. 20: 47, ye shall receive greater *d.*  
 John 5: 29, to the resurrection of *d.*  
 Rom. 3: 8, whose *d.* is just.  
 I. Cor. 11: 29, eateth and drinketh *d.*  
 II. Pet. 2: 3, their *d.* slumbereth not.  
**Damned**, Mar. 16: 16, believeth not be *d.*



**Damned, continued.**

Rom. 14: 23, doubteth is *d.* if he eat.  
 II. Thes. 2: 12, be *d.* who believed not.  
 II. Pet. 2: 1, bring in *d.* heresies.  
**Damsel**, Gen. 24: 16; I. Ki. 1: 4, *d.* was very fair.  
 Deu. 22: 15, tokens of the *d.*  
 Ps. 68: 25, *d.* playing with timbrels.  
 Mat. 14: 11; Mar. 6: 28, head given to *d.*  
 Mar. 5: 39, *d.* is not dead.  
 Ac. 12: 13, a *d.* came to hearken.  
 16: 16, *d.* possessed with a spirit.  
**Dan**, *judge*, son of Jacob, Gen. 30: 6.  
 —tribe of, numbered, Nu. 1: 38; 26: 42.  
 their inheritance (5 Be), Josh. 19: 40.  
 blessed by Jacob, Gen. 49: 16.  
 blessed by Moses, Deu. 33: 22.  
 take Laish, Judg. 18: 27, 28.  
 set up idolatry, Judg. 18: 30; I. Ki. 12: 29. **133a**  
 —or **Laish** (5 Db; 6 Ce; 7 Ba), a city east of the Jordan, Gen. 14: 14.  
**Dance**, I. Sa. 18: 6, came out singing and *d.*  
 II. Sa. 6: 14, David *d.* before the Lord.  
 Ps. 149: 3; 150: 4, praise him in the *d.*  
 Isa. 13: 21, satyrs shall *d.* there.  
 Mat. 11: 17; Lu. 7: 32, piped, and ye have not *d.*  
 Mar. 6: 22, daughter of Herodias *d.*  
**Dancing**, as a mark of rejoicing, Ex. 15: 20; Judg. 11: 34; I. Sa. 21: 11; Ec. 3: 4.  
 of Herodias' daughter, Mat. 14: 6.  
 —Ex. 32: 19, he saw calf and *d.*  
 Ps. 30: 11, my mourning into *d.*  
**Dandled**, Isa. 66: 12.  
**Danger**, Mat. 5: 21, in *d.* of judgment.  
 Mar. 3: 29, *d.* of eternal damnation.  
 Ac. 19: 27, not only craft is in *d.*  
**Dangerous**, Ac. 27: 9, when sailing was now *d.*  
**Daniel** (dān'yel), *God is my judge*, (Belteshazzar), one of the captives in Babylon, Dan. 1: 3 ff.  
 refuses to take the king's meat or drink, Dan. 1: 8.  
 has understanding in dreams, Dan. 1: 17.  
 interprets the royal dreams, Dan. 2: 14 ff.; and the handwriting on the wall, Dan. 5: 17 ff.  
 promoted by Darius, Dan. 6: 2.  
 conspired against by the princes, Dan. 6: 4.  
 disregards the idolatrous decree, Dan. 6: 10.  
 cast into the lions' den, Dan. 6: 16.  
 his preservation in, Dan. 6: 22.  
 his vision of the four beasts, Dan. 7.  
 his vision of the ram and he-goat, Dan. 8.  
 his prayer, Dan. 9: 3-19.

**Daniel, continued.**

promise given of return from captivity, Dan. 9: 20; 10: 10; 12: 13.  
 his name mentioned, Eze. 14: 14, 20; 28: 3. **121a**  
 prophet of captivity, **64**  
**Daniel**, *Book of*, author, contents, **38b**  
 apocryphal additions, **42b**  
 reference to, in other books, **108b**  
 Messianic prophecies of, **96a**  
**Danites** (dān'ites), descendants of Dan, Judg. 18: 1, 11.  
**Dan-jaan** (dān-jā'an), *woodland*, II. Sa. 24: 6.  
**Dannah** (dān'nā), *murmuring*, Josh. 15: 49.  
**Danube** (dān'ūb) (1 Ec), second river of Europe.  
**Dara** (dā'rā), probably *i. q.* *Darda*, I. Chr. 2: 6.  
**Darda** (dār'dā), *pearl of wisdom*, I. Ki. 4: 31.  
**Dare**, Rom. 5: 7, some would even *d.* to die.  
 Rom. 15: 18, *d.* to speak of any thing.  
 I. Cor. 6: 1, *d.* any of you go to law?  
 II. Cor. 10: 12, *d.* not make ourselves of number.  
**Darius** (da-rī'us), *preserver*, takes Babylon, Dan. 5: 31.  
 his decree to fear the God of Daniel, Dan. 6: 25.  
 —Hystaspes, his decree concerning the rebuilding of the temple, Ezra 6. **33b, 124b**  
 —son of Hystaspes, **63b**  
 —II. and III., **65b**  
**Dark**, Job 12: 25, they grope in the *d.*  
 Job 22: 13, can he judge through *d.* cloud?  
 38: 2, that *d.* counsel by words.  
 Ps. 49: 4, Prov. 1: 6, *d.* sayings.  
 Ps. 69: 23; Rom. 11: 10, let eyes be *d.*  
 Ps. 88: 12, wonders be known in the *d.*  
 Ec. 12: 2, stars be not *d.*  
 12: 3, look out of windows be *d.*  
 Am. 8: 9, will *d.* the earth.  
 Zec. 14: 6, light not clear nor *d.*  
 Mat. 24: 29; Mar. 13: 24, sun be *d.*  
 Lu. 23: 45, sun *d.*, and veil rent.  
 John 20: 1, when it was yet *d.*  
 Rom. 1: 21, foolish heart was *d.*  
 I. Cor. 13: 12, see through a glass *d.*  
 Eph. 4: 18, understanding *d.*  
 II. Pet. 1: 19, shineth in *d.* place.  
 Rev. 9: 2, sun and the air were *d.*  
**Darkness**, divided from light, Gen. 1: 18.  
 created by God, Isa. 45: 7.  
 instances of supernatural, Gen. 15: 12; Ex. 10: 21; 14: 20; Josh. 24: 7; Rev. 8: 12; 16: 10.  
 at the crucifixion, Mat. 27: 45; Mar. 15: 33; Lu. 23: 44.  
 figurative of punishment, Mat. 22: 13; II. Pet. 2: 4, 17; Jude 6.  
 of the mind, Job 37: 19; Prov. 2: 13; Ec. 2: 14; Isa. 9: 2; 42: 7; John 8: 12; 12: 35; Rom. 13:

**Darkness, continued.**

12; I. Cor. 4: 5; II. Cor. 6: 14; I. Thes. 5: 4; I. John 2: 9.  
 powers of, Lu. 22: 53; Col. 1: 13.  
 —Gen. 1: 2, *d.* was upon the deep.  
 Deu. 5: 22, spake out of thick *d.*  
 28: 29, grope as the blind in *d.*  
 I. Sa. 2: 9, wicked be silent in *d.*  
 II. Sa. 22: 10; Ps. 18: 9, *d.* under his feet.  
 I. Ki. 8: 12; II. Chr. 6: 1, dwell in thick *d.*  
 Job 3: 5, *d.* and shadow of death.  
 30: 26, waited for light, there came *d.*  
 Ps. 91: 6, pestilence that walketh in *d.*  
 97: 2, clouds and *d.* are round about him.  
 112: 4, to upright ariseth light in *d.*  
 139: 12, *d.* and light alike to thee.  
 Prov. 20: 20, lamp put out in *d.*  
 Ec. 2: 13, as far as light excelleth *d.*  
 Isa. 58: 10, thy *d.* as noon-day.  
 60: 2, *d.* shall cover the earth, gross *d.*  
 Joel 2: 2, day of clouds and thick *d.*  
 Mat. 6: 23; Lu. 11: 34, body full of *d.*  
 Mat. 8: 12; 25: 30, outer *d.*  
 10: 27; Lu. 12: 3, what I tell in *d.*, that speak.  
 Lu. 1: 79; Rom. 2: 19, light to them that sit in *d.*  
 John 1: 5, *d.* comprehended it not.  
 3: 19, loved *d.* rather than light.  
 Ac. 26: 18, turn from *d.* to light.  
 II. Cor. 4: 6, light to shine out of *d.*  
 6: 14, what communion hath light with *d.*?  
 Eph. 5: 11, works of *d.*  
 6: 12, rulers of the *d.* of this world.  
 Col. 1: 13, the power of *d.*  
 I. Thes. 5: 5, not of the night, nor of *d.*  
 Heb. 12: 18, ye are not come to *d.*  
 I. Pet. 2: 9, out of *d.* into marvellous light.  
 I. John 1: 5, in him is no *d.* at all.  
 2: 8, the darkness is past.  
**Darkon** (dār'kon), Ezra 2: 56.  
**Darling**, Ps. 22: 20; 35: 17.  
**Dart**, Job 41: 26, the *d.* cannot hold.  
 Prov. 7: 23, till *d.* strike.  
 Eph. 6: 16, to quench fiery *d.*  
 Heb. 12: 20, thrust through with a *d.*  
**Dash**, Ps. 2: 9; Isa. 13: 16; Hos. 13: 16, *d.* in pieces.  
 Ps. 91: 12; Mat. 4: 6; Lu. 4: 11, *d.* thy foot.  
 Ps. 137: 9, *d.* little ones against stones.  
**Dathan** (dā'than), *belonging to a fountain, or to law*, Nu. 16: 1, 12; Ps. 106: 17.  
**Daub**, Eze. 13: 10, 11, 12.

**Daughters**, their inheritance determined, Nu. 27: 6; 36.  
 —Gen. 24: 23, 47, whose *d.* art thou?  
 29: 6, Rachel his *d.* cometh.  
 Deu. 28: 53, eat flesh of sons and *d.*  
 Judg. 11: 35, Jephthah said, Alas, my *d.*  
 II. Sa. 12: 3, lamb was unto him as a *d.*  
 Ps. 45: 9, kings' *d.* among honourable women.  
 144: 12, our *d.* as corner stones.  
 Prov. 30: 15, horse-leach hath two *d.*  
 31: 29, many *d.* have done virtuously.  
 Ec. 12: 4, the *d.* of music.  
 Isa. 22: 4; Jer. 9: 1; Lam. 2: 11; 3: 48, *d.* of my people.  
 Jer. 6: 14, healed hurt of *d.*  
 Mic. 7: 6; Mat. 10: 35; Lu. 12: 53, *d.* riseth against mother.  
 Mat. 15: 28, her *d.* was made whole.  
 Lu. 8: 42, one only *d.*  
 13: 16, this woman, *d.* of Abraham.  
 23: 28, *d.* of Jerusalem.  
 John 12: 15, fear not, *d.* of Zion.  
 Ac. 21: 9, four *d.*, virgins.  
 II. Cor. 6: 18, be my sons and *d.*  
 Heb. 11: 24, refused to be called son of Pharaoh's *d.*  
 I. Pet. 3: 6, whose *d.* ye are.  
**David**, beloved, king, son of Jesse, Ru. 4: 22; I. Chr. 2: 15; Mat. 1. anointed by Samuel, I. Sa. 16: 13.  
 plays the harp before Saul, I. Sa. 16: 23.  
 his zeal and faith, I. Sa. 17: 26, 34.  
 kills Goliath of Gath, I. Sa. 17: 49.  
 at first honored by Saul, I. Sa. 18.  
 Saul afterwards jealous of, I. Sa. 18: 8, 12.  
 Saul tries to kill him, I. Sa. 18: 10, 11.  
 persecuted by Saul, I. Sa. 19: 20.  
 loved by Jonathan, I. Sa. 18: 1; 19: 2; 20: 23; 16.  
 loved by Michal, I. Sa. 18: 28; 19: 11.  
 overcomes the Philistines, I. Sa. 18: 27; 19: 8.  
 flees to Naloth, I. Sa. 19: 18.  
 eats of the showbread, I. Sa. 21; Ps. 52; Mat. 12: 4.  
 flees to Gath, and feigns madness, I. Sa. 21: 10, 13; Ps. 34; 56.  
 dwells in the cave of Adullam, I. Sa. 22: 1; Ps. 63; 142.  
 escapes Saul's pursuit, I. Sa. 23; Ps. 57; 59.  
 twice spares Saul's life, I. Sa. 24: 4; 26: 5.  
 his wrath against Nabal appeased by Abigail, I. Sa. 25: 23.  
 dwells at Ziklag, I. Sa. 27.  
 dismissed from the army by Achish, I. Sa. 29: 9.  
 chastises the Amalekites, I. Sa. 30: 16.  
 kills messenger who brings news of Saul's death, II. Sa. 1: 15.  
 laments the death of Saul and Jonathan, II. Sa. 1: 17.  
 becomes king of Judah, II. Sa. 2: 4.

**David**, continued.  
 forms a league with Abner, II. Sa. 3: 13.  
 laments Abner's death, II. Sa. 3: 31.  
 avenges the murder of Ishbosheth, II. Sa. 4: 9.  
 becomes king of all Israel, II. Sa. 5: 3; I. Chr. 11.  
 his victories, II. Sa. 5: 6; 8: 10; 12: 29; 21: 15; I. Chr. 18-20; Ps. 60.  
 brings the ark to Zion, II. Sa. 6; I. Chr. 13; 15.  
 his psalms of thanksgiving, II. Sa. 22; I. Chr. 16: 7; Ps. 18; 103; 105.  
 reproves Michal for despising his religious joy, II. Sa. 6: 21.  
 desires to build God a house, II. Sa. 7: 2.  
 and is forbidden by Nathan, II. Sa. 7: 4; I. Chr. 17: 4.  
 God's promises to him, II. Sa. 7: 12; I. Chr. 17: 10.  
 his prayer and thanksgiving, II. Sa. 7: 18; I. Chr. 17: 16.  
 his kindness to Mephibosheth, II. Sa. 9.  
 his sin concerning Bath-sheba and Uriah, II. Sa. 11.  
 his repentance at Nathan's parable, II. Sa. 12; Ps. 51.  
 troubles in his family, II. Sa. 13: 14.  
 Absalom's conspiracy against him, II. Sa. 15; Ps. 3.  
 Ahithophel's treachery against, II. Sa. 15: 31; 16: 17.  
 cursed by Shimei, II. Sa. 16: 5; Ps. 7.  
 Barzillai's kindness to, II. Sa. 17: 27.  
 his grief at Absalom's death, II. Sa. 18: 33; 19: 1.  
 returns to Jerusalem, II. Sa. 19: 15.  
 pardons Shimei, II. Sa. 19: 16.  
 Sheba's conspiracy against, II. Sa. 20.  
 renders justice to the Gibeonites, II. Sa. 21.  
 his mighty men, II. Sa. 23: 8; I. Chr. 11: 10.  
 his offense in numbering the people, II. Sa. 24; I. Chr. 21.  
 regulates the service of the tabernacle, I. Chr. 23: 26.  
 exhorts the people to fear God, I. Chr. 28.  
 appoints Solomon his successor, I. Ki. 1; Ps. 72.  
 his charge to Solomon, I. Ki. 2; I. Chr. 28: 9, to build a house for the sanctuary, I. Chr. 22: 6; 28: 10.  
 his last words, II. Sa. 23.  
 his death, I. Ki. 2; I. Chr. 29: 26.  
 the progenitor of Christ, Mat. 1: 1; 9: 27; 21: 9; cf. Ps. 110 with Mat. 22: 41; Lu. 1: 32; John 7: 42; Ac. 2: 25; 13: 22; 15: 15; Rom. 1: 3; II. Tim. 2: 8; Rev. 5: 6; 22: 16.  
 prophecies connected with, Ps. 89; 132; Isa. 9: 7; 22: 22; 55: 3; Jer. 30: 9; Hos. 3: 5; Am. 9: 11. **14b, 60a**  
**David's Tomb** (10 Ac), in Jerusalem.  
**Dawn**, Ps. 119: 147, I prevented the *d.* of the morning.  
 Mat. 28: 1, as it began to *d.*  
 II. Pet. 1: 19, till the day *d.*

**Day**, the last, foretold, Job 19: 25; Joel 2: 11; Zep. 1: 14; John 11: 24; 12: 48; Rom. 2: 5; Rev. 16: 14; 20.  
 last, mentioned, Isa. 2: 2; Mic. 4: 1; Ac. 2: 17; II. Tim. 3: 1; Heb. 1: 2; Jas. 5: 3; I. Pet. 3: 3.  
 —Gen. 1: 5, called the light *d.*  
 32: 26, let me go, *d.* breaketh.  
 Nu. 11: 31; Jon. 3: 4, a *d.* journey.  
 Deu. 4: 10, *d.* thou stoodest before the Lord.  
 4: 32, ask of *d.* that are past.  
 II. Ki. 7: 9, this *d.* is a *d.* of good tidings.  
 I. Chr. 23: 1; II. Chr. 24: 15, full of *d.*  
 I. Chr. 29: 15; Job 8: 9, our *d.* as a shadow.  
 Job 21: 30, reserved to *d.* of destruction.  
 32: 7, I said, *D.* should speak.  
 Ps. 2: 7; Ac. 13: 33; Heb. 1: 5, this *d.* have I begotten thee.  
 Ps. 19: 2, *d.* unto *d.* uttereth speech.  
 84: 10, a *d.* in thy courts.  
 Prov. 4: 18, more and more to perfect *d.*  
 27: 1, what a *d.* may bring forth.  
 Ec. 7: 1, *d.* of death better than *d.* of birth.  
 12: 1, the evil *d.* come not.  
 S. of S. 2: 17; 4: 6, till the *d.* break.  
 Isa. 10: 3, in the *d.* of visitation.  
 27: 3, Lord will keep it night and *d.*  
 65: 20, an infant of *d.*  
 Eze. 30: 2, woe worth the *d.*  
 Zec. 4: 10, *d.* of small things.  
 Mal. 3: 2, who may abide the *d.* of his coming?  
 Mat. 7: 22, many will say in that *d.*  
 24: 36; Mar. 13: 32, that *d.* knoweth no man.  
 Mat. 25: 13, ye know not the *d.* nor the hour.  
 Lu. 18: 7, elect, which cry *d.* and night.  
 21: 34, that *d.* come upon you unawares.  
 23: 43, to-*d.* shalt thou be with me.  
 John 6: 39, raise it again at last *d.*  
 8: 56, rejoiced to see my *d.*  
 9: 4, I must work while it is *d.*  
 Ac. 17: 31, [hath appointed a *d.*  
 Rom. 14: 6, regardeth *d.* to the Lord.  
 I. Cor. 8: 13, the *d.* shall declare it.  
 II. Cor. 6: 2, the *d.* of salvation.  
 Eph. 4: 30, sealed to *d.* of redemption.  
 Phil. 1: 6, perform it until *d.* of Christ.  
 I. Thes. 5: 2; II. Pet. 3: 10, *d.* cometh as a thief.  
 I. Thes. 5: 5, children of the *d.*  
 Heb. 10: 25, as ye see the *d.* approaching.  
 13: 8, Jesus Christ the same yesterday, and to-*d.*, and for ever.  
 II. Pet. 1: 19, till the *d.* dawn.  
 3: 8, one *d.* as a thousand years.



**Day, continued.**

Rev. 6: 17, great *d.* of his wrath is come.  
**Daysman**, *ar.*, arbiter, Job 9: 33.  
**Dayspring**, Job 38: 12; Lu. 1: 78.  
**Daystar**, II. Pet. 1: 19.  
**Deacons**, appointed, Ac. 6; Phil. 1: 1.  
 their qualifications, Ac. 6: 3; I. Tim. 3: 8.  
**Dead**, the, Job 3: 18; 14: 12; Ps. 6: 5; 88: 10; 146: 4; Ec. 12: 7; Isa. 38: 18.  
 resurrection of, Job 19: 26; Ps. 49: 15; Dan. 12: 2, 13; John 5: 25; I. Cor. 15: 12; I. Thes. 4: 13.  
 raised by Elijah, I. Ki. 17: 17; by Elisha, II. Ki. 4: 32-35; 13: 21; by Christ, Mat. 9: 24; Mar. 5: 41; Lu. 7: 12; 8: 54; John 11; by Peter, Ac. 9: 40; by Paul, Ac. 20: 10.  
 —Lev. 19: 28, cuttings for the *d.*  
 I. Sa. 24: 14; II. Sa. 9: 8; 16: 9, *d.* dog.  
 Ps. 31: 12, forgotten as a *d.* man.  
 88: 5, free among the *d.*  
 115: 17, the *d.* praise not the Lord.  
 Prov. 21: 16, congregation of the *d.*  
 Ec. 9: 5, *d.* know not any thing.  
 10: 1, *d.* flies cause ointment.  
 Isa. 26: 19, *d.* men shall live.  
 Jer. 22: 10, weep not for the *d.*  
 Mat. 8: 22, let the *d.* bury their *d.*  
 11: 5; Lu. 7: 22, deaf hear, *d.* raised.  
 Mat. 22: 31; Mar. 12: 26, touching resurrection of *d.*  
 Mat. 23: 27, full of *d.* men's bones.  
 28: 4, keepers became as *d.* men.  
 Mar. 5: 39; Lu. 8: 52, maid not *d.*  
 Mar. 9: 10, rising from the *d.* should mean.  
 Lu. 15: 24, 32, was *d.*, and is alive again.  
 16: 31, though one rose from the *d.*  
 John 6: 49, did eat manna, and are *d.*  
 11: 25, though *d.*, yet shall he live.  
 Ac. 10: 42; II. Tim. 4: 1, Judge of quick and *d.*  
 Rom. 6: 2, 11; I. Pet. 2: 24, *d.* to sin.  
 Rom. 7: 4; Gal. 2: 19, *d.* to the law.  
 Rom. 14: 9, Lord both of *d.* and living.  
 I. Cor. 15: 15, if the *d.* rise not.  
 II. Cor. 5: 14, then were all *d.*  
 Eph. 2: 1; Col. 2: 13, *d.* in trespasses and sins.  
 Eph. 5: 14, arise from the *d.*  
 Col. 1: 18, first-born from the *d.*  
 I. Thes. 4: 16, *d.* in Christ shall rise first.  
 I. Tim. 5: 6, *d.* while she liveth.  
 Heb. 6: 1; 9: 14, from *d.* works.  
 11: 4, being *d.*, yet speaketh.  
 Jas. 2: 17, 20, 26, faith *d.*  
 I. Pet. 4: 6, preached to them that are *d.*  
 Jude 12, twice *d.*  
 Rev. 1: 5, first-begotten of the *d.*  
 3: 1, a name that thou livest, and art *d.*  
 14: 13, blessed are the *d.*

**Dead, continued.**

Rev. 20: 12, *d.*, small and great.  
 20: 13, sea gave up *d.*  
**Dead Sea** (2 Ch. 7: 16; 15 Ke; 17 Be), called also **Salt Sea**, **Sea of the Plain**, a lake south of Palestine. 131ab  
**Deadly**, Ps. 17: 9, from my *d.* enemies.  
 Mar. 16: 18, drink any *d.* thing.  
 Jas. 3: 8, tongue full of *d.* poison.  
**Deaf**, Lev. 19: 14, shalt not curse the *d.*  
 Ps. 38: 13, I, as a *d.* man, heard not.  
 58: 4, like *d.* adder that stop-peth.  
 Isa. 29: 18, in that day shall the *d.* hear the words.  
 35: 5, ears of the *d.* be un-stopped.  
 Mat. 11: 5; Lu. 7: 22, the *d.* hear.  
 Mar. 7: 32, brought to him one *d.*  
 9: 25, thou *d.* spirit, come out.  
**Deal**, Lev. 19: 11, nor *d.* falsely.  
 Job 42: 8, *d.* with you after your folly.  
 Ps. 75: 4, *d.* not foolishly.  
 119: 17; 132: 7, *d.* bountifully.  
 Prov. 12: 22, they that *d.* truly are his delight.  
 Isa. 21: 2; 24: 16, treacherous dealer *d.* treacherously.  
 26: 10, in land of uprightness *d.* unjustly.  
 Jer. 6: 13; 8: 10, every one *d.* falsely.  
 Hos. 5: 7, have *d.* treacherously against the Lord.  
 Lu. 2: 48, why hast thou thus *d.* with us?  
 Ac. 7: 19, *d.* subtly with kindred.  
 Rom. 12: 3, as God hath *d.* to every man.  
 Mar. 10: 48, the more a great *d.*  
 —*ar.*, measure, portion, Ex. 29: 40; Lev. 14: 10.  
**Dealer**, Isa. 21: 2; 24: 16.  
**Dealings**, John 4: 9, no *d.* with Samaritans.  
**Dear**, Jer. 31: 20, is Ephraim my *d.* son?  
 Ac. 20: 24, neither count I my life *d.*  
 Eph. 5: 1, followers of God, as *d.* children.  
 Phil. 4: 1; I. Pet. 2: 11, *d.* beloved.  
 Col. 1: 13, into kingdom of his *d.* son.  
**Dearth**, Gen. 41: 54, *d.* was in all lands.  
 II. Ki. 4: 38; Ac. 7: 11, was a *d.* in the land.  
 Neh. 5: 3, buy corn because of *d.*  
 Ac. 11: 28, there should be great *d.*  
**Death**, the consequence of Adam's sin, Gen. 2: 17; 3: 19; Rom. 5: 12; I. Cor. 15: 21.  
 universal, Job 1: 21; 3: 17; 14: 1; 21: 13; Ps. 49: 19; 89: 48; Ec. 5: 15; 8: 8; 9: 5, 10; 11: 8; Heb. 9: 27.  
 characterized, Gen. 3: 19; Gen. 31: 16; (John 11: 11); Job 1: 21; 3: 13; 10: 21; 12: 22; 14: 2; 16: 22; 21: 17; Ps. 16: 10; 104: 29; Ec. 9: 10; Hab. 2: 5; Lu. 12: 20; II. Cor. 5: 1, 8; Phil. 1: 23; I. Tim. 6: 7; II. Pet. 1: 14.

**Death, continued.**

inflicted as a punishment,  
 Gen. 9: 6; Ex. 21: 12; 22: 18; 31: 14; 35: 2; Lev. 20: 2; 21: 9; I. Ki. 21: 10; Mat. 15: 4.  
 vanquished by Christ, Rom. 6: 9; I. Cor. 15: 26 (Hos. 13: 14); II. Tim. 1: 10; Heb. 2: 15.  
 prayers and exhortations concerning, II. Ki. 20: 1; Ps. 39; 90; Ec. 9: 10; John 9: 4; I. Pet. 1: 24.  
 excluded from heaven, Lu. 20: 36; Rev. 21: 4.  
 persons exempted from:  
 Enoch, Gen. 5: 24; Heb. 11: 5; Elijah, II. Ki. 2: 11. See I. Cor. 15: 51; I. Thes. 4: 17.  
 spiritual, Isa. 9: 2; Mat. 4: 16; 8: 22; Lu. 1: 79; John 6: 53; Rom. 5: 15; 6: 13; 8: 6; Eph. 2: 1; 4: 18; Col. 2: 13; I. Tim. 5: 6; Heb. 6: 1; 9: 14; I. John 3: 14; Rev. 3: 1.  
 deliverance from, by Christ, John 5: 24; Rom. 6: 11; Eph. 2: 5; 5: 14; I. John 5: 12.  
 eternal, Prov. 14: 12; Dan. 12: 2; Mat. 7: 13; 10: 28; 23: 33; 25: 30, 41; Mar. 9: 44; John 5: 29; Rom. 1: 32; 2: 8; 6: 23; 9: 22; II. Thes. 1: 8; Jas. 4: 12; II. Pet. 2: 17.  
 the second, Rev. 2: 11; 19: 20; 20: 14; 21: 8.  
 salvation from, by Christ, John 3: 16; Jas. 5: 20.  
 of Christ, foretold, Isa. 53; Dan. 9: 26; Zec. 13: 7. See Mat. 27: 29 ff.; (Deu. 21: 23; Gal. 3: 13); Heb. 2: 9; 12: 2; I. Pet. 1: 11.  
 voluntary, Lu. 12: 50; John 10: 17, 18; Heb. 10: 7.  
 its object, Isa. 53; Dan. 9: 26; Mat. 20: 28; I. Cor. 5: 7; I. Tim. 2: 6; Tit. 2: 14; Heb. 9: 26; I. Pet. 1: 18, 19; Rev. 1: 5.  
 of saints, Nu. 23: 10; II. Ki. 22: 20; Ps. 23: 4; 48: 14; 116: 15; Dan. 12: 2; Prov. 14: 32; Isa. 26: 19; 57: 1; Lu. 16: 25; John 11: 11; II. Cor. 5: 8; Phil. 1: 21; II. Tim. 4: 8; Heb. 11: 13; Rev. 2: 10.  
 of Abraham, Gen. 25: 8; Isaac, Gen. 35: 29; Jacob, Gen. 49; Aaron, Nu. 20: 28; Moses, Deu. 34: 5; Joshua, Josh. 24: 29; David, I. Ki. 2: 10; Elisha, II. Ki. 13: 14; Stephen, Ac. 7: 54; Dorcas, Ac. 9: 37.  
 of the wicked, Job 18: 11; 21: 13; 27: 19; Ps. 34: 16; 49: 14; 73: 19; Prov. 10: 7; 11: 7; 14: 32; 29: 1; Isa. 14: 9; Eze. 3: 19; 18: 23; Dan. 12: 2; Lu. 12: 20; 16: 22; John 8: 21; Ac. 1: 25.  
 of Korah, etc., Nu. 16: 32; Hophni and Phinehas, I. Sa. 4: 11; Absalom, II. Sa. 18: 9; Ahab, I. Ki. 22: 34; Jezebel, II. Ki. 9: 33; Athaliah, II. Chr. 23: 15; Haman, Esth. 7: 10; Judas, Mat. 27: 5; Ac. 1: 18; Ananias, etc., Ac. 5: 5; Herod, Ac. 12: 23.  
 —Nu. 23: 10, let me die *d.* of righteousness.  
 Judg. 5: 18, jeopardized lives to the *d.*  
 Ru. 1: 17, if ought but *d.* part thee and me.

**Death, continued.**

I. Sa. 15: 32, the bitterness of *d.* past.  
 20: 3, but a step between me and *d.*  
 II. Sa. 1: 23, in *d.* not divided.  
 22: 5; Ps. 18: 4; 116: 3, waves of *d.* compassed.  
 Job 3: 21, long for *d.*, but it cometh not.  
 7: 15, my soul chooseth *d.*  
 Ps. 6: 5, in *d.* no remembrance.  
 13: 3, lest I sleep the sleep of *d.*  
 23: 4, valley of shadow of *d.*  
 48: 14, our guide even unto *d.*  
 68: 20, unto God belong issues from *d.*  
 73: 4, no bands in their *d.*  
 89: 48, what man shall not see *d.*?  
 102: 20, loose those appointed to *d.*  
 116: 15, precious is *d.* of his saints.  
 Prov. 7: 27, chambers of *d.*  
 8: 36, they that hate me loved *d.*  
 Is. of S. 8: 6, love is strong as *d.*  
 Isa. 25: 8; I. Cor. 15: 54, swallow up *d.* in victory.  
 Jer. 2: 6, land of the shadow of *d.*  
 8: 3, *d.* chosen rather than life.  
 Eze. 18: 32; 33: 11, no pleasure in *d.*  
 Hos. 13: 14, O *d.*, I will be thy plagues.  
 Mat. 16: 28; Mar. 9: 1; Lu. 9: 27, not taste of *d.*  
 Mat. 26: 38; Mar. 14: 34, my soul is sorrowful to *d.*  
 Mar. 5: 23; John 4: 47, at point of *d.*  
 Mar. 7: 10, let him die the *d.*  
 Lu. 2: 26, should not see *d.* before.  
 23: 22, found no cause of *d.*  
 John 8: 51, 52, keep my saying, shall never see *d.*  
 11: 4, sickness not unto *d.*  
 12: 33; 18: 32; 21: 19, signifying what *d.*  
 Ac. 2: 24, having loosed the pains of *d.*  
 Rom. 5: 10; Col. 1: 22, reconciled by the *d.*  
 Rom. 6: 5, planted in likeness of his *d.*  
 6: 23, wages of sin is *d.*  
 8: 2, law of sin and *d.*  
 I. Cor. 3: 22, life or *d.*, all are yours.  
 11: 26, show the Lord's *d.* till he come.  
 15: 55, O *d.*, where is thy sting?  
 II. Cor. 2: 16, savour of *d.* unto *d.*  
 Phil. 2: 8, *d.*, even *d.* of the cross.  
 Heb. 2: 9, taste *d.* for every man.  
 Jas. 1: 15, sin bringeth forth *d.*  
 I. John 3: 14, passed from *d.* to life.  
 Rev. 1: 18, keys of hell and of *d.*  
 2: 10, be faithful unto *d.*  
**Debase**, Isa. 57: 9.  
**Debate**, Prov. 25: 9, *d.* cause with neighbour.  
 Isa. 58: 4, ye fast for strife and *d.*  
 Rom. 1: 29, full of envy, *d.*  
 II. Cor. 12: 20, I fear lest there be *d.*

**Debir** (dē'bir), *behind*, (5 Bf), a city of the tribe of Judah, now a village on the ridge southeast of Hebron, Josh. 11: 21; 21: 15.  
**Deborah** (dēb'o-rā), *a bee*, the prophetess, judges and delivers Israel, Judg. 4; her song, Judg. 5. **32a**  
**Debt**, censured, Ps. 37: 21; Prov. 3: 27; Lu. 16: 5; Rom. 13: 8.  
 —I. Ki. 4: 7, pay thy *d.* and live.  
 Neh. 10: 31, leave exaction of every *d.*  
 Prov. 22: 26, be not sureties for *d.*  
 Mat. 6: 12, forgive us our *d.*  
 18: 27, forgave him the *d.*  
 Rom. 4: 4, reward reckoned of *d.*  
**Debtors**, parables of, Mat. 18: 21 ff.; Lu. 7: 41; 16.  
 —Mat. 23: 16, swear by gold, is a *d.*  
 Rom. 1: 14, *d.* to the Greeks.  
 8: 12, we are *d.*, not to the flesh.  
 Gal. 5: 3, *d.* to do the whole law.  
 See **Mat.** 6: 12.  
**Decapolis** (de-kāp'o-lis), *ten cities*, Mat. 4: 25; Mar. 7: 31.  
**Decay**, Lev. 25: 35; Isa. 44: 26; Heb. 8: 13.  
**Decease**, Isa. 26: 14, *d.*, they shall not rise.  
 Lu. 9: 31, spake of his *d.*  
 II. Pet. 1: 15, after my *d.* in remembrance.  
**Deceit**, proceeds from the heart, Jer. 17: 9.  
 and lying, work of the devil, John 8: 44; Ac. 5: 3.  
 instances of:  
 the serpent and Eve, Gen. 3.  
 Abram and his wife, Gen. 12: 14.  
 Isaac and his wife, Gen. 26: 10.  
 Rebecca and Jacob, Gen. 27.  
 the sons of Jacob, Gen. 37: 31.  
 Rahab and spies at Jericho, Josh. 2: 1, 4, 5.  
 Jael and Sisera, Judg. 4: 20.  
 the old prophet, I. Ki. 13: 18.  
 Gehazi, II. Ki. 5: 25.  
 Herod and the wise men, Mat. 2: 16.  
 Ananias and Sapphira, Ac. 5: 1.  
 —Ps. 10: 7, mouth full of *d.*  
 36: 3, words of his mouth are *d.*  
 38: 12, imagine *d.* all the day.  
 50: 19, tongue frameth *d.*  
 72: 14, redeem their soul from *d.*  
 Prov. 12: 5, counsels of wicked are *d.*  
 20: 17, bread of *d.* is sweet.  
 Jer. 14: 14; 23: 26, prophesy the *d.* of their heart.  
 Hos. 11: 12, compasseth me with *d.*  
 Am. 8: 5, falsifying balances by *d.*?  
 Zep. 1: 9, fill masters' houses with *d.*  
 Mar. 7: 22, out of heart proceeded *d.*  
 Rom. 3: 13, they have used *d.*  
 Col. 2: 8, vain *d.*, after tradition.  
 See **Lying**.  
**Deceitful**, Prov. 31: 30, favour is *d.*  
 II. Cor. 11: 13, false apostles, *d.* workers.  
 Eph. 4: 22, according to *d.* lusts.

**Deceitfully**, II. Cor. 4: 2, not handling the word of God *d.*  
**Deceitfulness**, Mat. 13: 22; Mar. 4: 19, the *d.* of riches.  
**Deceive**, Deu. 11: 16, take heed that your heart be not *d.*  
 II. Ki. 19: 10; Isa. 37: 10, let not thy God *d.* thee.  
 Jer. 20: 7, O Lord, thou hast *d.* me, and I was *d.*  
 37: 9, *d.* not yourselves.  
 Ob. 3, pride of heart *d.* thee.  
 Mat. 24: 4; Mar. 13: 5, no man *d.* you.  
 Mat. 24: 24, *d.* the very elect.  
 John 7: 12, he *d.* the people.  
 I. Cor. 3: 18, no man *d.* himself.  
 6: 9; 15: 33; Gal. 6: 7, be not *d.*  
 II. Cor. 6: 8, as *d.*, and yet true.  
 Eph. 4: 14, they lie in wait to *d.*  
 5: 6; II. Thes. 2: 3; I. John 3: 7, let no man *d.* you.  
 II. Tim. 3: 13, *d.*, and being *d.*  
 Jas. 1: 22, *d.* your own selves.  
 II. Pet. 2: 13, their own *d.*  
 I. John 1: 8, we *d.* ourselves.  
 Rev. 20: 8, to *d.* the nations.  
**Decently**, I. Cor. 14: 40.  
**Decision**, how manifested, Ex. 32: 26; Nu. 14: 24; Deu. 6: 5; Josh. 1: 7; 24: 15; I. Ki. 18: 21; II. Chr. 15: 12; Isa. 56: 16; Lu. 9: 62; I. Cor. 15: 58; Heb. 3: 6, 14; Jas. 4: 7.  
 opposed to wavering, Deu. 5: 32; I. Ki. 18: 21; Ps. 78: 8; Mat. 6: 24; Jas. 1: 8.  
 of Moses, Ex. 32: 26.  
 of Caleb, Nu. 13: 30.  
 of Joshua, Josh. 24: 15.  
 of Ruth, Ru. 1: 16.  
 of Paul, Ac. 21: 13; Gal. 1: 16.  
 —Joel 3: 14, valley of *d.*  
**Deck**, Job 40: 10, *d.* thyself with majesty.  
 Isa. 61: 10, as a bridegroom *d.*  
 Jer. 4: 30, though thou *d.* with gold.  
 Rev. 18: 16, city that was *d.*  
**Declaration**, Esth. 10: 2; Lu. 1: 1; II. Cor. 8: 19.  
**Declare**, I. Chr. 16: 24; Ps. 96: 3, *d.* glory among heathen.  
 Job 21: 31, *d.* his way to his face.  
 38: 4, *d.*, if thou hast understanding.  
 Ps. 2: 7, I will *d.* decree.  
 9: 11, *d.* among the people his doings.  
 19: 1, heavens *d.* glory of God.  
 40: 10, *d.* thy faithfulness.  
 66: 16, *d.* what he hath done.  
 118: 17, live, and *d.* the works of the Lord.  
 145: 4, shall *d.* thy mighty acts.  
 Isa. 12: 4, *d.* his doings among people.  
 41: 26; 45: 21, who hath *d.* from beginning.  
 45: 19, I *d.* things that are right.  
 48: 3, *d.* the former things.  
 53: 8; Ac. 8: 33, who shall *d.* his generation?  
 Isa. 66: 19, *d.* my glory among Gentiles.  
 Am. 4: 13, *d.* unto man.  
 John 17: 26, have *d.* thy name, and will *d.* it.  
 Ac. 13: 32, we *d.* glad tidings.  
 15: 12, *d.* what miracles and wonders.  
 20: 27, *d.* the counsel of God.



**Declare, continued.**

Rom. 1: 4, *d.* to be Son of God with power.

I. Cor. 2: 1, *d.* the testimony of God.

3: 13, the day shall *d.* it.

15: 1, *d.* unto you the gospel.

Col. 1: 8, *d.* unto us your love.

I. John 1: 3, have seen, *d.* we to you.

**Decline**, Deu. 17: 11, thou shalt not *d.* from sentence.

II. Chr. 34: 2, *d.* neither to right nor left.

Ps. 44: 18, *d.* from thy way.

102: 11; 109: 23, days like a shadow *d.*

119: 51, not *d.* from thy law.

Prov. 4: 5, neither *d.* from words of my mouth.

**Decrease**, Gen. 8: 5, the waters *d.* continually.

Ps. 107: 38, suffereth not their cattle to *d.*

John 3: 30, he must increase, but I must *d.*

**Decree**, Ezra 5: 13; 6: 1, made a *d.*

Job 22: 28, thou shalt *d.* a thing.

28: 26, made a *d.* for the rain.

Ps. 148: 6, a *d.* which shall not pass.

Prov. 8: 15, princes *d.* justice.

Isa. 10: 1, that *d.* unrighteous *d.*

Ac. 16: 4, delivered the *d.*

I. Cor. 7: 37, so *d.* in his heart.

**Dedan** (dē'dan) (I Gf), the modern Aden, a seaport of Arabia, Gen. 10: 7; Eze. 27: 15.

**Dedanim** (dē'dā-nim), descendants of Dedan, Isa. 21: 13.

**Dedicate**, Nu. 7: 10, 11, *d.* of the altar.

Deu. 20: 5, a new house, not *d.*

I. Ki. 7: 51; I. Chr. 18: 11, which David had *d.*

I. Chr. 26: 27, of spoil they did *d.*

Eze. 44: 29, every *d.* thing shall be theirs.

Heb. 9: 18, testament was *d.*

**Dedication**, of tabernacle, Ex. 40; Lev. 8: 9; Nu. 7.

of temple, I. Ki. 8; II. Chr. 5: 6, of wall of Jerusalem, Neh. 12: 27.

feast of, 66a, 70a, 84b, 85a.

**Deed**, deeds of the body mortified, Rom. 8: 13; 13: 14; I. Cor. 9: 27; (II. Pet. 2: 10).

—Ex. 9: 16, in very *d.* for this cause.

II. Sa. 12: 14, by this *d.* hast given occasion.

Ezra 9: 13, come upon us for our evil *d.*

Neh. 13: 14, wipe not out my good *d.*

Ps. 28: 4; Isa. 59: 18; Jer. 25: 14, according to their *d.*

Lu. 11: 48, ye allow the *d.* of your fathers.

23: 41, due reward of our *d.*

24: 19, a prophet mighty in *d.*

John 3: 19, because their *d.* were evil.

8: 41, ye do the *d.* of your father.

Ac. 7: 22, Moses, mighty in word and *d.*

Rom. 2: 6, render to every man according to his *d.*

3: 20, by *d.* of law no flesh justified.

Col. 3: 9, put off old man with his *d.*

**Deed, continued.**

Jas. 1: 25, shall be blessed in his *d.*

II. Pet. 2: 8, vexed with unlawful *d.*

I. John 3: 18, not love in word, but in *d.*

John 15: 1, their ungodly *d.*

Rev. 2: 22, repent of their *d.*

**Deemed**, Ac. 27: 37.

**Deep**, Gen. 1: 2, darkness on face of *d.*

7: 11; 8: 2, fountains of *d.*

Deu. 33: 13, the *d.* that coucheth beneath.

Job 38: 30, face of *d.* is frozen.

Ps. 36: 6, thy judgments are a great *d.*

42: 7, *d.* calleth to *d.*

107: 24, see his wonders in the *d.*

Isa. 33: 19, people of *d.* speech.

63: 13, led them through the *d.*

Hos. 9: 9, *d.* corrupted themselves.

Zec. 10: 11, the *d.* of the river.

Lu. 5: 4, launch out into *d.*

6: 48, digged *d.*, and laid foundation.

8: 31, command to go into the *d.*

John 4: 11, the well is *d.*

I. Cor. 2: 10, searcheth *d.* things of God.

**Deepness**, Mat. 13: 5, no *d.* of earth.

**Deer**. See **Fallow Deer**.

**Defame**, Jer. 20: 10; I. Cor. 4: 13.

**Defeat**, II. Sa. 15: 34; 17: 14.

**Defence**, God is, to his people, Job 22: 25; Ps. 31: 2; 59: 9; 89: 18.

of Paul before the Jews, the council, Felix, Festus, and Agrippa, Ac. 22-26.

—Nu. 14: 9, their *d.* is departed.

Ps. 11: 10, my *d.* is of God.

62: 2, God is my *d.*

94: 22, Lord is *d.*

Ec. 7: 12, wisdom a *d.*, money a *d.*

Isa. 33: 16, place of *d.* the munitions of rocks.

Ac. 19: 33, would have made his *d.*

Phil. 1: 7, in *d.* of the Gospel.

**Defend**, II. Ki. 19: 34; Isa. 37: 35, will *d.* this city.

Ps. 5: 11, shout for joy, because thou *d.* them.

59: 1, *d.* me from them that rise up.

82: 3, *d.* the poor and fatherless.

Isa. 31: 5, *d.* Jerusalem; *d.* also he will deliver it.

Zec. 9: 15, Lord of hosts shall *d.* them.

Ac. 7: 24, *d.* him, and avenged.

**Defile**, Ex. 31: 14, that *d.* sabbath be put to death.

Nu. 35: 33, blood *d.* the land.

Isa. 59: 3, your hands are *d.* with blood.

Jer. 2: 7; 16: 18, *d.* my land.

Eze. 23: 38, they have *d.* my sanctuary.

Dan. 1: 8, would not *d.* himself with meat.

Mat. 15: 11; Mar. 7: 15, *d.* a man.

John 18: 28, lest they should be *d.*

I. Cor. 3: 17, if any *d.* temple.

**Defile, continued.**

Tit. 1: 15, conscience is *d.*

Heb. 12: 15, thereby many be *d.*

Jas. 3: 6, *d.* the whole body.

Jude 8, filthy dreamers *d.* the flesh.

Rev. 3: 4, few which have not *d.* their garments.

21: 27, enter into it any thing that *d.*

**Defraud**, Lev. 19: 13, shalt not *d.* neighbour.

I. Sa. 12: 3, whom have I *d.*?

Mar. 10: 19; I. Cor. 7: 5, *d.* not.

I. Cor. 6: 7, rather suffer yourselves to be *d.*

II. Cor. 7: 2, we have *d.* no man.

I. Thes. 4: 6, no man *d.* his brother.

**Defy**, Nu. 23: 7, 8; I. Sa. 17: 10, 25, 26.

**Degenerate**, Jer. 2: 21.

**Degree**, Ps. 62: 9, men of low *d.*, men of high *d.*

Lu. 1: 52, exalted them of low *d.*

I. Tim. 3: 13, purchase a good *d.*

Jas. 1: 9, brother of low *d.* rejoice.

See II. Ki. 20: 9, 10, 11.

**Dehavites** (de-hā'vites), villagers, Ezra 4: 9.

**Dekar** (dē'kar), I. Ki. 4: 9.

**Delaiah** (de-lā'yā), *Jehovah saved*, Jer. 36: 12; I. Chr. 24: 18; Ezra 2: 60.

**Delay**, Ps. 119: 60, *d.* not to keep commandments.

Mat. 24: 48; Lu. 12: 45, lord *d.* his coming.

Ac. 9: 38, not *d.* to come to them.

25: 17, any *d.* on the morrow.

**Delectable**, Isa. 44: 9.

**Delicacies**, Rev. 18: 3.

**Delicate**, Deu. 28: 54, tender and very *d.*

I. Sa. 15: 32, Agag came *d.*

Prov. 29: 21, he that *d.* bringeth up his servant.

Isa. 47: 1, no more called tender and *d.*

Lam. 4: 5, feed *d.* are desolate.

Mic. 1: 16, for thy *d.* children.

Lu. 7: 25, that live *d.* are in kings' courts.

**Deliciously**, Rev. 18: 7, 9.

**Delight**, Deu. 10: 15, Lord had a *d.* in thy fathers.

I. Sa. 15: 22, hath the Lord as great *d.* in offerings?

II. Sa. 15: 26, no *d.* in thee.

Job 22: 26, have *d.* in Almighty.

Ps. 1: 2, his *d.* is in law of Lord.

16: 3, the excellent, in whom is my *d.*

119: 24, thy testimonies are my *d.*

119: 77, 174, thy law is my *d.*

Prov. 8: 30, I was daily his *d.*

11: 1, just weight is Lord's *d.*

12: 22, that deal truly are his *d.*

18: 2, fool hath no *d.* in understanding.

S. of S. 2: 3, under his shadow with great *d.*

Isa. 58: 13, call sabbath a *d.*

Jer. 6: 10, no *d.* in word of Lord.

Job 27: 10, will he *d.* himself in the Almighty?

Ps. 37: 4, *d.* thyself also in Lord.

40: 8, I *d.* to do thy will.

51: 16, *d.* not in burnt offering.

**Delight, continued.**

Ps. 94: 19, thy comforts *d.* my soul.  
 Isa. 1: 11, I *d.* not in blood of bullocks.  
 42: 1, elect, in whom my soul *d.*  
 55: 2, soul *d.* itself in fatness.  
 Mic. 7: 18, he *d.* in mercy.  
 Mal. 3: 1, messenger of covenant *y.* *d.* in.  
 Rom. 7: 22, I *d.* in law after inward man.  
**Delightsome**, Mal. 3: 12.  
**Delilah** (de-li'là), *weak*, Judg. 16: 4, 18.  
**Deliver**, Ex. 3: 8; Ac. 7: 34, come down to *d.* them.  
 Deu. 32: 39; Isa. 43: 13, any *d.* out of my hand.  
 Josh. 2: 13, *d.* our lives from death.  
 I. Sa. 12: 21, which cannot profit nor *d.*  
 II. Chr. 32: 13, were gods able to *d.* their lands?  
 Job 5: 19, *d.* thee in six troubles.  
 36: 18, great ransom cannot *d.*  
 Ps. 33: 19, to *d.* their soul from death.  
 35: 10, which *d.* the poor.  
 56: 13, *d.* my feet from falling.  
 91: 3, *d.* from snare of fowler.  
 Prov. 24: 11, forbear to *d.* them.  
 Ec. 8: 18, wickedness *d.* those.  
 Isa. 50: 2, have I no power to *d.*?  
 Jer. 1: 8, with thee to *d.* thee.  
 43: 11, *d.* such as are for death.  
 Dan. 3: 17, God is able to *d.*, and will *d.*  
 6: 27, who hath *d.* Daniel.  
 Am. 2: 14, mighty *d.* himself.  
 Mat. 6: 13; Lu. 11: 4, *d.* us from evil.  
 Mat. 11: 27; Lu. 10: 22, all things *d.* to me of my Father.  
 Mat. 25: 20, *d.* unto me talents.  
 27: 43, let him *d.* now.  
 Ac. 2: 23, being *d.* by counsel of God.  
 26: 17, *d.* thee from the people.  
 Rom. 4: 25, was *d.* for our offences.  
 II. Cor. 4: 11, *d.* to death for Jesus' sake.  
 Col. 1: 13, *d.* from power of darkness.  
 I. Thes. 1: 10, *d.* us from the wrath to come.  
 Jude 3, faith once *d.* to the saints.  
 Rev. 20: 13, *d.* up the dead.  
**Deliverance**: Lot, Gen. 14: 19; Moses, Ex. 2; Israel, Ex. 14; Judg. 4: 7; 15: 1. Sa. 7: 14; 17; II. Ki. 19; II. Chr. 14: 20; Daniel and his companions, Dan. 3: 19; 6: 22; the apostles, Ac. 5: 19; 12: 7; 16: 26; 28: 1; II. Tim. 4: 17.  
 —Gen. 45: 7, to save by a great *d.*  
 II. Ki. 5: 1, Lord hath given *d.* to Syria.  
 I. Chr. 11: 14, Lord saved by great *d.*  
 Ps. 32: 7, compass me with songs of *d.*  
 44: 4, commanded *d.*  
 Lu. 4: 18, preach *d.* to the captives.  
 Heb. 11: 35, not accepting *d.*

**Deliverer**, Judg. 3: 9, 15, raised up a *d.*

II. Sa. 22: 2, my fortress, and my *d.*  
 Ps. 18: 2; 40: 17; 70: 5; 144: 2, my *d.*  
 Ac. 7: 35, a ruler and a *d.*  
 Rom. 11: 26, out of Sion the *D.*  
**Delusion**, Isa. 66: 4, I will choose their *d.*  
 II. Thes. 2: 11, send them strong *d.*  
**Demand**, Job 38: 3; 40: 7; 42: 4, I will *d.* of thee.  
 Dan. 4: 17, *d.* by the word.  
 Mat. 2: 4, *d.* where Christ should be born.  
 Lu. 17: 20, *d.* of the Pharisees.  
 Ac. 21: 33, *d.* who he was.  
**Demas** (d'e-mas), contracted from *Demetrius*, Col. 4: 14.  
**Demetrius** (de-m'e-tri-us), belonging to *Demeter*, a disciple, III. John 12.  
 —a silversmith, Ac. 19: 24.  
 —I. Soter, 66ab  
 —II. Nicator, 66b  
**Demonstration**, I. Cor. 2: 4.  
**Den**, Judg. 6: 2, Israel made them *d.*  
 Job 37: 8, then the beasts go into *d.*  
 Isa. 11: 8, put hand on cockatrice' *d.*  
 Jer. 7: 11, is this house a *d.* of robbers?  
 10: 22, a *d.* of dragons.  
 Dan. 6: 7, 16, 19, *d.* of lions.  
 Mat. 21: 13; Mar. 11: 17, a *d.* of thieves.  
 Heb. 11: 33, they wandered in *d.*  
 Rev. 6: 15, hid themselves in the *d.*  
**Denarius**, penny. 118b  
**Denial** of Christ, deprecated, II. Tim. 1: 8; Tit. 1: 16; II. Pet. 2: 1; Jude 4.  
 its punishment, Mat. 10: 33; II. Tim. 2: 12; II. Pet. 2: 1; Jude 5, 15.  
 by Peter, Mat. 26: 69.  
 by the Jews, John 18: 40; 19: 15; Ac. 3: 13.  
**Denounce**, Deu. 30: 18.  
**Deny**, Josh. 24: 27, lest ye *d.* your God.  
 Prov. 30: 9, be full and *d.* thee.  
 Mat. 10: 33, *d.* me before men.  
 16: 24, let him *d.* himself.  
 Lu. 12: 9, he that *d.* me before men.  
 20: 27, which *d.* resurrection.  
 John 13: 38, hast *d.* me thrice.  
 Ac. 3: 14, ye *d.* the Holy One.  
 I. Tim. 5: 8, he hath *d.* the faith.  
 II. Tim. 2: 13, he cannot *d.* himself.  
 Tit. 1: 16, in works they *d.* him.  
 I. John 2: 23, whosoever *d.* the Son.  
 Rev. 3: 8, hast not *d.* my name.  
**Depart**, Gen. 49: 10, sceptre shall not *d.* from Judah.  
 II. Sa. 22: 22; Ps. 18: 21, have not *d.* from my God.  
 Job 21: 14; 22: 17, they say to God, *D.* from us.  
 28: 28, to *d.* from evil is understanding.  
 Ps. 34: 14; 37: 27, *d.* from evil, and do good.  
 119: 115, *d.*, ye evil-doers.

**Depart, continued.**

Prov. 22: 6, when old, he will not *d.* from it.  
 Ec. 6: 4, *d.* in darkness.  
 Mat. 14: 16, they need not *d.*  
 25: 41, *d.* from me, ye cursed.  
 Mar. 7: 81, *d.* from the coast.  
 Lu. 2: 29, lettest thy servant *d.* in peace.  
 4: 13, devil *d.* for a season.  
 5: 8, *d.* from me; for I am a sinful man, O Lord.  
 John 13: 1, when Jesus knew he should *d.*  
 II. Cor. 12: 8, besought that it might *d.* from me.  
 Phil. 1: 23, having a desire to *d.*  
 I. Tim. 4: 1, some shall *d.* from the faith.  
 II. Tim. 2: 19, *d.* from iniquity.  
**Departure**, Eze. 26: 18, troubled at thy *d.*  
 II. Tim. 4: 6, time of my *d.* is at hand.  
**Deposed**, Dan. 5: 20.  
**Deprived**, Gen. 27: 45; Job 39: 17; Isa. 38: 10.  
**Depth**, Job 28: 14, saith, It is not in me.  
 Ps. 33: 7, he layeth up *d.* in storehouses.  
 77: 16, *d.* were troubled.  
 106: 9, led through *d.* as through wilderness.  
 130: 1, out of the *d.* have I cried.  
 Prov. 8: 24, where no *d.*, I was brought forth.  
 25: 3, heaven for height, earth for *d.*  
 Mat. 18: 6, better drowned in *d.* of sea.  
 Mar. 4: 5, no *d.* of earth.  
 Rom. 8: 39, nor height nor *d.* separate.  
 11: 33, O the *d.* of the riches.  
 Eph. 3: 18, breadth, and length, and *d.*  
 Rev. 2: 24, known *d.* of Satan.  
**Deputed**, II. Sa. 15: 3.  
**Deputy**, I. Ki. 2: 27, a *d.* was king.  
 Ac. 13: 8, to turn *d.* from the faith.  
 19: 38, are *d.*: let them implead.  
**Derbe** (der'be) (15 Ic), a city of Lycaonia, Ac. 14: 6, 20.  
**Derision**, Job 30: 1, younger than I have me in *d.*  
 Ps. 2: 4, the Lord shall have them in *d.*  
 44: 13; 79: 4, a *d.* to them.  
 59: 8, have heathen in *d.*  
 Jer. 20: 7, 8, in *d.* daily.  
 Lam. 3: 14, I was a *d.* to my people.  
 See Lu. 16: 14; 23: 35.  
**Descend**, Gen. 28: 12, angels ascending and *d.*  
 Ps. 49: 17, glory not *d.* after him.  
 Eze. 26: 20; 31: 16, them that *d.* into the pit.  
 Mat. 7: 25, 27, rains *d.* and floods came.  
 Mar. 1: 10; John 1: 32, spirit *d.*  
 Mar. 15: 32, let Christ *d.* now from cross.  
 Rom. 10: 7, who shall *d.* into deep?  
 Eph. 4: 10, he that *d.* is same that ascended.  
 Jas. 3: 15, this wisdom *d.* not.  
 Rev. 21: 10, city *d.* out of heaven.



**Descent**, Lu. 19: 37, the *d.* of the mount of Olives.  
 Heb. 7: 6, he whose *d.* is not counted.  
**Describe**, Josh. 18: 4, go through land, and *d.* it.  
 Rom. 4: 6, as David *d.* the blessedness.  
 10: 5, Moses *d.* righteousness of the law.  
**Descry**, Judg. 1: 23.  
**Desert**, Ex. 5: 3, journey into *d.*  
 Ex. 19: 2, *d.* of Sinai.  
 Ps. 78: 40, grieve him in *d.*  
 102: 6, like an owl of the *d.*  
 Isa. 13: 21; 34: 14; Jer. 50: 39, wild beasts of *d.* shall lie there.  
 Isa. 35: 1, the *d.* shall rejoice.  
 35: 6; 43: 19, streams in the *d.*  
 40: 3, in *d.* a highway for our God.  
 Jer. 17: 6, like heath in *d.*  
 25: 24, people that dwell in *d.*  
 Mat. 24: 26, behold, he is in the *d.*  
 Lu. 9: 10, aside privately into a *d.* place.  
 John 6: 31, did eat manna in the *d.*  
 Heb. 11: 38, wandered in *d.*  
**Desert of Judea**, 132a  
**Deserts of Palestine**, 132a  
**Deserve**, Judg. 9: 16; Ezra 9: 13; Job 11: 6.  
**Desirable**, Eze. 23: 6, 12, 23, *d.* young men.  
**Desire**, Job 14: 15, *d.* to work of thine hands.  
 Ps. 10: 3; 21: 2; Rom. 10: 1, heart's *d.*  
 Ps. 38: 9, my *d.* is before thee.  
 54: 7; 59: 10; 92: 11; 112: 8, *d.* on enemies.  
 92: 11; 112: 10, *d.* of the wicked.  
 145: 16, the *d.* of every living thing.  
 Prov. 10: 21; 11: 23, the *d.* of righteous.  
 13: 19, *d.* accomplished is sweet.  
 21: 25, the *d.* of slothful kill-eth him.  
 Ec. 12: 5, *d.* shall fail.  
 Eze. 24: 16, 21, 25, *d.* of thine eyes.  
 Mic. 7: 3, great man uttereth mischievous *d.*  
 Hab. 2: 5, enlargeth *d.* as hell.  
 Hag. 2: 7, the *d.* of all nations.  
 Lu. 22: 15, with *d.* I have *d.* to eat.  
 Rom. 10: 1, my heart's *d.* for Israel.  
 Eph. 2: 3, fulfilling *d.* of flesh and mind.  
 Phil. 1: 23, having a *d.* to depart.  
 1. Ki. 2: 20, I *d.* one small petition.  
 Job 13: 3, I *d.* to reason with God.  
 Ps. 19: 10, more to be *d.* than gold.  
 27: 4, one thing I *d.* of the Lord.  
 40: 6, sacrifice and offering thou didst not *d.*  
 45: 11, king greatly *d.* thy beauty.  
 73: 25, none on earth I *d.* besides thee.  
 Prov. 3: 15, all thou canst *d.* not to be compared.

**Desire**, continued.  
 Prov. 13: 4, soul of sluggard *d.*  
 Isa. 53: 2, no beauty that we should *d.* him.  
 Hos. 6: 6, I *d.* mercy, and not sacrifice.  
 Mat. 13: 17, have *d.* to see those things.  
 20: 20, *d.* a certain thing of him.  
 Mar. 9: 35, if any *d.* to be first.  
 10: 35, do for us whatsoever we *d.*  
 11: 24, what things ye *d.*, when ye pray.  
 Lu. 10: 24, kings have *d.* to see.  
 16: 21, *d.* to be fed with crumbs.  
 22: 15, have *d.* to eat this pass-over.  
 Ac. 3: 14, *d.* a murderer to be granted.  
 I. Cor. 14: 1, *d.* spiritual gifts.  
 Gal. 4: 9, ye *d.* again to be in bondage.  
 Phil. 4: 17, not because I *d.* a gift.  
 Heb. 11: 16, they *d.* a better country.  
 Jas. 4: 2, ye *d.* to have, and cannot obtain.  
 I. Pet. 1: 12, the angels *d.* to look into.  
 2: 2, as babes, *d.* sincere milk of the word.  
**Desirous**, Prov. 23: 3, be not *d.* of his dainties.  
 Lu. 23: 8, Herod was *d.* to see him.  
 II. Cor. 11: 32, *d.* to apprehend me.  
 Gal. 5: 26, not be *d.* of vain-glory.  
**Desolate**, Ps. 25: 16, have mercy, for I am *d.*  
 Ps. 40: 15, let them be *d.* for a reward.  
 69: 25; Ac. 1: 20, let their habitation be *d.*  
 Ps. 143: 4, heart within me is *d.*  
 Isa. 54: 1; Gal. 4: 27, more are children of the *d.*  
 Jer. 2: 12, be ye very *d.*, saith the Lord.  
 32: 43; 33: 12, *d.* without man or beast.  
 Eze. 6: 4, 6, altars and high places shall be *d.*  
 Dan. 11: 31; 12: 11, abomination that maketh *d.*  
 Mal. 1: 4, return and build the *d.* places.  
 Mat. 23: 33; Lu. 13: 25, house left to you *d.*  
 Rev. 18: 19, in one hour is she made *d.*  
**Desolation**, II. Ki. 22: 19, they should become a *d.*  
 Ps. 46: 8, what *d.* he hath made.  
 74: 3; Jer. 25: 9; Eze. 35: 9, perpetual *d.*  
 Prov. 1: 27, when your fear cometh as *d.*  
 3: 25, the *d.* of the wicked.  
 Isa. 47: 11, *d.* come on thee suddenly.  
 61: 4, raise up former *d.*, the *d.* of many generations.  
 Zep. 1: 15, a day of wasteness and *d.*  
 Mat. 12: 25; Lu. 11: 17, kingdom divided brought to *d.*  
 Lu. 21: 20, *d.* thereof is nigh.

**Despair**, deprecated, Deu. 20: 3, 4; Ps. 27: 13; 31: 24; 37: 1; 42: 11; Prov. 24: 10; Lu. 18: 1; Gal. 6: 9; II. Thes. 3: 13; Heb. 12: 3.  
 —I. Sa. 27: 1, Saul shall *d.* of me.  
 Ec. 2: 20, cause my heart to *d.*  
 II. Cor. 4: 8, perplexed, but not in *d.*  
**Desperate**, Job 6: 26, speeches of one that is *d.*  
 Isa. 17: 11, grief and *d.* sorrow.  
 Jer. 17: 9, *d.* wicked.  
**Despise**, Lev. 26: 15, if ye *d.* my statutes.  
 I. Sa. 2: 30, that *d.* me shall be lightly esteemed.  
 Job 5: 17; Prov. 3: 11; Heb. 12: 5, *d.* not the chastening.  
 Ps. 51: 17, contrite heart thou wilt not *d.*  
 73: 20, thou shalt *d.* their image.  
 102: 17, he will not *d.* their prayer.  
 Prov. 1: 7, fools *d.* wisdom.  
 5: 12, my heart *d.* reproof.  
 6: 30, men do not *d.* a thief.  
 13: 13, whoso *d.* the word.  
 15: 5, fool *d.* father's instruction.  
 23: 22, *d.* not mother when old.  
 Ec. 9: 16, poor man's wisdom is *d.*  
 Isa. 33: 15, he that *d.* gain of oppressions.  
 53: 3, he is *d.* and rejected.  
 Eze. 20: 13, 16, they *d.* my judgments.  
 22: 8, *d.* mine holy things.  
 Am. 2: 4, they *d.* the law of the Lord.  
 Zec. 4: 10, who hath *d.* day of small things?  
 Mal. 1: 6, wherein have we *d.* thy name?  
 Mat. 6: 24; Lu. 16: 13, hold to one, *d.* the other.  
 Mat. 18: 10, *d.* not little ones.  
 Lu. 10: 16, *d.* you, *d.* me, *d.* him that sent me.  
 Rom. 2: 4, *d.* thou the riches of his goodness?  
 I. Cor. 1: 28, things which are *d.*  
 11: 22, *d.* ye the church of God?  
 I. Thes. 4: 8, *d.* not man, but God.  
 5: 20, *d.* not prophesyings.  
 Tit. 2: 15, let no man *d.* thee.  
 Heb. 12: 2, endured cross, *d.* the shame.  
 Jas. 2: 6, ye have *d.* the poor.  
**Despisers**, Ac. 13: 41, behold, ye *d.*, and wonder.  
 II. Tim. 3: 3, *d.* of those that are good.  
**Despise**, Eze. 25: 6, with thy *d.* against the land of Israel.  
 Heb. 10: 29, done *d.* to spirit of grace.  
**Despitely**, Mat. 5: 44; Lu. 6: 28, that *d.* use you.  
 Ac. 14: 5, assault to use them *d.*  
 Rom. 1: 30, haters of God, *d.*  
 See Eze. 25: 15; 36: 5.  
**Destitute**, Ps. 102: 17, will regard prayer of *d.*  
 Prov. 15: 21, folly is joy to him that is *d.* of wisdom.  
 I. Tim. 6: 5, men *d.* of the truth.  
 Heb. 11: 37, being *d.*, afflicted.  
 Jas. 2: 15, if a brother or sister be *d.*

**Destroy**, Gen. 18: 23, *d.* the righteous with the wicked?  
 II. Sa. 1: 14, *d.* Lord's anointed.  
 Job 9: 22, *d.* the perfect and the wicked.  
 14: 19, *d.* hope of man.  
 19: 10, *d.* me on every side.  
 19: 26, worms *d.* this body.  
 Ps. 40: 14; 63: 9, seek my soul to *d.* it.  
 101: 8, I will early *d.* all the wicked of the land.  
 Prov. 1: 32, prosperity of fools shall *d.* them.  
 6: 32, *d.* his own soul.  
 Ec. 9: 18, one sinner *d.* much good.  
 Isa. 11: 9; 65: 25, not *d.* in all my holy mountain.  
 28: 2, *a d.* storm.  
 Jer. 17: 18, *d.* them with double destruction.  
 Hos. 13: 9, thou hast *d.* thyself.  
 Mat. 2: 13, seek young child to *d.* him.  
 5: 17, not come to *d.* but to fulfil.  
 10: 28, fear him that is able to *d.*  
 12: 14; Mar. 3: 6; 11: 18, they might *d.* him.  
 Mat. 21: 41, miserably *d.* those wicked men.  
 Mar. 1: 24; Lu. 4: 34, art thou come to *d.* us?  
 Mar. 12: 9; Lu. 20: 16, *d.* the husbandmen.  
 Mar. 14: 58, I will *d.* this temple.  
 Lu. 6: 9, is it lawful to save life, or to *d.* it?  
 9: 56, not come to *d.* men's lives.  
 17: 27, flood came and *d.* them all.  
 John 2: 19, *d.* this temple, and I will raise.  
 Rom. 14: 15, *d.* not him with thy meat.  
 14: 20, for meat *d.* not the work of God.  
 I. Cor. 15: 26, last enemy shall be *d.*  
 Gal. 1: 23, preacheth the faith he once *d.*  
 II. Thes. 2: 3, *d.* with brightness of his coming.  
 Jas. 4: 12, able to save and to *d.*  
 I. John 3: 8, *d.* the works of the devil.  
 Rev. 8: 9, ships were *d.*  
 11: 18, *d.* them which *d.* earth.  
**Destroyer**, Ex. 12: 23, suffer *d.* to come.  
 Judg. 16: 24, *d.* of our country.  
 Job 15: 21, *d.* shall come upon him.  
 Ps. 17: 4, from paths of *d.*  
 Prov. 28: 24, companion of a *d.*  
 Jer. 22: 7, prepared *d.* against thee.  
 50: 11, *d.* of mine heritage.  
 I. Cor. 10: 10, destroyed of the *d.*  
**Destruction**, Deu. 32: 24, be devoured with bitter *d.*  
 II. Chr. 22: 4, his counsellors to his *d.*  
 26: 16, heart lifted up to his *d.*  
 Esth. 8: 6, endure to see *d.* of my kindred.  
 Job 5: 21, neither be afraid of *d.*  
 18: 12, *d.* is ready at his side.

**Destruction**, *continued*.  
 Job. 26: 6, *d.* hath no covering.  
 31: 23, *d.* from God was a terror to me.  
 Ps. 90: 3, turnest man to *d.*  
 91: 6, the *d.* that wasteth at noon-day.  
 103: 4, redeemeth thy life from *d.*  
 Prov. 1: 27, your *d.* cometh as a whirlwind.  
 10: 29; 21: 15, *d.* shall be to workers of iniquity.  
 16: 18, pride goeth before *d.*  
 18: 7, a fool's mouth is his *d.*  
 27: 20, hell and *d.* are never full.  
 Isa. 14: 23, the besom of *d.*  
 59: 7, wasting and *d.* in their paths.  
 Jer. 17: 18, destroy them with double *d.*  
 Lam. 2: 11; 3: 48; 4: 10, *d.* of the daughter of my people.  
 Hos. 13: 14, O grave, I will be thy *d.*  
 Mat. 7: 13, broad is way that leadeth to *d.*  
 Rom. 3: 16, *d.* and misery are in their ways.  
 9: 22, vessels of wrath fitted to *d.*  
 Phil. 3: 19, many walk, whose end is *d.*  
 I. Thes. 5: 3, then sudden *d.* cometh.  
 II. Thes. 1: 9, punished with everlasting *d.*  
 II. Pet. 2: 1, bring on themselves swift *d.*  
 3: 16, wrest scriptures to their own *d.*  
**Detain**, Judg. 13: 15, 16; I. Sa. 21: 7.  
**Determinate**, Ac. 2: 23.  
**Determination**, Zep. 3: 8.  
**Determine**, Ex. 21: 22, pay as the judges *d.*  
 I. Sa. 20: 7, be sure evil is *d.* by him.  
 Esth. 7: 7, evil *d.* against him.  
 Job 14: 5, seeing his days are *d.*  
 Dan. 11: 36, that that is *d.* shall be done.  
 Lu. 22: 22, Son of man goeth, as it was *d.*  
 Ac. 3: 13, Pilate was *d.* to let him go.  
 11: 29, *d.* to send relief.  
 17: 26, hath *d.* the time appointed.  
 27: 1, it was *d.* we should sail.  
 I. Cor. 2: 2, 1 *d.* not to know any thing save Christ and him crucified.  
**Detest**, Deu. 7: 26.  
**Detestable**, Jer. 16: 18; Eze. 5: 11; 7: 20; 11: 18; 37: 23, *d.* things.  
**Deuel** (dā'el), call on God! Nu. 1: 14; 10: 20.  
**Deuteronomy** (dā'ter-ōn-o-my), Book of, name, author, contents, 31b  
 references to, in the New Testament, 108b  
**Device**, Esth. 8: 3, his *d.* that he had devised.  
 9: 25, *d.* return on his own head.  
 Ps. 21: 11, imagined mischievous *d.*  
 33: 10, maketh *d.* of the people of none effect.

**Device**, *continued*.  
 Ps. 37: 7, bringeth wicked *d.* to pass.  
 140: 8, further not his wicked *d.*  
 Prov. 1: 31, be filled with their own *d.*  
 19: 21, many *d.* in a man's heart.  
 Ec. 9: 10, no work nor *d.* in grave.  
 Jer. 18: 12, walk after our own *d.*  
 Dan. 11: 24, 25, forecast his *d.* against him.  
 Ac. 17: 29, stone graven by man's *d.*  
 II. Cor. 2: 11, not ignorant of his *d.*  
**Devil** (Abaddon, Apollyon, Beelzebub, Belial, Satan), the adversary of God and man, 1. Pet. 5: 8.  
 prince of the devils, Mat. 12: 24.  
 prince of the power of the air, Eph. 2: 2.  
 prince of this world, John 14: 30.  
 sinner from the beginning, I. John 3: 8.  
 cast out of heaven, Lu. 10: 18.  
 cast down to hell, II. Pet. 2: 4; Jude 6.  
 as serpent causes the fall of man, Gen. 3: 1.  
 cursed by God, Gen. 3: 14.  
 appears before God, Job 1: 6; 2: 1.  
 called Beelzebub, Mat. 12: 24.  
 Satan, Lu. 10: 18.  
 Belial, II. Cor. 6: 15.  
 Abaddon and Apollyon, Rev. 9: 11.  
 tempter, of Christ, Mat. 4: 3-10; Mar. 1: 13; Lu. 4: 2.  
 of Eve, Gen. 3.  
 of David, I. Chr. 21: 1.  
 of Job, Job 2: 7.  
 resisting Joshua, rebuked, Zec. 3.  
 desired to have Simon, Lu. 22: 31.  
 enters into Judas Iscariot, Lu. 22: 3; John 13: 2.  
 enters into Ananias, Ac. 5: 3.  
 as prince and god of this world he hinders the gospel, Mat. 13: 19; II. Cor. 4: 4; I. Thes. 2: 18.  
 working lying wonders, II. Thes. 2: 9; Rev. 16: 14.  
 appears as an angel of light, II. Cor. 11: 4.  
 is the father of lies, I. Ki. 22: 22; John 8: 44.  
 vanquished by Christ, Mat. 4: 11; who destroy his works, I. John 3: 8; by His death, Col. 1: 13 ff.; Heb. 2: 14.  
 to be resisted by believers, Rom. 16: 20; II. Cor. 2: 11; 11: 3; Eph. 4: 27; 6: 16; II. Tim. 2: 26; Jas. 4: 7; I. Pet. 5: 9; Rev. 12: 11.  
 characterized as proud, I. Tim. 3: 6.  
 as powerful, Eph. 2: 2; 6: 12.  
 as wicked, I. John 2: 13.  
 as subtle, Gen. 3: 1; II. Cor. 11: 3.  
 as deceitful, II. Cor. 11: 14; Eph. 6: 11.  
 as fierce and cruel, Lu. 8: 29; 9: 39, 42; I. Pet. 5: 8.



**Devil, continued.**

shows himself malignant, Job 1:9; 2:4.  
everlasting fire prepared for, Mat. 25:41.  
to be condemned at the judgment, Jude 6; Rev. 20:10.  
compared to a fowler, Ps. 91:3.  
to a sower of tares, Mat. 13:25, 28.  
to a wolf, John 10:12.  
to a roaring lion, I. Pet. 5:8.  
called that old serpent, Rev. 12:9; 20:2.  
the wicked called children of, Mat. 13:38; Ac. 13:10; I. John 3:10.  
the wicked do lusts of, John 8:44.  
the wicked ensnared by, I. Tim. 3:7; II. Tim. 2:26.  
—Mat. 4:1, Jesus was led to be tempted of the *d.*  
9:32; 12:22, dumb man possessed with a *d.*  
11:18; Lu. 7:33, he hath a *d.*  
Mat. 13:39, enemy that sowed is the *d.*  
25:41, fire prepared for the *d.* and his angels.  
Mar. 7:29, *d.* is gone out of thy daughter.  
Lu. 4:33, had a spirit of an unclean *d.*  
John 6:70, one of you is a *d.*  
7:20; 8:48, thou hast a *d.*  
10:20, many said, He hath a *d.*  
13:2, *d.* having put into heart of Judas.  
Ac. 13:10, thou child of the *d.*  
Eph. 4:27, neither give place to the *d.*  
6:11, able to stand against wiles of the *d.*  
I. Tim. 3:6, fall into condemnation of the *d.*  
II. Tim. 2:26, recover out of the snare of the *d.*  
Heb. 2:14, had power of death, that is, the *d.*  
Jas. 4:7, resist the *d.*, and he will flee.  
I. Pet. 5:8, your adversary the *d.*  
I. John 3:8, destroy works of *d.* See Jas. 3:15.  
**Devils**, sacrifices offered to, Lev. 17:7; Deu. 32:17; II. Chr. 11:15; Ps. 106:37; I. Cor. 10:20; Rev. 9:20.  
cast out by Christ, Mat. 4:24; 8:31; Mar. 1:23; 5:2; Lu. 9:42.  
cast out by his apostles, Lu. 9:1; Ac. 16:16; 19:12.  
confess Jesus to be Christ, Mat. 8:29; Mar. 1:24; 3:11; 5:7; Lu. 4:34; Ac. 19:15.  
believe and tremble, Jas. 2:19.  
**Devise**, Ex. 31:4; 35:35, *d.* cunning work.  
Esth. 9:24, 25, *d.* against the Jews.  
Ps. 35:4; 41:7, *d.* my hurt.  
36:4, *d.* mischief on his bed.  
Prov. 3:29, *d.* not evil against thy neighbour.  
6:18, *d.* wicked imaginations.  
14:22, do they not err that *d.* evil?  
16:9, a man's heart *d.* his way.  
Isa. 32:8, the liberal *d.* liberal things.  
Mic. 2:1, woe to them that *d.* iniquity.

**Devise, continued.**

II. Pet. 1:16, cunningly *d.* fables.  
**Devoted**, Lev. 27:28; Nu. 18:14, every *d.* thing.  
Ps. 119:38, servant who is *d.* to thy fear.  
**Devotions**, *ar.*, images, idols, Ac. 17:23, as I beheld your *d.*  
**Devour**, Gen. 41:7, 24, seven thin ears *d.*  
Gen. 49:27, in morning *d.* prey.  
Ex. 24:17; Isa. 29:6; 33:14, *d.* fire.  
Lev. 10:2, fire from Lord *d.* them.  
II. Sa. 11:25, sword *d.* one as well as another.  
22:9; Ps. 18:8, fire out of his mouth *d.*  
Ps. 21:9, wrath and fired *d.* them.  
52:4, lowest all-*d.* words.  
80:13, beasts of field *d.* it.  
Isa. 1:20, ye shall be *d.* with sword.  
Jer. 3:24, shame hath *d.* the labour.  
Eze. 23:37, pass through fire to *d.* them.  
36:13, land *d.* up men.  
Hos. 8:14; Am. 1:14; 2:2, it shall *d.* palaces.  
Joel 2:3, a fire *d.* before them.  
Am. 4:9, fig trees and olive trees, palmer-worm *d.* them.  
Nah. 1:10, shall be *d.* as stubble.  
Zep. 1:18; 3:8, *d.* by fire of jealousy.  
Mat. 13:4; Mar. 4:4; Lu. 8:5, fowls *d.* them.  
Mat. 23:14; Mar. 12:40; Lu. 20:47, *d.* widows' houses.  
Lu. 15:30, this thy son hath *d.* thy living.  
II. Cor. 11:20, if a man *d.* you.  
Gal. 5:15, ye bite and *d.* one another.  
Heb. 10:27, which shall *d.* the adversaries.  
I. Pet. 5:8, seeking whom he may *d.*  
Rev. 11:5, *d.* their enemies.  
**Devourer**, Mal. 3:11, rebuke the *d.* for your sakes.  
**Devout**, persons so called: Simon, Lu. 2:25; Cornelius, Ac. 10:2; Ananias, Ac. 22:12.  
—Ac. 2:5; 8:2, *d.* men.  
10:7, *d.* soldier of them.  
13:50, *d.* women.  
17:4, *d.* Greeks a great multitude.  
**Dew**, a blessing, Gen. 27:28; Deu. 33:13.  
a sign, Judg. 6:37.  
figurative, Deu. 32:2; Ps. 110:3; 133:3; Prov. 19:12; Isa. 26:19.  
—Nu. 11:9, *d.* fell upon the camp.  
Judg. 6:38, *d.* out of fleece.  
II. Sa. 1:21, let there be no *d.*  
17:12, light on him as *d.* fall-eth.  
I. Ki. 17:1, there shall not be *d.* nor rain.  
Job 38:28, who hath begotten the drops of *d.*?  
Prov. 3:20, clouds drop down *d.*  
Isa. 18:4, like *d.* in heat of harvest.  
Dan. 4:33, body wet with *d.*  
Hos. 6:4; 13:3, as the early *d.* it passeth away.

**Dew, continued.**

Hag. 1:10, heaven is stayed from *d.*  
Zec. 8:12, heavens give their *d.*  
**Diadem**, Job 29:14, my judgment as a *d.*  
Isa. 28:5, for a *d.* of beauty.  
62:3, a royal *d.* in hand of God.  
Eze. 21:26, remove the *d.*  
**Dial**, II. Ki. 20:11; Isa. 38:8.  
**Diamond** (Heb., *yāhālōm*; *ādāmas*; *jaspis*), Ex. 28:18; 39:11; Eze. 28:13. That the *adamus* of Pliny was, in part at least, the true diamond, cannot be doubted; but its extreme rarity, even in his time, and its omission from the list of gems by Theophrastus, justify the conclusion that it was unknown in the Mosaic period. To some form of corundum, as the then hardest known stone, capable of engraving all others, the Hebrew epithet "The Smiter" may have applied, but the LXX. and Vulgate identify *yāhālōm* with the jasper (see *Jasper*). In A.V. the Hebrew *shamir* is rendered "diamond," Jer. 17:1. See *Adamant*.  
**Diana** (dī-ā'nā), goddess of the Ephesians, Ac. 19:24-35.  
**Dibbin** (16 Dd), city east of Jordan.  
**Diblain** (dīb/la-īm), Hos. 1:3.  
**Diblath** (dīb/lath), Eze. 6:14.  
**Diblathaim** (dīb/la-thā'īm), city of Moab, Nu. 33:46; Jer. 48:22.  
**Dibon** (dīb'on), or **Dhiban**, or **Diban**, *pinig*, (5 De; 7 Bc), site of an important Roman town. The Moabite Stone recording the victories of King Mesha was found here in 1868 A.D. Nu. 21:30; Neh. 11:25.  
**Dibon-gad** (dīb'on-gād), *Dibon* belonging to *Gad*, Nu. 33:45, 46.  
**Dibri** (dīb/ri), Lev. 24:11.  
**Didache**, or **Teaching of the Twelve Apostles**, 56b, 81a  
**Didrachm**, silver coin. 118b  
**Didymus** (did'i-mūs), a twin, John 11:16.  
**Die**, Gen. 2:17; 20:7; I. Sa. 14:44; 22:16; I. Ki. 2:37, 42; Jer. 26:8; Eze. 3:18; 33:8, 14, thou shalt surely *d.*  
Gen. 3:3; Lev. 10:6; Nu. 18:32, lest ye *d.*  
Gen. 27:4; 45:28; Prov. 30:7, before I *d.*  
Gen. 46:30, now let me *d.*  
Ex. 10:28, seest my face shall *d.*  
21:12, smiteth a man that he *d.*  
Lev. 7:24; 22:8; Deu. 14:21; Eze. 4:14, that *d.* of itself.  
Nu. 23:10, let me *d.* death of righteous.  
Ru. 1:17, where thou *d.* will I *d.*  
II. Sa. 12:18, the child *d.*  
II. Ki. 20:1; Isa. 38:1, shalt *d.*, and not live.  
Job 2:9, curse God and *d.*  
14:14, if a man *d.*, shall he live again?  
Ps. 49:17, when he *d.* he shall carry nothing away.

**Die**, *continued*.

Ps. 82: 7, ye shall *d.* like men.  
 Prov. 5: 23, he shall *die* without instruction.  
 Ec. 2: 16, how *d.* the wise man?  
 9: 5, living know they shall *d.*  
 Isa. 66: 24; Mar. 9: 44, worm shall not *d.*  
 Jer. 27: 13; Eze. 18: 31; 33: 11, why will ye *d.*?  
 Eze. 18: 4, soul that sinneth shall *d.*  
 Jon. 4: 3, it is better for me to *d.* than to live.  
 Mat. 15: 4; Mar. 7: 10, let him *d.* the death.  
 Mat. 26: 35; Mar. 14: 31, though I should *d.* with thee.  
 Lu. 16: 22, beggar *d.*, the rich man *d.* also.  
 20: 36, neither can they *d.* any more.  
 John 4: 49, come down ere my child *d.*  
 11: 21, 32, my brother had not *d.*  
 12: 24, except a corn of wheat *d.*  
 19: 7, by our law he ought to *d.*  
 Ac. 25: 11, I refuse not to *d.*  
 Rom. 5: 7, scarcely for a righteous man will one *d.*  
 7: 9, sin revived, and I *d.*  
 I. Cor. 15: 3, Christ *d.* for our sins.  
 II. Cor. 5: 14, if one *d.* for all.  
 Phil. 1: 21, to *d.* is gain.  
 I. Thes. 4: 14, if we believe that Jesus *d.*  
 Heb. 9: 27, appointed unto men once to *d.*  
 Rev. 3: 2, things that are ready to *d.*  
 14: 13, blessed are the dead which *d.* in the Lord.  
**Diet**, Jer. 52: 34.  
**Differ**, Rom. 12: 6, gifts *d.* according to grace.  
 I. Cor. 4: 7, who maketh thee to *d.*?  
 15: 41, one star *d.* from another.  
 Gal. 4: 1, heir *d.* nothing.  
**Difference**, Lev. 10: 10, *d.* between holy and unholy.  
 Eze. 22: 26, put no *d.* between.  
 Ac. 15: 9, put no *d.* between us.  
 Rom. 3: 22; 10: 12, for there is no *d.*  
 I. Cor. 12: 5, *d.* of administrations.  
 Jude 22, of some have compassion, making a *d.*  
**Dig**, Deu. 6: 11; Neh. 9: 25, wells *d.*, which thou *d.* not.  
 Deu. 8: 9, out of hills mayest *d.* brass.  
 Ps. 7: 15; 57: 6, *d.* a pit and is fallen.  
 Mat. 21: 33, *d.* a wine-press.  
 25: 18, *d.* in the earth, and hid his lord's money.  
 Lu. 13: 8, let it alone, till I *d.* about it.  
 16: 3, I cannot *d.*, to beg I am ashamed.  
 Rom. 11: 3, and *d.* down thine altars.  
**Digit**, measure. 118b  
**Dignity**, Ec. 10: 6, folly is set in great *d.*  
 II. Pet. 2: 10; Jude 8, these speak evil of *d.*

**Diklah** (dīk'lā) (1 Fe), territory of a son of Joktan, Gen. 10: 27.  
**Dilean** (dīl'e-ān), Josh. 15: 38.  
**Diligence**, exhortations to, in the service of God, etc., Ex. 15: 26; Deu. 4: 9; 6: 7; 13: 14; 24: 8; Josh. 1: 7; Ezra 7: 23; Ps. 37: 10; 112: 1; Prov. 2: 3; 4: 7; 8; Isa. 55: 2; Jer. 12: 16; Zec. 6: 15; II. Cor. 8: 7; I. Tim. 5: 10; Heb. 6: 11; 11: 6; 12: 15; I. Pet. 1: 5, 10; II. Pet. 3: 14.  
 in worldly business, Prov. 10: 4; 12: 24; 13: 4; 21: 6; 27: 23; Rom. 12: 11; II. Thes. 3: 11.  
 —Prov. 4: 23, keep heart with all *d.*  
 Lu. 12: 58, art in way, give *d.*  
 Rom. 12: 8, he that ruleth, with *d.*  
 II. Tim. 4: 9, do thy *d.* to come.  
 II. Pet. 1: 10, give *d.* to make your calling sure.  
**Diligent**, Josh. 22: 5, take *d.* heed to do the commandments.  
 Ps. 64: 6, accomplish a *d.* search.  
 Prov. 10: 4, hand of *d.* maketh rich.  
 22: 29, man *d.* in his business.  
 Lu. 15: 8, seek *d.* till she find it.  
 Ac. 18: 25, taught *d.* the things of the Lord.  
 Heb. 12: 15, looking *d.* lest any man fail.  
**Dim**, Deu. 34: 7, eye not *d.*, nor natural force abated.  
 Job 17: 7, mine eye is *d.* by sorrow.  
 Isa. 32: 3, eyes of them that see shall not be *d.*  
 Lam. 4: 1, how is gold become *d.*  
**Diminish**, Ec. 5: 8; Deu. 4: 2; 12: 32, not *d.* ought.  
 Prov. 13: 11, wealth gotten by vanity shall be *d.*  
 Rom. 11: 12, *d.* of them the riches of the Gentiles.  
**Dimnah** (dīm'nā).  
**Dimness**, Isa. 8: 22; 9: 1.  
**Dimon** (dī'mon), *i.* g. Diban, blood, Isa. 15: 9.  
**Dimonah** (dī-mō'nā), Josh. 15: 22.  
**Dinah** (dī'nā), *judged*, Jacob's daughter, Gen. 30: 21.  
 outraged and avenged, Gen. 34: 2, 25.  
**Dinaites** (dī'na-ites), name of Assyrian colonists, Ezra 4: 9.  
**Dine**, Gen. 43: 16, *d.* with me at noon.  
 Lu. 11: 37, Pharisee besought him to *d.*  
 John 21: 12, Jesus saith, Come and *d.*  
**Dinhabab** (dīn'ha-bā), Gen. 36: 32.  
**Dinner**, Prov. 15: 17, better is a *d.* of herbs.  
 Mat. 22: 4, I have prepared my *d.*  
 Lu. 14: 12, when thou makest a *d.*  
**Diognetus**, *Epistle to*, apocryphal book, 81b  
**Dion** (13 Dd), a town of Decapolis.  
**Dionysius** (dī'o-nish'Y-ūs) Ac. 17: 34.  
**Diotrephes** (dī-ōt're-fēz), *Jove-nourished*, III. John 9.

**Dip**, Gen. 37: 31, *d.* coat in the blood.  
 Lev. 4: 6, 17; 9: 9, *d.* his finger in the blood.  
 II. Ki. 5: 14, Naaman *d.* in Jordan.  
 Mat. 26: 23; Mar. 14: 20, *d.* hand in dish.  
 John 13: 26, when he had *d.* the sop.  
 Rev. 19: 13, a vesture *d.* in blood.  
**Direct**, Ps. 5: 3, in morning will I *d.* my prayer.  
 Prov. 3: 6, he shall *d.* thy paths.  
 11: 5; Isa. 45: 13, *d.* all his ways.  
 Prov. 16: 9, Lord *d.* his steps.  
 Ec. 10: 10, wisdom is profitable to *d.*  
 Isa. 40: 13, who hath *d.* the Spirit of the Lord?  
 61: 8, will *d.* their work in truth.  
 Jer. 10: 23, not in man to *d.* his steps.  
 II. Thes. 3: 5, *d.* your hearts into love of God.  
 See Nu. 21: 18; Eze. 42: 12.  
**Dirt**, Ps. 18: 42; Isa. 57: 20.  
**Disallow**, Nu. 30: 5; I. Pet. 2: 4, 7.  
**Disannul**, Isa. 14: 27, the Lord hath purposed, who shall *d.* it?  
 Gal. 3: 15, no man *d.*, or addeth thereto.  
 3: 17, this covenant the law cannot *d.*  
 Heb. 7: 18, there is a *d.* of commandment.  
**Disappoint**, Job 5: 12, *d.* the devices of the crafty.  
 Ps. 17: 13, *d.* him, cast him.  
 Prov. 15: 22, purposes are *d.*  
**Discern**, II. Sa. 19: 35, can I *d.* between good and evil?  
 I. Ki. 3: 9, that I may *d.* between good and bad.  
 3: 11, understanding to *d.* judgment.  
 Prov. 7: 7, I *d.* among the youths.  
 Ec. 8: 5, wise *d.* time and judgment.  
 Jon. 4: 11, not *d.* between right and left.  
 Mal. 3: 18, *d.* between righteous and wicked.  
 Mat. 16: 3; Lu. 12: 56, *d.* face of sky.  
 I. Cor. 2: 14, because they are spiritually *d.*  
 11: 29, not *d.* the Lord's body.  
**Discerner**, Heb. 4: 12, word of God is a *d.* of the thoughts.  
**Discerning**, I. Cor. 12: 10, to another *d.* of spirits.  
**Discharge**, I. Ki. 5: 9, cause them to be *d.*  
 Ec. 8: 8, there is no *d.* in that war.  
**Disciples**, of Christ, seventy sent out, Lu. 10.  
 three thousand added to the church, Ac. 2: 41.  
 five thousand believers, Ac. 4: 4.  
 first called Christians at Antioch, Ac. 11: 26.  
 of John, inquire of Christ, Mat. 9: 14; II. 2.  
 follow Christ, John 1: 37.



**Disciples, continued.**

dispute about purifying, John 3: 25.  
 baptized by Paul, and receive the Holy Ghost, Ac. 19: 1.  
 —Mat. 10: 1; Lu. 6: 13, Jesus called his twelve *d.*  
 Mat. 10: 24; Lu. 6: 40, *d.* not above his master.  
 Mat. 10: 42, give cup of water in the name of a *d.*  
 19: 13, *d.* rebuked them.  
 20: 17, Jesus took *d.* apart.  
 22: 16, Pharisees sent their *d.*  
 26: 56, all the *d.* forsook him, and fled.  
 28: 7; Mar. 16: 7, go, tell his *d.* he is risen.  
 Mar. 2: 18; Lu. 5: 33, why do *d.* of John fast?  
 Lu. 19: 37, *d.* began to rejoice and praise God.  
 John 1: 35, John stood, and two of his *d.*  
 2: 11, *d.* believed on him.  
 6: 66, many of his *d.* went back.  
 8: 31; 13: 35, then are ye my *d.*  
 9: 27, will ye also be his *d.*?  
 13: 5, wash the *d.* feet.  
 13: 23; 19: 26; 20: 2, *d.* whom Jesus loved.  
 21: 24, this is the *d.* which testifieth.  
 Ac. 9: 1, breathing out slaughter against *d.*  
 20: 7, *d.* came together to break bread.  
 21: 16, an old *d.*  
**Discipline**, Job 36: 10, he openeth their ear to *d.*  
**Disclose**, Isa. 26: 21.  
**Discomfited**, Josh. 10: 10, Lord *d.* them before Israel.  
 Judg. 4: 15, Lord *d.* Sisera.  
 8: 12, Gideon *d.* all the host.  
 II. Sa. 22: 15; Ps. 18: 14, lightnings, and *d.* them.  
 Isa. 31: 8, his young men shall be *d.*  
**Discomfiture**, I. Sa. 14: 20.  
**Discontented**, I. Sa. 22: 2.  
**Discontinue**, Jer. 17: 4.  
**Discord** censured, Prov. 6: 14, 19; 16: 28; 17: 9; 18: 8; 26: 20; Rom. 1: 29; II. Cor. 12: 20.  
**Discourage**, Nu. 21: 4, soul of the people was much *d.*  
 Nu. 32: 7, wherefore *d.* ye the heart?  
 Deu. 1: 21, fear not, neither be *d.*  
 1: 28, brethren have *d.* our hearts.  
 Isa. 42: 4, he shall not fail nor be *d.*  
 Col. 3: 21, children, lest they be *d.*  
**Discover**, I. Sa. 14: 8, we will *d.* ourselves to them.  
 II. Sa. 22: 16; Ps. 18: 15, the foundations of the world were *d.*  
 Job 12: 22, he *d.* deep things.  
 Ps. 29: 9, and *d.* the forests.  
 Prov. 25: 9, *d.* not a secret to another.  
 Eze. 21: 24, your transgressions are *d.*  
 Hab. 3: 13, *d.* the foundation.  
 Ac. 27: 39, *d.* a certain creek.  
**Discreet**, Gen. 41: 33, a man *d.* and wise.  
 Mar. 12: 34, he answered *d.*  
 Tit. 2: 5, to be *d.*, chaste.

**Discretion**, commended, Ps. 34: 13; Prov. 1: 4; 3: 21; 5: 2.  
 —Ps. 112: 5, guide affairs with *d.*  
 Prov. 2: 11, *d.* shall preserve thee.  
 19: 11, the *d.* of a man deferreth his anger.  
 Isa. 28: 26, his God doth instruct him to *d.*  
 Jer. 10: 12, stretched heavens by *d.*  
**Disdained**, I. Sa. 17: 42; Job 30: 1.  
**Disease**, inflicted by God, Ec. 9: 15; 26; Nu. 12: 10; II. Ki. 1: 4; 5: 27; II. Chr. 21: 18; 26: 21; Job 2: 6, 7.  
 cured by Christ, Mat. 4: 23; 9: 20-22; John 5: 8.  
 power given to his disciples to cure, Lu. 9: 1; Ac. 28: 8; exercised, Ac. 3: 1; 9: 34.  
 —Deu. 7: 15, none of these *d.* on you.  
 28: 60, bring on thee all the *d.* of Egypt.  
 Ps. 103: 3, who healeth all thy *d.*  
 Ec. 6: 2, vanity, and it is an evil *d.*  
 Mat. 4: 24; Mar. 1: 34; Lu. 4: 40, all taken with divers *d.*  
**Disfigure**, Mat. 6: 16.  
**Disgrace**, Jer. 14: 21.  
**Disguise**, resorted to, I. Sa. 28: 8; I. Ki. 22: 30; II. Chr. 35: 22, disguising of face for the dead forbidden, Lev. 19: 28; Deu. 14: 1.  
 —I. Ki. 14: 2, Jeroboam said, Arise, and *d.* thyself.  
 20: 38, one of the prophets *d.* himself.  
 II. Chr. 18: 29, I will *d.* myself.  
 Job 21: 15, *d.* his face.  
**Dish**, Judg. 5: 25, butter in a lordly *d.*  
 II. Ki. 21: 13, as a man wipeth a *d.*  
 Mat. 26: 23; Mar. 14: 20, that dipeth with me in the *d.*  
 See Ex. 37: 16; Nu. 4: 7.  
**Dishon** (dī'shōn), or **Dishan**, Gen. 36: 21; I. Chr. 1: 38.  
**Dishonest**, Eze. 22: 13, 27; II. Cor. 4: 2.  
**Dishonour**, Ps. 35: 26; 71: 13, clothed with shame and *d.*  
 Prov. 6: 33, and *d.* shall he get.  
 Mic. 7: 6, son *d.* father.  
 John 8: 49, I honour my Father, ye do *d.* me.  
 Rom. 1: 24, to *d.* their own bodies.  
 2: 23, *d.* thou God?  
 9: 21, one vessel to honour, another to *d.*  
 I. Cor. 15: 43, it is sown in *d.*  
 II. Cor. 6: 8, by honour and *d.*  
 II. Tim. 2: 20, are vessels, some to honour, some to *d.*  
 See I. Cor. 11: 4, 5.  
**Disinherit**, Nu. 14: 12.  
**Dismissed**, Deu. 31: 8; Josh. 1: 9; 8: 1; 10: 25; I. Chr. 22: 13; 28: 20; II. Chr. 20: 15; 32: 7, fear not, nor be *d.*  
 Isa. 41: 10; Jer. 1: 17; 10: 2; 23: 4; 30: 10; 46: 27; Eze. 2: 6; 3: 9, be not *d.*  
 Jer. 8: 9; 10: 2, the wise men are *d.*  
 17: 18, let them be *d.*, let not me be *d.*  
 Ob. 9, thy mighty men shall be *d.*

**Dismissing**, Jer. 48: 39, a *d.* decision and *d.*  
**Dismissed**, Ac. 15: 30; 19: 41.  
**Disobedience**, and its results, Lev. 20: 14 ff.; Deu. 8: 11; 27: 28; 15-68; Josh. 5: 6; I. Sa. 2: 30; 12: 15; Ps. 78; Isa. 3: 8; 42: 24; Jer. 9: 13-16; 18: 10; 22: 21; 35: 14; Tit. 1: 16; 3: 8.  
 of Adam and Eve, Gen. 3.  
 of Pharaoh, Ex. 5: 2.  
 of Achan, Josh. 7.  
 of Saul, I. Sa. 13: 9-14; 15.  
 of man of God, I. Ki. 13: 21.  
 of Jonah, Jon. 1: 2.  
 —Rom. 5: 19, by one man's *d.* many were made sinners.  
 Eph. 2: 2, worketh in children of *d.*  
 5: 6; Col. 3: 6, wrath on children of *d.*  
 Heb. 2: 2, every *d.* received just recompence of reward.  
**Disobedient**, Lu. 1: 17, turn *d.* to wisdom of just.  
 \*Ac. 26: 19, not *d.* to heavenly vision.  
 Rom. 1: 30; II. Tim. 3: 2, *d.* to parents.  
 I. Tim. 1: 9, law is made for lawless and *d.*  
 Tit. 3: 3, we ourselves were sometimes *d.*  
 I. Pet. 2: 7, to them which be *d.*  
 3: 20, spirits which sometime were *d.*  
**Disorderly**, II. Thes. 3: 6, withdraw from brother that walketh *d.*  
 II. Thes. 3: 7, behaved not ourselves *d.*  
 3: 11, some walk among you *d.*  
**Dispensation** of the gospel, I. Cor. 9: 17; Eph. 1: 10; 3: 2; Col. 1: 25.  
**Disperse**, Ps. 112: 9; II. Cor. 9: 9, he hath *d.*  
 Prov. 15: 7, lips of wise *d.* knowledge.  
**Dispersed** of Israel, Esth. 3: 8; Isa. 11: 12; John 7: 35.  
 prophecies concerning, Jer. 25: 34; Eze. 36: 19; Zep. 3: 10.  
**Displayed**, Ps. 60: 4.  
**Displeasure**, Nu. 11: 1, it *d.* the Lord.  
 Nu. 22: 34, if it *d.* thee, I will get me back.  
 II. Sa. 11: 27, thing David had done *d.* the Lord.  
 I. Ki. 1: 6, father had not *d.* him at any time.  
 Ps. 60: 1, thou hast been *d.*  
 Prov. 24: 18, lest the Lord see it, and it *d.* him.  
 Isa. 59: 15, it *d.* him that there was no judgment.  
 Dan. 6: 14, king *d.* with himself.  
 Jon. 4: 1, it *d.* Jonah exceedingly.  
 Hab. 3: 8, was the Lord *d.* against the rivers?  
 Mat. 21: 15, scribes saw it, they were *d.*  
 Mar. 10: 14, Jesus was much *d.*  
 Ac. 12: 20, Herod was highly *d.*  
**Displeasure**, Deu. 9: 19, I was afraid of hot *d.*  
 Judg. 15: 3, though I do them a *d.*  
 Ps. 2: 5, vex them in his sore *d.*  
 6: 1; 38: 1, neither chasten me in hot *d.*  
**Disposed**, Job 34: 13; Prov. 16: 33; Ac. 18: 27; I. Cor. 10: 27.



**Disposition**, Ac. 7: 53.  
**Dispossession**, Nu. 33: 53; Deu. 7: 17; Judg. 11: 23.  
**Disputation**, Ac. 15: 2, dissension and *d.*  
 Rom. 14: 1, not to doubtful *d.*  
**Distribute**, Job 23: 7, the righteous might *d.* with him.  
 Mar. 9: 34, *d.* who should be greatest.  
 Ac. 17: 17, Paul *d.* in the synagogue.  
**Disputer**, I. Cor. 1: 20, where is the *d.* of this world?  
**Disputing**, with God, forbidden, Rom. 9: 20.  
 with men, Mar. 9: 33; Rom. 14: 1; Phil. 2: 14; I. Tim. 1: 3, 4; 4: 7; 6: 20; II. Tim. 2: 14; Tit. 3: 9.  
 —I. Tim. 6: 5, perverse *d.*  
**Disquiet**, I. Sa. 28: 15, why hast thou *d.* me to bring me up?  
 Ps. 42: 5, 11; 43: 5, why art thou *d.* within me?  
 Jer. 50: 34, and *d.* the inhabitants.  
**Disquietness**, Ps. 38: 8, by reason of the *d.*  
**Dissemble**, Josh. 7: 11, they have stolen and *d.*  
 Prov. 26: 24, he that hateth *d.*  
 Gal. 2: 13, the other Jews *d.*  
**Dissemblers**, Ps. 26: 4, neither will I go in with *d.*  
**Dissension**, Ac. 15: 2, had no small *d.*  
 Ac. 23: 7, arose a *d.* between Pharisees and Sadducees.  
**Dissimulation**, Rom. 12: 9; Gal. 2: 13.  
**Dissolve**, Ps. 75: 3, inhabitants thereof are *d.*  
 Isa. 24: 19, the earth is clean *d.*  
 Dan. 5: 16, thou canst *d.* doubts.  
 II. Cor. 5: 1, house of this tabernacle be *d.*  
 II. Pet. 3: 11, all these things shall be *d.*  
*See* Job 30: 22; Dan. 5: 12.  
**Distaff**, Prov. 31: 19.  
**Distant**, Ex. 36: 22.  
**Distil**, Deu. 32: 2; Job 36: 28.  
**Distinction**, I. Cor. 14: 7.  
**Distinctly**, Neh. 8: 8.  
**Distracted**, Ps. 88: 15, I am *d.*  
**Distraction**, I. Cor. 7: 35, attend without *d.*  
**Distress**, Gen. 35: 3, answered in day of my *d.*  
 Gen. 42: 21, therefore is *d.* come.  
 Judg. 11: 7, why are ye come when in *d.*?  
 II. Sa. 22: 7; Ps. 18: 6; 118: 5; 120: 1, in my *d.* I called on the Lord.  
 I. Ki. 1: 29, redeemed my soul out of all *d.*  
 Neh. 2: 17, see the *d.* we are in.  
 Ps. 4: 1, enlarged me in *d.*  
 25: 17; 107: 6, 13, 19, 28, out of *d.*  
 Prov. 1: 27, I will mock when *d.* cometh.  
 Isa. 25: 4, a strength to needy in *d.*  
 Lu. 21: 23, great *d.* in the land.  
 21: 25, on earth *d.* of nations.  
 Rom. 8: 35, shall *d.* separate us?  
 II. Cor. 4: 8, troubled, yet not *d.*  
 6: 4, in necessities, in *d.*  
 12: 10, take pleasure in *d.*  
**Distribute**, Neh. 13: 13, their office was to *d.*  
 Job 21: 17, God *d.* sorrows.

**Distribute**, *continued.*  
 Lu. 18: 22, sell and *d.* to poor.  
 John 6: 11, when Jesus had given thanks, he *d.*  
 Ac. 4: 35, *d.* to every man.  
 Rom. 12: 13, *d.* to necessity of saints.  
 I. Cor. 7: 17, as God hath *d.* to every man.  
 I. Tim. 6: 18, ready to *d.*  
**Distribution**, Ac. 4: 35, *d.* was made unto every man.  
 II. Cor. 9: 13, your liberal *d.*  
**Ditch**, II. Ki. 3: 16, make valley full of *d.*  
 Ps. 7: 15, fallen into *d.* he made.  
 Mat. 15: 14; Lu. 6: 39, both fall into *d.*  
**Divers**, Deu. 22: 9, not sow with *d.* seeds.  
 Deu. 22: 11, not wear garments of *d.* sorts.  
 25: 13, in bag *d.* weights.  
 25: 14, *d.* measures great and small.  
 Ps. 78: 45, *d.* sorts of flies.  
 Prov. 20: 10, 23, *d.* weights and measures abomination.  
 Mat. 4: 24; Mar. 1: 34; Lu. 4: 40, sick with *d.* diseases.  
 Mat. 24: 7; Mar. 13: 8; Lu. 21: 11, earthquakes in *d.* places.  
 Mar. 8: 3, *d.* of them came from far.  
 Ac. 19: 9, when *d.* were hardened.  
 I. Cor. 12: 10, *d.* kinds of tongues.  
 II. Tim. 3: 6; Tit. 3: 3, *d.* lusts.  
 Heb. 1: 1, God, who in *d.* manners spake.  
 9: 10, drinks, and *d.* washings.  
 13: 9, *d.* and strange doctrines.  
 Jas. 1: 2, joy when ye fall into *d.* temptations.  
**Diverse**, Esth. 1: 7, vessels *d.* one from another.  
 Dan. 7: 23, *d.* from all kingdoms.  
**Diversities**, I. Cor. 12: 4, there are *d.* of gifts.  
 12: 6, *d.* of operations.  
 12: 28, *d.* of tongues.  
**Divide**, Gen. 1: 18, to *d.* light from darkness.  
 Ex. 14: 16, stretch hand over the sea and *d.* it.  
 Lev. 11: 4; Deu. 14: 7, that *d.* the hoof.  
 I. Ki. 3: 25, *d.* living child in two.  
 Ps. 68: 12; Prov. 16: 19; Isa. 9: 3; 53: 12, *d.* spoil.  
 Isa. 63: 12, *d.* the waters.  
 Mat. 12: 25; Mar. 3: 24; Lu. 11: 17, kingdom or house of *d.*  
 Mat. 25: 32, as a shepherd *d.* his sheep.  
 Lu. 12: 13, that he *d.* inheritance with me.  
 15: 12, he *d.* unto them his living.  
 Ac. 14: 4; 23: 7, the multitude was *d.*  
 I. Cor. 1: 13, is Christ *d.*?  
 II. Tim. 2: 15, rightly *d.* word of truth.  
**Divider**, Lu. 12: 14, judge or *d.* over you?  
**Dividing**, Heb. 4: 12, piercing to the *d.* asunder.  
**Divination**, Lev. 19: 26; Deu. 18: 10; I. Sa. 28: 7; II. Ki. 17: 17; Jer. 27: 9; 29: 8; Eze. 21: 21.

**Divination**, *continued.*  
 Nu. 22: 7, rewards of *d.* in hand.  
 Ac. 16: 16, damsel with a spirit of *d.*  
**Divine**, Gen. 44: 5, whereby indeed he *d.*  
 Gen. 44: 15, wot ye not that I can *d.*?  
 Eze. 13: 9, prophets that *d.* lies.  
 Mic. 3: 11, prophets *d.* for money.  
 Heb. 9: 1, ordinances of *d.* service.  
 II. Pet. 1: 4, partakers of *d.* nature.  
**Diviner**, Deu. 18: 14, nations hearkened to *d.*  
 Isa. 44: 25, that maketh *d.* mad.  
 Jer. 27: 9, hearken not to your *d.*  
 29: 8, let not your *d.* deceive you.  
**Division**, Ex. 8: 23, put a *d.* between my people.  
 Judg. 5: 15, for *d.* of Reuben great thoughts of heart.  
 Lu. 12: 51, I tell you, Nay; but rather *d.*  
 John 7: 43; 9: 16; 10: 19, a *d.* because of him.  
 Rom. 16: 17, mark them which cause *d.*  
**Divisions**, kingdom and house, Mat. 12: 25.  
 in the church, forbidden, I. Cor. 1: 10; 3: 3; 11: 18; 12: 20.  
 Christ's prayer against, John 17: 21.  
**Divorce**, when permitted, Deu. 24: 1; Mat. 5: 32.  
 condemned by Christ, Mar. 10: 4.  
**Dizahab** (diz'a-häb), *region of gold*, Deu. 1: 1.  
**Do**, Gen. 18: 25, Judge of all the earth *d.* right?  
 Deu. 27: 26, words of law, to *d.* them.  
 Ec. 9: 10, what thy hand findeth to *d.* it with might.  
 Isa. 45: 7, I the Lord *d.* all these things.  
 Mat. 7: 12, that men should *d.* to you, *d.* ye even so.  
 8: 9; Lu. 7: 8, *d.* this, and he *d.* it.  
 Lu. 10: 28, this *d.*, and thou shalt live.  
 22: 19; I. Cor. 11, 24, this *d.* in remembrance of me.  
 John 15: 5, without me ye can *d.* nothing.  
 Ac. 1: 1, all Jesus began to *d.*  
 9: 6, Lord, what wilt thou have me to *d.*?  
 Rom. 7: 15, what I would, that *d.* I not.  
 I. Cor. 10: 31, ye *d.*, all to glory of God.  
 Gal. 5: 17, ye cannot *d.* the things ye would.  
 Phil. 4: 13, I can *d.* all things through Christ.  
 Col. 3: 23, whatsoever ye *d.*, *d.* it heartily.  
 Heb. 4: 13, him with whom we have to *d.*  
 I. John 2: 3, we *d.* know that we know.  
 III. John 10, deeds which he *d.*  
 Rev. 2: 5, and *d.* the first works.  
 22: 14, *d.* his commandments.  
**Docetists** (dös'e-tists), doctrine of, 17a



**Doctors**, Christ questions, Lu. 2: 46.  
of the law, Lu. 5: 17; Gamaliel, Ac. 5: 34.

**Doctrine**, of Christ, Mat. 7: 28, 29; Mar. 4: 2; John 7: 16; Ac. 2: 42; I. Tim. 3: 16; 6: 3; Tit. 1: 1; II. John 9.  
adorned by obedience, Rom. 6: 17; I. Tim. 6: 1; Tit. 2: 7, 10. no other to be taught, I. Tim. 1: 3; 4: 6, 13.  
those opposed to, to be avoided, Rom. 16: 17; II. John 10.  
false, Mat. 15: 9; Eph. 4: 14; II. Thes. 2: 11; I. Tim. 4: 1; II. Tim. 4: 3; Heb. 13: 9; Rev. 2: 14.  
to be avoided, Jer. 23: 16; 29: 8; Col. 2: 8; I. Tim. 1: 4; 6: 20.  
—**Deu.** 32: 2, my *d.* shall drop as the rain.  
Job 11: 4, my *d.* is pure.  
Jer. 10: 8, the stock is a *d.* of vanities.  
Mat. 16: 12, the *d.* of the Pharisees.  
22: 33; Mar. 1: 22; 11: 18; Lu. 4: 32, astonished at his *d.*  
Mar. 1: 27; Ac. 17: 19, what new *d.* is this?  
Mar. 7: 7, teaching for *d.* the commandments of men.  
John 7: 17, do his will, he shall know of the *d.*  
Ac. 2: 42, continued in apostles' *d.*  
Rom. 16: 17, contrary to the *d.*  
I. Tim. 1: 10, contrary to sound *d.*  
5: 17, labour in word and *d.*  
II. Tim. 3: 16, scriptures profitable for *d.*  
Tit. 2: 1, things which become sound *d.*  
2: 10, adorn the *d.* of God our Saviour.  
Heb. 6: 1, principles of the *d.* of Christ.  
6: 2, the *d.* of baptisms.  
13: 9, not carried about with strange *d.*  
Rev. 2: 24, as have not this *d.*  
**Dodai** (dō'dā), *loving*, I. Chr. 27: 4.  
**Dodanim** (dōd'a-nim), *leaders*, Gen. 10: 4; I. Chr. 1: 7.  
**Dodavah** (dōd'a-vā), II. Chr. 20: 37.  
**Dodo** (dō'do), *loving*, three persons, Judg. 10: 1; I. Sa. 23: 9; 23: 24.  
**Doeg** (dō'eg), *fearful*, I. Sa. 22: 18.  
**Dogs** (Heb., *keleb*; *Canis familiaris*). The dog was an unclean animal, and in I. Sa. 24: 14; II. Sa. 3: 8; 16: 9, used as a term of reproach or humiliation. Dogs were used by the Hebrews to guard the flocks (Job 30: 1) and their houses (Isa. 56: 10). Most of the references to dogs speak of them as prowling about, always on the lookout for food. Their hunting in packs and making night hideous is graphically referred to in Ps. 59: 14, 15.  
law concerning, Deu. 23: 18.  
a term of reproach, II. Sa. 9: 8.  
figurative of enemies, Ps. 22: 16.

**Dogs, continued.**  
figurative of impenitence, Prov. 26: 11; II. Pet. 2: 22.  
false teachers so called, Isa. 56: 10.  
—**Ex.** 11: 7, against Israel shall not a *d.* move.  
Judg. 7: 5, that lappeth as a *d.*  
I. Sa. 17: 43; II. Ki. 8: 13, am I a *d.*?  
Ps. 22: 20, from power of the *d.*  
59: 6, make a noise like a *d.*  
Ec. 9: 4, living *d.* better than dead lion.  
Mat. 7: 6, give not that which is holy to *d.*  
15: 27; Mar. 7: 28, the *d.* eat of crumbs.  
Lu. 16: 21, *d.* licked his sores.  
Phil. 3: 2, beware of *d.*  
Rev. 22: 15, without are *d.*  
**Doing**, Ex. 15: 11, fearful in praises, *d.* wonders.  
Judg. 2: 19, ceased not from their own *d.*  
Ps. 9: 11; Isa. 12: 4, declare his *d.*  
Ps. 66: 5, he is terrible in his *d.*  
77: 12, I will talk of thy *d.*  
118: 23; Mat. 21: 42; Mar. 12: 11, the Lord's *d.*  
Ac. 10: 38, went about *d.* good.  
Rom. 2: 7, patient continuance in well-*d.*  
II. Cor. 8: 11, perform the *d.* of it.  
Gal. 6: 9; II. Thes. 3: 13, weary in well-*d.*  
Eph. 6: 6, *d.* the will of God.  
I. Pet. 2: 15, with well-*d.* put to silence.  
3: 17, better suffer for well-*d.*  
4: 19, commit souls in well-*d.*  
**Doleful**, Isa. 13: 21; Mic. 2: 4.  
**Dominion**, of God, Ps. 103: 22; 145: 13; Dan. 4: 3, 34; 7: 27; I. Pet. 4: 11; Jude 25.  
—**Gen.** 27: 40, when thou shalt have the *d.*  
37: 8, have *d.* over us?  
Nu. 24: 19, he that shall have *d.*  
Neh. 9: 37, have *d.* over our bodies.  
Job 25: 2, *d.* and fear are with him.  
Ps. 8: 6, have *d.* over the works of thy hands.  
19: 13; 119: 133, let not sins have *d.* over me.  
72: 8, have *d.* from sea to sea.  
Isa. 26: 13, other lords have had *d.* over us.  
Dan. 7: 14, his *d.* is an everlasting *d.*  
Mat. 20: 25, princes of Gentiles exercise *d.*  
Rom. 6: 9, death hath no more *d.*  
6: 14, sin shall not have *d.*  
II. Cor. 1: 24, not have *d.* over your faith.  
Eph. 1: 21, far above might and *d.*  
Col. 1: 16, whether they be thrones or *d.*  
I. Pet. 5: 11; Rev. 1: 6, to whom be praise, glory, and *d.*  
**Door**, Gen. 4: 7, sin lieth at the *d.*  
Ex. 12: 7, blood on *d.* post.  
Nu. 12: 5; 16: 18, stood in *d.* of tabernacle.  
Job 38: 17, the *d.* of the shadow of death.  
Ps. 24: 7, ye everlasting *d.*  
141: 3, keep the *d.* of my lips.

**Door, continued.**  
Prov. 8: 3, wisdom crieth at the *d.*  
26: 14, as a *d.* turneth on hinges.  
Isa. 26: 20, enter, and shut thy *d.* about thee.  
Hos. 2: 15, for a *d.* of hope.  
Mat. 6: 6, when thou hast shut thy *d.*  
24: 33; Mar. 13: 29, near, even at the *d.*  
Mat. 25: 10, and the *d.* was shut.  
27: 60; 28: 2; Mar. 15: 46, *d.* of sepulchre.  
Mar. 2: 2, no room, not so much as about the *d.*  
John 10: 1, that entereth not by the *d.*  
10: 7, 9, I am the *d.* of the sheep.  
18: 16, Peter stood at the *d.*  
Ac. 14: 27, opened *d.* of faith.  
I. Cor. 16: 9, great *d.* and effectual.  
II. Cor. 2: 12, *d.* opened to me of the Lord.  
Col. 4: 3, God would open a *d.* of utterance.  
Jas. 5: 9, judgestandeth before the *d.*  
Rev. 3: 8, I set before thee an open *d.*  
3: 20, I stand at the *d.* and knock.  
4: 1, a *d.* opened in heaven.  
**Door-keeper**, Ps. 84: 10; I. Chr. 15: 23, 24.  
**Dophkah** (dōf'kā), an encampment of the Israelites, Nu. 33: 12, 13.  
**Dor** (dōr), *habitation*, (7 Ab; 13 Ac), a city on the shore of the Mediterranean, Judg. 1: 27; I. Ki. 4: 11.  
**Dorak** (dōr'āk) (8 Fd), a river of Susiana.  
**Dorcās** (dōr'kas), *gazelle*, Greek for *Tabitha*, Ac. 9: 36, 39.  
**Dote**, Jer. 50: 36, and they shall *d.*  
I. Tim. 6: 4, *d.* about questions. See *Eze.* 23: 5, 9.  
**Dothan** (dō'than), *double fountain*, (3 Cc; 5 Cd; 7 Bb; 16 Cd), a town north of Samaria, with a deep spring well, Gen. 37: 17.  
**Double**, Gen. 43: 12, take *d.* money.  
Ex. 22: 4, theft be found, restore *d.*  
Deu. 15: 18, worth a *d.* hired servant.  
II. Ki. 2: 9, a *d.* portion of thy spirit.  
I. Chr. 12: 33, not of *d.* heart.  
Job 11: 6, secrets of wisdom are *d.* to that which is.  
Ps. 12: 2, with a *d.* heart do they speak.  
Isa. 40: 2, received *d.* for all her sins.  
Jer. 16: 18, recompence their sin *d.*  
17: 18, with *d.* destruction.  
I. Tim. 3: 8, deacons not *d.* tongued.  
5: 17, elders worthy of *d.* honour.  
Jas. 1: 8, a *d.*-minded man is unstable.  
4: 8, purify your hearts, ye *d.*-minded.

**Doubt**, Deu. 28: 66, thy life shall hang in *d.*  
 Dan. 5: 12, dissolving of *d.*  
 Mat. 14: 31, wherefore didst thou *d.*?  
 21: 21, if ye have faith, and *d.* not.  
 Mar. 11: 23, and shall not *d.* in his heart.  
 John 10: 24, how long dost thou make us to *d.*?  
 Ac. 5: 24, they *d.* whereunto this would grow.  
 10: 17, Peter *d.* in himself.  
 10: 20; 11: 12, *d.* nothing.  
 Rom. 14: 23, he that *d.* is damned if he eat.  
 Gal. 4: 20, I stand in *d.* of you.  
 I. Tim. 2: 8, pray without wrath and *d.*  
*See* Lu. 12: 29; Rom. 14: 1.  
**Doubtless**, Ps. 126: 6, *d.* come again with rejoicing.  
 Isa. 63: 16, *d.* thou art our Father.  
 Phil. 3: 8, yea, *d.* I count all but loss.  
**Dough**, offering of, Nu. 15: 20; Neh. 10: 37; Eze. 44: 30.  
**Dove** (Heb., *yonah*, pigeon; *tor*, turtle-dove). The dove or pigeon was from an early date kept in a state of half domestication. The very poorest were able to have their dove-cots, and they were, with the turtle-doves, among the few birds allowed to be offered as a sacrifice under the law of Moses. The dove was an emblem of the Holy Spirit, of peace, purity, and affection. *See also* Turtle-dove.  
 sent out from the ark, Gen. 8: 8.  
 sacrificial, Gen. 15: 9; Lev. 12: 6; 14: 22.  
 figuratively mentioned, Ps. 68: 13; 74: 19; S. of S. 1: 15; 2: 14.  
 Holy Spirit in form of, Mat. 3: 16; John 1: 32.  
 —Gen. 8: 9, the *d.* found no rest.  
 Ps. 55: 6, that I had wings like a *d.*  
 S. of S. 5: 12, his eyes are as eyes of *d.*  
 Isa. 59: 11, we mourn sore like *d.*  
 60: 8, flee as *d.* to their windows.  
 Mat. 10: 16, be harmless as *d.*  
 21: 12; Mar. 11: 15; John 2: 14, that sold *d.*  
 Mar. 1: 10; Lu. 3: 22, descending like a *d.*  
**Doway** (doo'á) Bible, 29a  
**Down**, Deu. 7: 5, break *d.* their images.  
 Deu. 9: 18, 25, fell *d.* before the Lord.  
 II. Ki. 19: 30; Isa. 37: 31, take root *d.*  
 Job 7: 9, goeth *d.* to the grave.  
 Ps. 59: 15, let them wander up and *d.*  
 109: 23, I am tossed up and *d.*  
 139: 2, thou knowest my *d.*-sitting.  
 Ec. 3: 21, spirit of the beast that goeth *d.*  
 Zec. 10: 12, walk up and *d.* in his name.  
 Ac. 27: 27, were driven up and *d.*  
 I. John 3: 16, lay *d.* our lives.

**Dowry**, Gen. 30: 20, endued me with good *d.*  
 Gen. 34: 12, ask me never so much *d.*  
 Ex. 22: 17, pay according to the *d.*  
 I. Sa. 18: 25, king desireth not *d.*  
**Drag**, Hab. 1: 15, 16; John 21: 8.  
**Dragon** (Heb., *tan*, *tannin*, once *tannim*, Eze. 29: 3). The former word seems to describe a land animal, as in Mal. 1: 3; the latter seems to refer to an animal living both on land and in water (Eze. 29: 3; 32: 2). Some think that the *tan* refers to the jackal prowling about at night (Job 30: 29; Mic. 1: 8). In the New Testament it is used metaphorically of Satan. For *tannin*, *see* Leviathan.  
 —Deu. 32: 33, their wine is the poison of *d.*  
 Job 30: 29, I am a brother to *d.*  
 Ps. 74: 13, breakest the heads of the *d.*  
 91: 13, *d.* shalt thou trample.  
 148: 7, praise the Lord, ye *d.*  
 Isa. 13: 22, *d.* in pleasant palaces.  
 34: 13; 35: 7, be habitation of *d.*  
 43: 20, *d.* and owls shall honour me.  
 Jer. 9: 11, make Jerusalem a den of *d.*  
 Rev. 13: 2, *d.* gave him his power.  
 20: 2, laid hold on the *d.*, that old serpent.  
**Drams**, in R. V. regarded as the Greek *δραχμός*, a Persian gold coin, I. Chr. 29: 7; Ezra 2: 69; Neh. 7: 70.  
**Drank**, Gen. 9: 21, Noah *d.* of the wine.  
 I. Ki. 17: 6, he *d.* of the brook.  
 Dan. 5: 4, they *d.*, and praised the gods of gold.  
 Mar. 14: 23, and they all *d.* of it.  
 John 4: 12, our father Jacob *d.* thereof.  
 I. Cor. 10: 4, they *d.* of that spiritual rock.  
**Draught** of fishes, miraculous, Lu. 5: 4-6; John 21: 6, 11.  
 —Mat. 15: 17; Mar. 7: 19, cast out into *d.*  
 Lu. 5: 4, let down nets for a *d.*  
 5: 9, astonished at *d.* of fishes.  
**Drave**, Josh. 24: 12; Judg. 1: 19; Ac. 7: 45.  
**Draw**, Job 21: 33, every man shall *d.* after him.  
 Ps. 28: 3, *d.* me not away with the wicked.  
 73: 28, good to *d.* near to God.  
 Ec. 12: 1, nor years of *d.* nigh.  
 S. of S. 1: 4, *d.* me, we will run after thee.  
 Isa. 5: 18, *d.* iniquity with cords.  
 12: 3, *d.* water from wells of salvation.  
 Jer. 31: 3, with loving-kindness have I *d.* thee.  
 Mat. 15: 8, people *d.* nigh with their mouth.  
 Lu. 21: 28, redemption *d.* nigh.  
 John 4: 11, thou hast nothing to *d.* with.  
 6: 19, *d.* nigh unto the ship.  
 6: 44, except the Father *d.* him.  
 12: 32, *d.* all men unto me.

**Draw**, *continued*.  
 Heb. 7: 19, by which we *d.* nigh to God.  
 10: 22, let us *d.* near with a true heart.  
 Jas. 4: 8, *d.* nigh to God, he will *d.* nigh.  
 5: 8, coming of the Lord *d.* nigh.  
**Drawer**, Deu. 29: 11; Josh. 9: 23, 27.  
**Dread**, Ex. 15: 16, *d.* shall fall upon them.  
 Deut. 1: 29, *d.* not, nor be afraid.  
 2: 25; 11: 25, begin to put *d.* of thee.  
 Isa. 8: 13, let him be your fear and *d.*  
**Dreadful**, Gen. 28: 17, how *d.* is this place.  
 Dan. 9: 4, the great and *d.* God.  
 Mal. 4: 5, the great and *d.* day of the Lord.  
**Dreamer**, Gen. 37: 19; Deu. 13: 1, 3, 5; Jer. 27: 9; Jude 8.  
**Dreams**, vanity of, Job 20: 8; Isa. 29: 8; Jer. 23: 28; 27: 9; Zec. 10: 2; Jude 8.  
 sent by God, Job 33: 15; Joel 2: 28.  
 of Abimelech, Gen. 20: 3; Jacob, Gen. 28: 12; 31: 10; Laban, Gen. 28: 31; 24; Joseph, Gen. 37: 5; Pharaoh's servants, Gen. 40: 5; Pharaoh, Gen. 41; Midianite, Judg. 7: 13; Solomon, I. Ki. 3: 5; Nebuchadnezzar, Dan. 2: 4; Joseph, Mat. 1: 20; 2: 13; wise men, Mat. 2: 12; Pilate's wife, Mat. 27: 19.  
 —Gen. 31: 11, angel spake to Jacob in a *d.*  
 I. Ki. 3: 5; Mat. 1: 20, Lord appeared in a *d.*  
 Job 33: 15, in a *d.*, in a vision of the night.  
 Ps. 73: 20, as a *d.* when one awaketh.  
 Ec. 5: 3, a *d.* cometh through the multitude of business.  
 Isa. 29: 8, hungry and thirsty man *d.*  
 Joel 2: 28; Ac. 2: 17, old men *d.* *d.*  
**Dregs**, Ps. 75: 8; Isa. 51: 17, 22.  
**Dress**, Gen. 2: 15, put man in garden to *d.* it.  
 Deu. 28: 39, plant vineyards, and *d.* them.  
 II. Sa. 12: 4, *d.* poor man's lamb.  
 Heb. 6: 7, for them by whom it is *d.*  
**Dresser**, II. Chr. 26: 10, vine-*d.* in the mountains.  
 Lu. 13: 7, said to *d.* of vineyard.  
**Drew**, Gen. 47: 29, time *d.* nigh that Israel must die.  
 Ex. 2: 10, because I *d.* him out of the water.  
 Josh. 8: 26, Joshua *d.* not his hand back.  
 Ru. 4: 8, *d.* off his shoe.  
 I. Ki. 22: 34; II. Chr. 18: 33, man *d.* a bow.  
 II. Ki. 9: 24, Jehu *d.* bow with full strength.  
 Jer. 38: 13, *d.* up with cords.  
 Hos. 11: 4, *d.* them with cords of a man.  
 Zep. 3: 2, she *d.* not near to her God.  
 Mat. 21: 34, when time of fruit *d.* near.



**Drew, continued.**

Lu. 15: 25, elder son *d.* nigh.  
24: 15, Jesus himself *d.* near.  
Ac. 5: 37, *d.* away much people.  
7: 17, time of the promise *d.* near.

**Drink, forbidden, Lev. 10: 9; Nu. 6: 3; Judg. 13: 14; Lu. 1: 15.**

use of, Prov. 31: 6; I. Tim. 5: 23. abuse of, Isa. 5: 11, 22.

strong, raging, Prov. 20: 1.

**-Nu. 20: 8, give congregation *d.* Deu. 14: 26, bestow money for strong *d.***

29: 6, nor drunk strong *d.* forty years.

Isa. 5: 11, may follow strong *d.* 28: 7, erred through strong *d.*

Mic. 2: 11, I will prophesy of strong *d.*

Hab. 2: 15, that giveth his neighbour *d.*

Mat. 25: 35, thirsty, and ye gave me *d.*

John 4: 9, a Jew, askest *d.* of me?

6: 55, my blood is *d.* indeed.

Rom. 12: 20, if thine enemy thirst, give him *d.*

14: 17, the kingdom of God is not meat and *d.*

I. Cor. 10: 4, drink same spiritual *d.*

Ex. 15: 24, what shall we *d.*?

17: 1, no water for people to *d.*

Nu. 5: 24, *d.* bitter water.

Judg. 4: 19, water to *d.*, for I am thirsty.

II. Ki. 18: 31; Prov. 5: 15; Isa. 36: 16, *d.* every one water of his cistern.

Ps. 36: 8, *d.* of the river of thy pleasures.

60: 3, *d.* the wine of astonishment.

80: 5, givest thou tears to *d.*

110: 7, he shall *d.* of the brook in the way.

Prov. 31: 4, it is not for kings to *d.* wine.

S. of S. 5: 1, *d.*, yea, *d.* abundantly.

Isa. 22: 13; I. Cor. 15: 32, let us eat and *d.*

Isa. 65: 13, my servants shall *d.*, but ye shall be thirsty.

Jer. 35: 6, we will *d.* no wine.

Zec. 9: 15, they shall *d.* and make a noise.

Mat. 10: 42, whosoever shall give to *d.*

20: 22; Mar. 10: 38, are ye able to *d.* of the cup?

Mat. 26: 27, *d.* ye all of it.

26: 29; Mar. 14: 25; Lu. 22: 18, when I *d.* it new.

Mat. 26: 42, may not pass except I *d.* it.

Mar. 9: 41, shall give you cup of water to *d.*

16: 18, *d.* any deadly thing.

John 7: 37, come to me and *d.*

Rom. 14: 21, not good to *d.* wine.

I. Cor. 11: 25, as oft as ye *d.* it.

**Drink Offerings, law concerning, Ex. 29: 40; Lev. 23: 13; Nu. 6: 17; 15: 5; (Gen. 35: 14) to idols, Isa. 57: 6; Jer. 7: 18; 44: 17; Eze. 20: 28.****Drive, Gen. 4: 14, thou hast *d.* me out.**

Ex. 6: 1, with a strong hand *d.* out.

**Drive, continued.**

Deu. 4: 38; Josh. 3: 10, to *d.* out nations from before thee.

Job 30: 5, they were *d.* forth from among men.

Ps. 44: 2, didst *d.* out the heathen.

68: 2, as smoke, so *d.* them away.

Prov. 22: 15, rod shall *d.* it away.

25: 23, north wind *d.* away rain.

Dan. 4: 25; 5: 21, they shall *d.* thee from men.

Hos. 13: 3, as chaff *d.* with whirlwind.

Lu. 8: 29, he was *d.* of the devil.

Jas. 1: 6, wave *d.* with wind.

**Dromedary (Heb., *beker, bikrah*) is a swift, well bred camel (Isa. 60: 6). The Hebrew *re-kesh* is translated in the A. V. "dromedary" in I. Ki. 4: 23.**

Esth. 8: 10, and "mule" in Esth. 8: 14. In the margin of the first of these passages, is read "mules" or "swift beasts"; the R. V. more correctly translates in all these places, "swift steeds."

**Drop, Deu. 32: 2, my doctrine *d.* as the rain.**

Deu. 33: 28; Prov. 3: 20, heavens *d.* dew.

Job 36: 28, the clouds do *d.*

Ps. 65: 11, thy paths *d.* fatness.

68: 8, heavens *d.* at presence of God.

Prov. 27: 15, a continual *d.* in a rainy day.

Isa. 40: 15, as a *d.* of a bucket.

45: 8, *d.* down, ye heavens.

Joel 3: 18; Am. 9: 13, the mountains shall *d.* down new wine.

Lu. 22: 44, sweat as it were great *d.* of blood.

**Dropsy, Lu. 14: 2.****Dross, Ps. 119: 119, the wicked like *d.***

Prov. 25: 4, take *d.* from silver.

Isa. 1: 22, thy silver is become *d.*

Eze. 22: 13, house of Israel *d.*

See Isa. 1: 25; Eze. 22: 19.

**Drought, Gen. 31: 40, in day *d.* consumed me.**

Ps. 32: 4, my moisture into the *d.* of summer.

Isa. 58: 11, Lord shall satisfy thy soul in *d.*

Jer. 17: 8, not be careful in year of *d.*

Hos. 13: 5, know thee in land of *d.*

Hag. 1: 11, and I called for a *d.*

**Drove, Gen. 3: 24; I. Chr. 8: 13; John 2: 15.****Drown, S. of S. 8: 7, neither can floods *d.* it.**

Am. 8: 8, cast out and *d.*

Mat. 18: 6, were *d.* in depths of sea.

I. Tim. 6: 9, which *d.* men in perdition.

**Drowsiness, Prov. 23: 21.****Drunk, I. Sa. 1: 15, have *d.* neither wine nor.**

II. Sa. 11: 13, David made Uriah *d.*

I. Ki. 20: 16, was drinking himself *d.*

Lam. 5: 4, we have *d.* water for money.

**Drunk, continued.**

Eph. 5: 18, *d.* with wine, wherein is excess.

**Drunkard, Deu. 21: 20, our son is a glutton and a *d.***

Ps. 69: 12, I was the song of the *d.*

Prov. 23: 21, *d.* shall come to poverty.

Isa. 24: 20, the earth shall reel like a *d.*

Joel 1: 5, awake, ye *d.*

I. Cor. 6: 10, nor *d.* inherit kingdom of God.

**Drunken, Job 12: 25; Ps. 107: 27, stagger like a *d.* man.**

Jer. 23: 9, I am like a *d.* man.

Mat. 24: 49; Lu. 12: 45, drink with the *d.*

Ac. 2: 15, not *d.*, as ye suppose.

I. Cor. 11: 21, one is hungry, and another *d.*

I. Thes. 5: 7, they that be *d.* are *d.* in the night.

**Drunkness, censured, Isa. 5: 11; 28: 1; Joel 1: 5; Lu. 21: 34; Rom. 13: 13; I. Cor. 5: 11; Gal. 5: 21; Eph. 5: 18; I. Thes. 5: 7; I. Pet. 4: 3.**

its punishment, Deu. 21: 20, 21; Am. 6: 7; Nah. 1: 10; Mat. 24: 49; Lu. 12: 45; I. Cor. 6: 10; Gal. 5: 21.

of Noah, Gen. 9: 21; Lot, Gen. 19: 33; Nabal, I. Sa. 25: 36; Elah, I. Ki. 16: 9; Ben-hadad, I. Ki. 20: 16; Belshazzar, Dan. 5: 4; the Corinthians, I. Cor. 11: 21.

**-Deu. 29: 19, to add *d.* to thirst.**

Ec. 10: 17, eat for strength, not for *d.*

Eze. 23: 33, filled with *d.*

Lu. 21: 34, overcharged with *d.*

Rom. 13: 13, not in rioting and *d.*

**Drusilla (dru-sil'la), Ac. 21: 24.****Dry, Gen. 8: 13, face of the ground was *d.***

Josh. 3: 17, priests stood firm on *d.* ground.

Judg. 6: 37, *d.* on all the earth.

Ps. 107: 33, water-springs into *d.* ground.

Prov. 17: 22, a broken spirit *d.* the bones.

Isa. 32: 2, as rivers in a *d.* place.

44: 3, pour floods on *d.* ground.

53: 2, as a root out of a *d.* ground.

Hos. 9: 16, their root is *d.* up.

Mat. 12: 43; Lu. 11: 24, through *d.* places.

Mar. 5: 29, fountain of blood *d.* up.

11: 20, saw the fig tree *d.* up.

**Due, Lev. 10: 13, 14, it is thy *d.* and thy sons' *d.***

Lev. 26: 4; Deu. 11: 14, rain in *d.* season.

Ps. 104: 27; 145: 15; Mat. 24: 45; Lu. 12: 42, meat in *d.* season.

Prov. 15: 23, word spoken in *d.* season.

Mat. 18: 34, pay all that was *d.*

Lu. 23: 41, the *d.* reward of our deeds.

Rom. 5: 6, in *d.* time Christ died for the ungodly.

13: 7, render to all their *d.*

I. Cor. 15: 8, as of one born out of *d.* time.

Gal. 6: 9, in *d.* season we shall reap.

**Due, continued.**

I. Pet. 5: 6, he may exalt you in *d.* time.

**Dukes**, Gen. 36: 15; Ex. 15: 15.

**Dulcimer**, (Heb., *sumphoniah*), musical instrument, Dan. 3: 5, 10, 15. **117b**

**Dull**, Mat. 13: 15; Ac. 28: 27, ears are *d.*

Heb. 5: 11, seeing ye are *d.* of hearing.

**Duma** (*dū'mā*), or **Dumah**, *silence*, (1 Ge.), country named from son of Ishmael, Isa. 21: 11.

**Dumb**, healed by Christ, Mat. 9: 32; 12: 22.

not to be oppressed, Prov. 31: 8.

—Ex. 4: 11, who maketh *d.*? Ps. 38: 13, I was as a *d.* man.

Isa. 35: 6, the tongue of the *d.* shall sing.

53: 7; Ac. 8: 32, as sheep before shearers is *d.*

Hab. 2: 19, woe to him that saith to *d.* stone.

Mat. 9: 32; 12: 22; Mar. 9: 17, *d.* man.

Lu. 1: 20, thou shalt be *d.*

I. Cor. 12: 2, carried away to *d.* idols.

II. Pet. 2: 16, *d.* ass speaking.

**Dung**, Neh. 12: 31, unto the *d.* gate.

Lu. 13: 8, till I dig about it, and *d.* it.

Phil. 3: 8, count all things but *d.*

**Dungeon**, Joseph cast into, Gen. 39: 40; 15; also, Jeremiah, Jer. 37: 16; 38: 6.

**Dunghill**, I. Sa. 2: 8; Ps. 113: 7, fifteth beggar from *d.*

Lu. 14: 35, neither fit for land, nor *d.*

**Dura** (*dū'rā*), *depression* (?), (8 Ch), plain in the province of Babylon, Dan. 3: 1.

—(16 Ce), city southwest of Hebron, the ancient Adoraim.

**Durable**, Prov. 8: 18, *d.* riches are with me.

Isa. 23: 18, for *d.* clothing.

**Durst**, Esth. 7: 5; Mar. 12: 34; Ac. 7: 32; Jude 9.

**Dust**, of the earth, man formed of, Gen. 2: 7; Job 10: 9; Ps. 103: 14; 104: 29; Ec. 12: 7.

mark of grief, Josh. 7: 6; Job 2: 12; Lam. 2: 10.

—Gen. 3: 14, *d.* shalt thou eat.

3: 19, *d.* thou art, and unto *d.*

18: 27, who am but *d.* and ashes.

Job 22: 24, lay up gold as *d.*

34: 15, man shall turn again to *d.*

42: 6, I repent in *d.* and ashes.

Ps. 22: 15, brought me into *d.* of death.

30: 9, shall the *d.* praise thee?

102: 14, servants favour *d.* thereof.

103: 14, remembereth that we are *d.*

119: 25, my soul cleaveth to the *d.*

Isa. 40: 12, comprehended *d.* of the earth.

Dan. 12: 2, many that sleep in *d.* shall awake.

Mic. 7: 17, lick the *d.* like a serpent.

**Dust, continued.**

Mat. 10: 14, Mar. 6: 11; Lu. 9: 5, shake off *d.* from feet.

Lu. 10: 11, even the very *d.* of your city.

Ac. 13: 51, they shook off the *d.*

22: 23, threw *d.* into the air.

Rev. 18: 19, cast *d.* on their heads.

**Duty**, II. Chr. 8: 14; Ezra 3: 4, *d.* of every day required.

Ec. 12: 13, the whole *d.* of man.

Lu. 17: 10, done that which was our *d.* to do.

Rom. 15: 27, their *d.* is to minister in carnal things.

**Dwarf**, Lev. 21: 20.

**Dwell**, Deu. 12: 11, cause his name to *d.* there.

II. Ki. 19: 15; Ps. 80: 1; Isa. 37: 16, which *d.* between cherubim.

Ps. 23: 6, will *d.* in house of the Lord.

84: 10, than to *d.* in tents of wickedness.

132: 14, here will I *d.*

133: 1, good for brethren to *d.* together in unity.

Isa. 33: 14, who shall *d.* with devouring fire.

57: 15, I *d.* in the high and holy place.

John 6: 56, *d.* in me, and I in him.

14: 17, he *d.* with you, and shall be in you.

Ac. 7: 48; 17: 24, God *d.* not in temples.

Rom. 7: 17, sin that *d.* in me.

8: 11, by his Spirit that *d.* in you.

Col. 2: 9, in him *d.* all the fullness of the Godhead.

3: 16, word of Christ *d.* in you richly.

I. Tim. 6: 16, *d.* in the light.

II. Tim. 1: 14, Holy Ghost will *d.* in us.

II. Pet. 3: 13, wherein *d.* righteousness.

I. John 3: 17, how *d.* the love of God in him?

4: 12, God *d.* in us.

**Dyed**, Ex. 25: 5; Isa. 63: 1; Eze. 23: 15.

**Dying**, II. Cor. 4: 10, the *d.* of the Lord Jesus.

II. Cor. 6: 9, as *d.*, and, behold, we live.

Heb. 11: 21, by faith Jacob, when *d.*

**Dyrachium** (*dīr-rā/ki-um*) (15 Ca), town on the coast of Illyricum.

**EACH**, Gen. 40: 5; 41: 11, 12, *e.* man according to.

Eze. 40: 16, upon *e.* post were palms.

Lu. 13: 15, doth not *e.* one of you?

Ac. 2: 3, cloven tongues upon *e.* of them.

Phil. 2: 3, *e.* esteem other better.

II. Thes. 1: 3, charity toward *e.* other.

**Eagle** (Heb., *nesher*). This bird was not our eagle, but the griffin vulture (*Gyps fulvus*) (Mic. 1: 16, R. V., marg.). Its characteristics are frequent-

**Eagle, continued.**

ly referred to in the Bible—its bared neck (Mic. 1: 16), its swiftness (Job 9: 26; Deu. 28: 49), its building in high cliffs (Jer. 49: 16), its powerful sight (Job 39: 27-30), and its teaching its young to fly (Deu. 32: 11). Like all the birds that fed on animal food, it was unclean. It devours living as well as dead prey.

unclean, Lev. 11: 13.

described, Eze. 17: 3; Ob. 4.

one of the four living creatures in the vision of heaven, Eze. 1: 10; Rev. 4: 7.

—Ex. 19: 4, I bare you on *e.* wings.

II. Sa. 1: 23, swifter than *e.*

Ps. 103: 5, youth renewed like *e.*

Isa. 40: 31, mount up with wings as *e.*

Mat. 24: 28; Lu. 17: 37, *e.* be gathered.

**Ear**, he that hath, to hear, Mat. 11: 15; 13: 16; Mar. 4: 9, 23; 7: 16.

have, but hear not, Ps. 115: 6; Isa. 42: 20; Eze. 12: 2; Mat. 13: 14, 15; Mar. 8: 18; Rom. 11: 8.

the Lord's, open to prayer, II. Sa. 22: 7; Ps. 18: 6; 34: 15; Jas. 5: 4; I. Pet. 3: 12.

opened by God, Job 33: 16; 36: 15; Ps. 40: 6; Mar. 7: 35.

—Ex. 21: 6; Deu. 15: 17, master shall bore *e.*

II. Ki. 19: 16; Ps. 31: 2, bow down thine *e.*

Neh. 1: 6, 11, let thine *e.* be attentive.

Job 42: 5, heard by hearing of *e.*

Ps. 10: 17, cause thine *e.* to hear.

94: 9, he that planted the *e.*

Prov. 13: 15, *e.* of wise seek knowledge.

Isa. 59: 1, *e.* heavy that it cannot hear.

Mat. 10: 27, what ye hear in the *e.*

I. Cor. 2: 9, eye hath not seen, nor *e.* heard.

—*ar.*, to plow, I. Sa. 8: 12; Isa. 30: 24, *e.* the ground.

See Ex. 34: 21; Deu. 21: 4; II. Sa. 7: 22; Ps. 45: 10; 78: 1; Prov. 15: 31; 20: 12; 22: 17; Isa. 50: 4; 55: 3.

**Early**, Ps. 46: 5, God shall help her, and that right *e.*

Ps. 63: 1, my God, *e.* will I seek thee.

90: 14, satisfy us *e.* with thy mercy.

Prov. 8: 17, those that seek me *e.* shall find me.

Hos. 5: 15, in affliction will I seek me *e.*

6: 4; 13: 3, as the *e.* dew.

Jas. 5: 7, the *e.* and latter rain.

**Early Christians**, missionary activity of, **81b**

persecutions of, **81b**

worship and sacraments of, **82a**

**Early Prophecies of the Messiah**, **93b**



**Early Rising**, Gen. 19: 27; 26: 31; 28: 18; Josh. 3: 1; Judg. 6: 38; 1 Sa. 9: 26; 15: 12; 17: 20; Mar. 1: 35; 16: 2; John 8: 2; 20: 1; Ac. 5: 21.

**Earnest**, Rom. 8: 19, the *e.* expectation of the creature.  
Phil. 1: 20, my *e.* expectation and hope.  
Heb. 2: 1, give the more *e.* heed.  
—*ar.*, pledge.  
II. Cor. 1: 22; 5: 5, the *e.* of the Spirit.  
Eph. 1: 14, the *e.* of our inheritance.

**Earnestly**, Job 7: 2, as servant *e.* desireth shadow.  
Lu. 22: 44, in agony he prayed more *e.*  
I. Cor. 12: 31, covet *e.* the best gifts.  
Jude 3, *e.* contend for the faith.

**Earring**, Gen. 35: 4; Judg. 8: 25; Eze. 16: 12; Hos. 2: 13.

**Earth**, created, Gen. 1: 1.  
made fruitful, Gen. 1: 11.  
cursed, Gen. 3: 17.  
covered by the flood, Gen. 7: 10.  
to be consumed by fire, Mic. 1: 4; Zep. 3: 8; II. Pet. 3: 7; Rev. 20: 9.  
a new (and heaven), II. Pet. 3: 13; Rev. 21: 1.  
—Gen. 1: 10, God called the dry land *e.*  
6: 11, *e.* was corrupt before God.  
Ex. 9: 29; Deu. 10: 14; Ps. 24: 1; I. Cor. 10: 26, *e.* is the Lord's.  
Nu. 14: 21, all the *e.* filled with the glory of the Lord.  
16: 30, *e.* open her mouth.  
Deu. 32: 1, O *e.*, hear the words of my mouth.  
Josh. 23: 14, going way of all the *e.*  
I. Sa. 2: 8, pillars of the *e.* are the Lord's.  
I. Ki. 8: 27; II. Chr. 6: 18, will God dwell on the *e.*?  
Job 19: 25, stand at latter day upon the *e.*  
38: 4, when I laid the foundations of the *e.*?  
Ps. 2: 8, uttermost parts of the *e.*  
33: 5, *e.* is full of the goodness of the Lord.  
46: 2, not fear, though *e.* be removed.  
58: 11, a God that judgeth in the *e.*  
65: 9, thou visitest the *e.*, and wastest it.  
72: 19, let the whole *e.* be filled with his glory.  
73: 25, none on *e.* I desire besides thee.  
99: 1, Lord reigneth, let *e.* be moved.  
102: 25; 104: 5; Prov. 8: 29; Isa. 48: 13, laid the foundation of the *e.*  
Ps. 148: 13, his glory is above the *e.*  
Prov. 3: 19, Lord founded the *e.* 23, from everlasting, or ever *e.* was.  
Ec. 1: 4, the *e.* abideth forever.  
12: 7, dust return to *e.*  
Isa. 11: 9, *e.* full of knowledge of the Lord.  
40: 28, Creator of ends of *e.* fainteth not.

**Earth**, *continued.*  
Isa. 45: 22, all the ends of the *e.*  
49: 13, be joyful, O *e.*  
51: 6, *e.* shall wax old.  
66: 1, *e.* is my footstool.  
66: 8, *e.* shall bring forth in one day.  
Jer. 22: 29, O *e.*, *e.*, *e.*, hear the word of the Lord.  
Eze. 34: 27, the *e.* shall yield her increase.  
Hos. 2: 22, the *e.* shall hear the corn.  
Mic. 1: 2, hearken, O *e.*  
Zec. 4: 10, eyes of Lord run through *e.*  
Mat. 5: 5, meek shall inherit the *e.*  
Mar. 4: 28, *e.* bringeth forth fruit of herself.  
Lu. 2: 14, on *e.* peace.  
23: 44, darkness over all the *e.*  
John 3: 31, he that is of the *e.* is *e.*, and speaketh of the *e.*  
12: 32, Son of man lifted up from the *e.*  
Ac. 8: 33, his life is taken from the *e.*  
I. Cor. 15: 47, first man is of the *e.*, *e.*  
Col. 3: 2, set your affection not on things on the *e.*  
Heb. 6: 7, *e.* drinketh in the rain.  
12: 25, refused him that spake on *e.*  
II. Pet. 3: 10, the *e.* shall be burned up.  
Rev. 5: 10, we shall reign on the *e.*  
21: 1, a new *e.*

**Earthen**, II. Cor. 4: 7, treasure in *e.* vessels.

**Earthly**, I. Cor. 15: 49, have borne the image of the *e.*  
II. Cor. 5: 1, our *e.* house of this tabernacle.  
Phil. 3: 19, who mind *e.* things.  
Jas. 3: 15, this wisdom is *e.*

**Earthquake**, Isa. 29: 6; Am. 1: 1; Ac. 16: 26; Rev. 6: 12; 8: 5; 11: 13; 16: 18.  
—I. Ki. 19: 11, Lord was not in the *e.*  
Zec. 14: 5, ye fled before the *e.*  
Mat. 24: 7; Mar. 13: 8; Lu. 21: 11, famines and *e.*  
Mat. 27: 54, centurion saw the *e.*  
28: 2; Ac. 16: 26; Rev. 6: 12, there was a great *e.*

**Ease**, Deu. 28: 65, shalt thou find no *e.*?  
Job 12: 5, thought of him that is at *e.*  
21: 23, dieth, being wholly at *e.*  
Ps. 25: 13, soul shall dwell at *e.*  
Isa. 32: 9, rise up, ye women at *e.*  
Am. 6: 1, woe to them that are at *e.*  
Lu. 12: 19, take thine *e.* and be merry.  
II. Cor. 8: 13, not that other men be *e.*

**East**, men of the, Job 1: 3.  
glory of God proceeding from, Eze. 43: 2; 47: 8.  
wise men from, worship Christ, Mat. 2: 1.  
—Gen. 3: 24, *e.* of the garden of Eden.  
29: 1, land of the people of the *e.*

**East**, *continued.*  
Gen. 41: 6, 23, 27, thin ears blasted with *e.* winds.  
Ex. 10: 13; 14: 21, Lord brought an *e.* wind.  
Job 38: 24, scattered *e.* wind on the earth.  
Ps. 48: 7, breakest ships with *e.* wind.  
75: 6, promotion cometh not from *e.*  
103: 12, as far as *e.* from west.  
Isa. 27: 8, stayeth rough wind in day of *e.* wind.  
43: 5, Zec. 8: 7, bring thy seed from the *e.*  
Jer. 19: 2; Eze. 40: 44, the *e.* gate.  
Eze. 8: 16, faces toward the *e.* 11: 1; 47: 2, that looketh *e.*  
Hos. 12: 1, Ephraim followeth *e.* wind.  
13: 15, an *e.* wind shall come.  
Jon. 4: 5, sat on *e.* side of city.  
Mat. 8: 11; Lu. 13: 29, many come from *e.*  
Mat. 24: 27, as lightning out of the *e.*

**Easter**, translation of Greek *pascha*, passover, Ac. 12: 4.

**Easy**, Prov. 14: 6, knowledge *e.* unto him.  
Mat. 11: 30, my yoke is *e.*  
I. Cor. 14: 9, words *e.* to be understood.  
Jas. 3: 17, *e.* to be entreated.  
Mat. 9: 5, whether is *e.* to say? 19: 24; Mar. 10: 25; Lu. 18: 25, *e.* for a camel.  
I. Cor. 13: 5, charity is not *e.* provoked.  
Heb. 12: 1, sin which doth so *e.* beset us.

**Eat**, Gen. 2: 16, of every tree thou mayest *e.*  
Gen. 2: 17, *e.* thou shalt surely die.  
3: 17, in sorrow shalt thou *e.*  
I. Ki. 19: 5; Ac. 10: 13; 11: 7, angel said, Arise and *e.*  
II. Ki. 6: 28, give thy son that we may *e.* him.  
Neh. 5: 2, corn, that we may *e.* and live.  
8: 10, *e.* the fat, drink the sweet.  
Ps. 22: 26, the meek shall *e.* and be satisfied.  
69: 9; John 2: 17, zeal of thine house hath *e.* me up.  
Ps. 78: 25, man did *e.* angels' food.  
102: 9, have *e.* ashes like bread.  
Prov. 1: 31; Isa. 3: 10, *e.* fruit of own way.  
Prov. 31: 27, *e.* not the bread of idleness.  
S. of S. 5: 1, *e.*, O friend; drink.  
Isa. 1: 19, if obedient, ye shall *e.* the good of the land.  
7: 15, 22, butter and honey shall he *e.*  
11: 7; 65: 25, lion *e.* straw like ox.  
55: 1, come ye, buy and *e.*  
65: 13, my servants shall *e.*, but ye shall be hungry.  
Jer. 31: 29; Eze. 18: 2, the fathers have *e.* sour grapes.  
Hos. 4: 10; Mic. 6: 14; Hag. 1: 6, *e.*, and not have enough.  
Mat. 6: 25; Lu. 12: 22, what ye shall *e.*

**Eat, continued.**

Mat. 12: 4, *e. showbread.*  
 14: 16; Mar. 6: 37; Lu. 9: 13, give ye them to *e.*  
 Mat. 15: 20, to *e. with un-* washen hands.  
 15: 27; Mar. 7: 28, dogs *e. of* crumbs.  
 Mat. 26: 26; Mar. 14: 22; I. Cor. 11: 24, take, *e., this is my* body.  
 Mar. 6: 31, no leisure so much as to *e.*  
 11: 14, no man *e. fruit of thee.*  
 Lu. 10: 8, *e. such things as are* set before you.  
 12: 19, take thine ease, *e., drink.*  
 15: 23, let us *e. and be merry.*  
 24: 43, he took it, and did *e.* before them.  
 John 4: 32, meat to *e. ye know* not of.  
 6: 53, except ye *e. the flesh.*  
 Ac. 2: 46, did *e. their meat with* gladness.  
 9: 9, Saul did neither *e. nor* drink.  
 Rom. 14: 2, one believeth that he may *e. all things.*  
 I. Cor. 10: 31, whether ye *e. or* drink.  
 11: 29, he that *e. unworthily.*  
 II. Thes. 3: 10, any work not, neither *e.*  
 II. Tim. 2: 17, *e. as doth a* canker.  
 Jas. 5: 3, *e. your flesh as fire.*  
 Rev. 2: 7, *e. of the tree of life.*  
 2: 17, give to *e. of hidden* manna.  
 19: 18, *e. flesh of kings.*  
 See Prov. 23: 20; Isa. 55: 10.  
**Ebal** (ē'bal), *bald, or bare*, (3 Cc; 5 Cd; 13 Bd; 16 Cd; 17 Bd), a mountain 3,077 feet high near Shechem, from which curses were pronounced, Deu. 11: 29; 27: 13; Josh. 8: 33. **32a, 130b**  
 —men, Gen. 36: 23; I. Chr. 1: 22.  
**Ebed** (ē'bed), *a servant*, Judg. 9: 26.  
**Ebed-melech** (ē'bed-mē'lekh), *king's servant*, Ethiopian eunuch, Jer. 38: 7; 39: 16.  
**Ebenezer** (ē'ven-ē'zer), *stone of help*, I. Sa. 4: 1; 5: 1; 7: 12.  
**Eber** (ē'ber), *region beyond*, name of the Hebrew people, Gen. 10: 24.  
 —(1 Fd), territory of children of Eber.  
**Ebiasaph** (e-bī'a-sāf), *my father gathered*, I. Chr. 6: 23.  
**Ebionism**, heresy of, **17a**  
**Ebionites** (ē'bī-ō-nites), **82b**  
**Ebony** (Hēb., *hoonim*, or *hoontim*). The hard wood known by this name is the inner heart wood of a tree (*Diospyros Ebenus*) growing in southern India. Ebony is mentioned in Eze. 27: 15, in connection with ivory, as brought to Tyre by merchants trading from the East.  
**Ebronah** (e-brō'nā), Nu. 33: 34, 35.  
**Ecbatana** (ek-bāt'a-nā) (2 Eb; 8 Fb), a town in Media.  
**Ecbatana, North**, (8 Ea), a town in Media Minor.  
**Ecclesiastes** (ek-klē'zi-ās'tēz) (Hēb., *koheleth*), *preacher*, Book of, author, date, contents, **5b, 36a**

**Ecclesiasticus** (ek-klē'zi-ās'ti-kūs), *a p o c r y p h a l book*, **42b, 65a**  
**Ed** (ēd), *witness*, Josh. 22: 34.  
**Ed Deir**, probably Jabesh Gilead.  
**Edar** (ē'dar), Gen. 35: 21.  
**Eden** (ē'den), *pleasure*, described, Gen. 2: 8. **136b**  
 Adam driven from, Gen. 3: 24.  
 figuratively mentioned, Isa. 51: 3; Eze. 28: 13; 31: 9; 36: 35; Joel 2: 3.  
**Eder** (ē'dur), *flock*, Josh. 15: 21; I. Chr. 23: 23.  
**Edge**, Ex. 28: 7; Prov. 5: 4; Jer. 31: 30; Ec. 10: 10.  
**Edification**, II. Cor. 10: 8; 13: 10; Rom. 15: 2.  
**Edify**, Rom. 14: 19, one may *e.* another.  
 I. Cor. 8: 1, charity *e.*  
 10: 23, all things lawful, but *e. not.*  
 14: 26, all things be done to *e.*  
 Eph. 4: 12, the *e. of the body of* Christ.  
 I. Thes. 5: 11, *e. one another.*  
 I. Tim. 1: 4, minister questions, rather than godly *e.*  
**Edom** (ē'dom), *red*, (2 Cb; 4 Fb), Idumea, the land of Esau, Gen. 32: 3; Isa. 63: 1.  
 prophecies concerning, Jer. 25: 21; 49: 7; Eze. 25: 13; 35; Am. 1: 11; Ob. 1. **133a**  
**Edomites** (ē'dom-ites), the descendants of Esau, Gen. 36. deny the Israelites passage through Edom, Nu. 20: 18.  
 their possessions, Deu. 2: 5; Josh. 24: 4.  
 not to be abhorred, Deu. 23: 7. subdued by David, II. Sa. 8: 14. revolt, II. Ki. 8: 20; II. Chr. 21: 8. subdued by Amaziah, II. Ki. 14: 7; II. Chr. 25: 11.  
**Edrei** (ē'dre-i), *powerful*, (5 Ec), capital of the kingdom of Bashan, now a ruined Roman town called Ed Derdah, Nu. 21: 33.  
**Effect**, Ps. 33: 10, devices of people of none *e.*  
 Isa. 32: 17, the *e. of righteousness*, quietness.  
 Mat. 15: 6; Mar. 7: 13, command of God of none *e.*  
 Rom. 4: 14; Gal. 3: 17, promise of none *e.*  
 I. Cor. 1: 17, lest cross of Christ be of none *e.*  
 Gal. 5: 4, Christ has become of no *e.*  
**Effectual**, I. Cor. 16: 9, a great door and *e.*  
 Eph. 3: 7; 4: 16, the *e. work-* ing.  
 Jas. 5: 16, the *e. prayer of a* righteous man.  
 See I. Thes. 2: 13.  
**Effeminate**, I. Cor. 6: 9.  
**Egg**, Job 6: 6, any taste in white of *e.?*  
 Job 39: 14, ostrich leaveth *e. in* earth.  
 Isa. 59: 5, hatch cockatrice' *e.*  
 Jer. 17: 11, partridge sitteth on *e.*  
 Lu. 11: 12, if he ask an *e.*  
**Eglah** (ēg'lā), *heifer, calf*, II. Sa. 3: 5.  
**Eglaim** (ēg'lā-im), *the two heifers*, Isa. 15: 8.

**Eglon** (ēg'lōn), *calf-like*, (5 Be), a city of Judah, Josh. 15: 39.  
 king of Moab, oppresses Israel, Judg. 3: 14.  
 slain by Ehud, Judg. 3: 21.  
**Egypt** (ē'jīpt) (Hēb., *Mizraim*) (1 Fe; 2 Cc; 4 Bb), a country in the northeast part of Africa. **123a, 141a**  
 Abram goes down into, Gen. 12: 10.  
 Joseph sold into, Gen. 37: 36; his advancement, imprisonment, and restoration there, Gen. 39; 40; 41.  
 Jacob's sons go to buy corn in, Gen. 42.  
 Jacob and all his family go there, Gen. 46: 6.  
 Israelites' bondage there, Ex. 1: 12; 5, etc.  
 their departure from, Ex. 13: 17; Ps. 78: 12.  
 army of, pursue and perish in the Red Sea, Ex. 14.  
 kings of, harass Judah, I. Ki. 14: 25; II. Ki. 23: 29; II. Chr. 12: 2; 35: 20; 36: 3; Jer. 37: 5. the "remnant of Judah" taken there, Jer. 43: 7.  
 Jesus taken to, Mat. 2: 13.  
 prophecies concerning, Gen. 15: 13; Isa. 11: 11; 19: 20; 27: 12; 30: 1; Jer. 9: 26; 25: 19; 43: 8-14; 24: 28; Eze. 29-32; Dan. 11: 8; Hos. 9: 3; 11; Joel 3: 19; Zec. 10: 10; 14: 18.  
 river of (3 Ad; 6 Bf) (to be distinguished from the Nile), forms the south boundary line of the Holy Land and reaches the sea south of Gaza. **130b**  
**Egyptian** (e-jīp'shan), Ex. 2: 11; 14: 18; II. Sa. 23: 21; Ac. 21: 38.  
**Egyptology**, **58b**  
**Ehi** (ē'hī), Gen. 46: 21.  
**Ehud** (ē'hud), *union*, Judg. 3: 15.  
**Eidun**, *i. q. Dion*.  
**Either**, Gen. 31: 24; I. Ki. 18: 27; Lu. 15: 8; 16: 13; Rev. 22: 2.  
**Eker** (ē'ker), I. Chr. 2: 27.  
**Ekron** (ēk'rōn), *rooting up*, (5 Be; 6 Be; 7 Ac), city of the Philistines, II. Ki. 1: 2, 3.  
 taken, Judg. 1: 18.  
 men of, smitten with emerods, I. Sa. 5: 12; 6: 17.  
 prophecies concerning, Am. 1: 8; Zep. 2: 4; Zec. 9: 7.  
**Ekronites** (ēk'rōn-ites), Josh. 13: 3; I. Sa. 5: 10.  
**El Belka** (16 De), a division of modern Palestine.  
**Eladah** (ēl'a-dā), I. Chr. 7: 20.  
**Elah** (ē'lā), *oak, terebinth*, king of Israel, I. Ki. 16: 8, 10. **60b**  
 —valley of, battle in, I. Sa. 17: 2.  
 David slays Goliath there, I. Sa. 17: 49.  
**Elam** (ē'lām), *highland*, (1 Gd; 2 Db; 8 Fc), country of Persia, Dan. 8: 2.  
 Chedorlaomer, king of, Gen. 14. **119b, 140b**  
 —son of Shem, Gen. 10: 22.  
**Elamites**, Ezra 4: 9; Ac. 2: 9. **140b**  
**Elasah** (ēl'a-sā), Ezra 10: 22; Jer. 29: 3.  
**Elath** (ē'lāth), *grove*, (4 Fc), town at head of Arabian Gulf, Deu. 2: 8.  
**El-bethel** (ēl-bēth'el), *God of Bethel*, Gen. 35: 7.



**Eldaah** (el'da-á), Gen. 25: 4; I. Chr. 1: 33.  
**Eldad** (el'dad), or **Elidad**, *God loves*, Nu. 11: 26, 27.  
**Elder**, Gen. 25: 23; Rom. 9: 12, *e. serve younger*.  
 Job 15: 10, aged men, much *e.* than thy father.  
 John 8: 9, beginning at the *e.*  
**Elders**. The older men from the earliest times were the heads, authorities, and judges of the community. "The elders of Israel" (Ex. 3: 16) were a senate of the people in Moses' time, and continued to be so through all the vicissitudes of the Hebrew history (Exra 5: 5; Jer. 29: 1). "The elders," as a distinct body, are often mentioned in the N. T. They act coördinately with (1) the chief priests (Mat. 21: 23), (2) the chief priests and scribes (Mat. 16: 21), (3) all the council (Mat. 26: 59). In the N. T. church "the elders" are the presbyters or ministers (Ac. 20: 17).  
 seventy, Ex. 24: 1; Nu. 11: 16. officers so called, Gen. 50: 7; Lev. 4: 15; Deu. 21: 19; I. Sa. 16: 4; Ezra 5: 5; Ps. 107: 32; Eze. 8: 1.  
 of the church, Ac. 14: 23; 15: 4, 23; 16: 4; 20: 17; Tit. 1: 5; Jas. 5: 14.  
 Paul's charge to, Ac. 20: 17. Peter's charge to, I. Pet. 5. twenty-four in heaven, Rev. 4: 4; 7: 11; 14: 3.  
 —Ps. 107: 32, praise him in the assembly of the *e.*  
 Mat. 15: 2; Mar. 7: 3, tradition of the *e.*  
 Tit. 1: 5, ordain *e.* in every city. Heb. 11: 2, by faith the *e.* obtained a good report.  
 Jas. 5: 14, call for *e.* of church. I. Pet. 5: 1, the *e.* I exhort, whom am an *e.*  
**Elead**, (el'e-á), I. Cor. 7: 21.  
**Elealeh**, (el'e-á'leh), *God is exalted*, (5 De), a city near Heshbon, Nu. 32: 37; Isa. 15: 4.  
**Eleasa**, (e-l'e-a-sá), battle of, 66a  
**Elesah**, (el'e-a-sá), I. Chr. 2: 39.  
**Eleazar** (el'e-a-zar), or **Eliezer** (el'i-e-zer), *God helpeth*, son of Aaron, and chief priest, Ex. 6: 23; 28: 1; Lev. 8; Nu. 8: 2; 4: 16; 16: 36-40; 20: 26; 27: 22; 31: 13; 34: 17; Josh. 17: 4; 24: 33.  
 —son of Abinadab, keeps the ark, I. Sa. 7: 1.  
 —one of David's captains, II. Sa. 23: 9; I. Chr. 11: 12.  
 —high priest, 65a  
**Elect**, Christ so called, I. Pet. 2: 6; Isa. 42: 1.  
 God's chosen, Isa. 45: 4.  
 under the gospel, Mar. 13: 20; Rom. 8: 33; II. Tim. 2: 10; Tit. 1: 1; I. Pet. 1: 2; II. John 1: 13.  
 —Isa. 65: 9, mine *e.* shall inherit it.  
 Mat. 24: 22, for *e.* sake those days shortened.  
 24: 31; Mar. 13: 27, gather together his *e.*  
 Lu. 18: 7, God avenge his own *e.*  
 Col. 3: 12, as the *e.* of God.

**Elect**, continued.  
 I. Tim. 5: 21, charge thee before *e.* angels.  
 I. Pet. 2: 6, corner stone, *e.*, precious.  
**Election**, of God, I. Thes. 1: 4. its privileges and duties, Mar. 13: 20; Lu. 18: 7; Rom. 8: 29; I. Cor. 1: 27.  
 —Rom. 9: 11, purpose of God according to *e.*  
 11: 5, the *e.* of grace.  
 11: 28, touching the *e.* are beloved.  
 II. Pet. 1: 10, your calling and *e.* sure.  
**Elegy**, 114b  
**El-elohé-Israel** (el'e-lo'he-iz'ra-el), *God, the God of Israel*, Gen. 33: 20.  
**Elements**, Gal. 4: 9, the weak and beggarly *e.*  
 II. Pet. 3: 10, the *e.* melt with heat.  
**Eleph** (el'ef) (12 Ac), a city of Benjamin, Josh. 18: 28.  
**Eleutherus** (e-l'u'the-rüs) (I. Macc. 12: 30), a river dividing the Lebanon chain into two ranges, north and south. 130b  
**Eleven**, Gen. 32: 22; Mat. 28: 16; Mar. 16: 14; Ac. 2: 14.  
**Elhanan** (el-há'nan), *God is gracious*, II. Sa. 21: 19; 23: 24; I. Chr. 11: 26.  
**El-Hauran** (16 Db), division of modern Palestine.  
**Eli** (el'i), *lifting up, nurtured*, high priest and judge, blesses Hannah, I. Sa. 1: 17.  
 Samuel brought to, I. Sa. 1: 25. wickedness of his sons, I. Sa. 2: 22.  
 rebuked by man of God, I. Sa. 2: 27.  
 destruction of his house foretold, I. Sa. 3: 11.  
 his sons slain, I. Sa. 4: 10, 11.  
 his death, I. Sa. 4: 18.  
 —Eli, lama sabachthani? Mat. 27: 46; Mar. 15: 34.  
**Eliab** (el-i'ab), *God of the father*, a Reubenite, Deu. 11: 6.  
 —chief of tribe of Zebulun, Nu. 1: 9; 2: 7.  
 —a Gadite hero, I. Chr. 12: 9.  
 —son of Jesse, I. Sa. 16: 6.  
**Elhada** (e-l'i'a-dá), *God knows*, a Benjamite, II. Chr. 17: 17.  
 —an Aramite, I. Ki. 11: 23.  
 —son of David, II. Sa. 5: 16.  
**Elijah** (e-l'i-á), *God is Jehovah*, I. Chr. 8: 27.  
**Eliabha** (e-l'i-a-bá), II. Sa. 23: 32.  
**Eliakim** (e-l'i-a-kim), *God raises*, chief minister of Hezekiah, conference with Rab-shakeh, II. Ki. 18: 18; Isa. 36: 11. sent to Isaiah, II. Ki. 19: 2; Isa. 37: 2.  
 prefigures kingdom of Christ, Isa. 22: 20, 25.  
 —son of Josiah, made king by Pharaoh, and named Jehoiakim, II. Ki. 23: 34; II. Chr. 36: 4.  
**Ellam** (e-l'i'am), *God of the people*, II. Sa. 11: 3; 23: 34.  
**Elias** (e-l'i-as), Greek form of *Elijah*, Mat. 27: 47, 49; Mar. 15: 35, 36.  
**Ellasaph** (e-l'i-a-sáf), *God hath added*, Nu. 1: 14.

**Eliashib** (e-l'i-a-shib), *God will restore*, high priest, builds the wall, Neh. 3: 1.  
 —called unto Tobiah, Neh. 13: 4.  
 —priest in time of David, I. Chr. 24: 12.  
**Eliathah** (e-l'i-a-thá) *my God cometh*, I. Chr. 25: 4.  
**Elidad** (el-i'dad), *whom God has loved*, Nu. 31: 21.  
**Eliel** (el'i-el), *God is God*, a chief of Manasseh, I. Chr. 5: 24.  
 —a Gadite, I. Chr. 12: 11.  
 —an overseer in reign of Hezekiah, II. Chr. 31: 13.  
**Elienai** (el'i-e'na-i), See **Eli-venai**.  
**Eliezer** (el'i-e-zer), *my God is help*, Abraham's steward, Gen. 15: 2.  
 —son of Moses, Ex. 18: 4; I. Chr. 23: 15.  
 —prophet, reproves Jehoshaphat, II. Chr. 20: 37.  
 —others, I. Chr. 7: 8; I. Chr. 15: 24; Ezra 8: 16; Lu. 8: 29.  
**Elihoreph** (el'i-ho'ref), *God of autumn*, I. Ki. 4: 3.  
**Elihu** (e-l'i-hu), *God is he!* reproves Job's friends, Job 32; and Job's impatience, Job 33: 8; and self-righteousness, Job 34: 5.  
 declares God's justice, Job 33: 12; 34: 10; 35: 13; 36; and power, Job 33: 37; and mercy, Job 33: 23, 24; 34: 28. 34a  
 —three others, I. Sa. 1: 1; I. Chr. 12: 20; I. Chr. 26: 7.  
**Elijah** (e-l'i-á), *my God is Jehovah*, the Tishbite, predicts a great drought, I. Ki. 17: 1; Lu. 4: 25; Jas. 5: 17.  
 miraculously fed, I. Ki. 17: 5; 19: 5.  
 raises the widow's son, I. Ki. 17: 21.  
 slays the priests of Baal, I. Ki. 18: 40.  
 flees into the wilderness of Beersheba, I. Ki. 19; Rom. 11: 2.  
 anoints Elisha, I. Ki. 19: 19.  
 denounces Ahab in Naboth's vineyard, I. Ki. 21: 17.  
 his prediction fulfilled, II. Ki. 9: 36; 10: 10.  
 rebukes Ahaziah, II. Ki. 1: 3, 16.  
 calls down fire from heaven, II. Ki. 1: 10; Lu. 9: 54.  
 divides Jordan, II. Ki. 2: 8.  
 carried up into heaven in a chariot of fire, II. Ki. 2: 11.  
 his mantle taken by Elisha, II. Ki. 2: 13.  
 appears at Christ's transfiguration, Mat. 17: 3; Mar. 9: 4; Lu. 9: 30.  
 precursor of John the Baptist, Mal. 4: 5; Mat. 11: 14; 16: 14; Lu. 1: 17; 9: 8, 9; John 1: 21.  
**Elika** (el'i-ká), *God is his rejecter*, II. Sa. 23: 25.  
**Elim** (el'im), *trees*, (4 De), encampment of the Israelites after crossing the Red Sea, Ex. 15: 27.  
**Elimelech** (e-l'im'e-lëk), *my God is king*, Ru. 1: 2; 4: 3.  
**Elioenai** (e-l'i'o-e'na-i), *my eyes are towards him*, I. Chr. 3: 23; 7: 8.



**Eliphai** (el'i-fäl), *God judgeth*, I. Chr. 11: 35.

**Eliphaleth** (e-li'f'a-lët) and **Elpalet** (el'pa-let), *God is deliverance*, II. Sa. 5: 16.

**Eliphaz** (el'i-fáz), *my God is strength*, reproves Job, Job 4: 5; 15: 22.

God's anger against him appeased, Job 42: 7, 8. **34a**  
—son of Esau, Gen. 36: 4.

**Eliphaleh** (e-li'f'e-lë), I. Chr. 15: 18.

**Eliphalet**. See **Eliphalet**.

**Elis** (el'is) (15 Db), a town of Achaia.

**Elisabeth** (e-liz'a-bëth), Grecized form of *Elisheba*, *God her oath*, mother of John the Baptist, Lu. 1: 5.

her salutation to Mary, Lu. 1: 42.

**Eliseus** (el'i-së'us), incorrect Greek form of *Elisba*, Lu. 4: 27.

**Elisha** (e-li'shà), *my God is salvation*, (Eliseus), appointed to succeed Elijah, I. Ki. 19: 16.

receives his mantle, II. Ki. 2: 13.

heals the waters with salt, II. Ki. 2: 22.

bears destroy the children who mock him, II. Ki. 2: 24.

his miracles: water, II. Ki. 3: 16; oil, II. Ki. 4: 4; Shunammite's son, II. Ki. 4: 32; death in the pot, II. Ki. 4: 40; feeds a hundred men with twenty loaves; II. Ki. 4: 42; Naaman's leprosy, II. Ki. 5: 14; Lu. 4: 27; the iron swims, II. Ki. 6: 5; Syrians struck blind, II. Ki. 6: 18.

prophecies plenty in Samaria when besieged, II. Ki. 7: 1. sends to anoint Jehu, II. Ki. 9: 1.

his death, II. Ki. 13: 20. miracle wrought by his bones, II. Ki. 13: 21.

—(I Ed), sea.

**Elishah** (e-li'shà), Gen. 10: 4; Eze. 27: 7.

**Elishama** (e-lish'a-mà), *my God hears*, four persons, Nu. 1: 10; II. Sa. 5: 16; I. Chr. 3: 6; II. Chr. 17: 8.

**Elishaphat** (e-lish'a-fät), *my God judgeth*, II. Chr. 23: 1.

**Elisheba** (e-lish'e-bà) (see **Elisabeth**), Ex. 6: 23.

**Elisbua** (el'i-shü'ä), *God is my salvation*, II. Sa. 5: 15.

**Eliud** (e-li'ud), *God is majesty*, Mat. 1: 14.

**Elizaphan** (e-liz'a-fän), *my God hides*, Nu. 3: 30.

**Elizur** (e-li'zur), *my God is a rock*, Nu. 2: 10.

**Elkanah** (el'ka-nà), *God created*, father of Samuel, I. Sa. 1: 1. —son of Korah, Ex. 6: 24.

**Elkesaites**, heresy of, **82b**

**Elkoshite** (el'kosh-ite), *God my bow*, Nah. 1: 1.

**Elkuds** (el'küdz) (16 Ce), a division of modern Palestine.

**Ellasar** (el'la-sar), the oak of Assyria, the Babylonian Larsa, Gen. 14: 1, 9.

**Elm**. This word occurs only in Hos. 4: 13. The R. V. translates the Hebrew word *'elah* as "terebinth," or "teal," "Turpentine Tree, *q. v.*;" also Oak.

**El-Mejdel** (16 Be), a village near Askalan.

**Elmodam** (el-mö'dam), Lu. 3: 28.

**Elnaam** (el'na-äm), *God is graciousness*, I. Chr. 11: 46.

**Elnathan** (el'na-thän), *gift of God*, II. Ki. 21: 8.

**Elohim** (el'o-him), a name of God, **34b**

**Eloi** (e-lo'i), *my God*, Mar. 15: 34.

**Elon** (el'on), oak tree, Hebrew judge, Judg. 12: 11.

—a Hittite, Gen. 26: 34.

—son of Zebulun, Gen. 46: 14.

—city of Dan, Josh. 19: 33.

**Eloquent**, Ex. 4: 10, I am not *e*. Isa. 3: 3, Lord doth take away *e*. orator.

Ac. 18: 24, an *e*. man.

**Elloth** (el'loth), II. Chr. 8: 17; 26: 2.

**Elpaal** (el'pa-äl), I. Chr. 8: 11, 12.

**Elpalet** (el'pa-lët), I. Chr. 14: 5.

**Elparan** (el-pä'ran), Gen. 14: 6.

**Else**, Deu. 4: 35; Isa. 45: 6; Mat. 6: 24; Lu. 16: 13; Rev. 2: 16.

**Eltekeh** (el'te-kë), *God is its fear*, Josh. 21: 23.

**Eltekon** (el'te-kön), Josh. 15: 59.

**Eltolad** (el-to'läd), Josh. 15: 30.

**Elul** (el'ul) (Assyr., *U-lu-lu*), the month of August-September, Neh. 6: 15.

**Eluzai** (e-lü'zä), *God is my strength*, I. Chr. 12: 5.

**Elymais** (el'i-mä'is) (8 Ge), a district of Elam.

**Elymas** (el'i-mäs), *magician*, (Barjesus), Ac. 13: 6, 8.

**Elzabad** (el'za-bäd), *God bestowed*, I. Chr. 12: 12.

**Elzaphan** (el'za-fän), Lev. 10: 4.

**Embalming**, of Jacob, Gen. 50: 2; Joseph, Gen. 50: 26; Christ, John 19: 39.

**Embolden**, Job 16: 3; I. Cor. 8: 10.

**Embrace**, Job 24: 8; Ec. 3: 5; Heb. 11: 13.

**Embroider**, Ex. 28: 39; 35: 35.

**Emerald**=**Carbuncle** of A. V. (Heb. *baregeth* and *baregath*; *σμάραγδος*; *smaragdus*, Ex. 28: 17; Rev. 4: 3). The word translated "carbuncle" in A. V. should have been "emerald," for *σμάραγδος*=*baregeth* (glittering), not *nophek* (red) (see **Carbuncle**). Smaragdus was a generic term for a number of green stones which probably included the emerald. A possible source of the true emerald existed in certain mines at Zabara, on the borders of Egypt.

See Ex. 39: 11; Rev. 21: 19.

**Emerods** (hemorrhoids), threatened, Deu. 28: 27.

Philistines smitten with, I. Sa. 5: 6.

**Emims** (em'im), *terrors*, giants, Gen. 14: 5; Deu. 2: 10.

**Eminent**, Eze. 16: 24, 39; 17: 22.

**Emmanuel** (em-män'u-el) (Immanuel), *God with us*, Isa. 7: 14; 8: 8; Mat. 1: 23.

**Emmaus** (em-mä'us), *hot springs*, (13 Be), a village near Jerusalem, Lu. 24: 13. **131a**

**Emmor** (em'mör), Grecized form of *Hamor*, Ac. 7: 16.

**Empire**, Esth. 1: 20.

**Employ**, Deu. 20: 19; I. Chr. 9: 33; Eze. 39: 14.

**Empty**, Gen. 31: 42; Mar. 12: 3; Lu. 1: 53; 20: 10, sent *e*. away.

Ex. 23: 15; 34: 20; Deu. 16: 16, appear before me *e*.

Judg. 7: 16, *e*. pitchers and lamps.

Ru. 1: 21, brought me home again *e*.

Ec. 11: 3, clouds *e*. themselves on the earth.

Isa. 24: 1, the Lord maketh earth *e*.

24: 3, land shall be utterly *e*.

29: 8, hungry awaketh, his soul is *e*.

Hos. 10: 1, Israel is an *e*. vine.

Nah. 2: 2, the *e*. have *e*. them out.

Mat. 12: 44, when come, he findeth it *e*.

See Isa. 34: 11.

**Emulation**, Rom. 11: 14, may provoke to *e*.

Gal. 5: 20, works of the flesh are *e*.

**Enabled**, I. Tim. 1: 12.

**Enam** (en'am), *double springs*, Josh. 15: 34.

**Enan** (en'an), *rich in springs*, Nu. 1: 15.

**Encamp**, Ps. 27: 3, though an host *e*. against me.

Ps. 34: 7, angel of Lord *e*. around.

53: 5, bones of him that *e*. against thee.

See Ex. 14: 9; Job 19: 12.

**Enchantments**, forbidden, Lev. 19: 26; Deu. 18: 9, 10; Isa. 47: 9, 12.

**Encountered**, Ac. 17: 18.

**Encourage**, Deu. 1: 38; 3: 28; II. Sa. 11: 25, *e*. him.

II. Chr. 35: 2, *e*. them to the service.

Ps. 64: 5, they *e*. themselves in an evil matter.

Isa. 41: 7, carpenter *e*. goldsmith.

**End**, Gen. 6: 13, the *e*. of all flesh is come.

Nu. 23: 10, let my last *e*. be like his.

Deu. 32: 29, consider their latter *e*.

Job 6: 11, what is mine *e*., that I should prolong my life?

16: 3, shall vain words have an *e*?

Ps. 9: 6, destructions come to perpetual *e*.

37: 37, the *e*. of that man is peace.

39: 4, make me to know my *e*.

102: 27, thy years have no *e*.

107: 27, are at their wits' *e*.

Prov. 14: 12, the *e*. thereof are ways of death.

19: 20, be wise in thy latter *e*.

Ec. 4: 8, no *e*. of all his labour.

7: 8, better is the *e*. of a thing than the beginning.

12: 12, of making books there is no *e*.

Isa. 9: 7, of his government shall be no *e*.



**End, continued.**

Jer. 8: 20, harvest past, summer *e.*  
 31: 17, there *e.* in thine *e.*  
 Lam. 4: 18; Ez. 7: 2; Am. 8: 2, *e.* is near, *e.* is come.  
 Eze. 21: 25; 35: 5, iniquity shall have an *e.*  
 Dan. 8: 19, at the time appointed the *e.* shall be.  
 12: 8, what shall be the *e.* of these?  
 Hab. 2: 3, at the *e.* it shall speak, and not tarry.  
 Mat. 10: 22; 24: 13; Mar. 13: 13, endureth to the *e.*  
 Mat. 13: 39, harvest is *e.* of the world.  
 24: 3, what sign of the *e.* of the world?  
 24: 6; Mar. 13: 7; Lu. 21: 9, the *e.* is not yet.  
 Mat. 24: 31, gather from one *e.* of heaven.  
 28: 20, I am with you, even to the *e.*  
 Mar. 3: 26, cannot stand, but hath an *e.*  
 Lu. 1: 33, of his kingdom there shall be no *e.*  
 22: 37, things concerning me have an *e.*  
 John 18: 37, to this *e.* I was born.  
 Rom. 6: 21, the *e.* of those things is death.  
 6: 22, the *e.* everlasting life.  
 10: 4, Christ is *e.* of law for righteousness.  
 I. Tim. 1: 5, the *e.* of the commandment is charity.  
 Heb. 6: 8, whose *e.* is to be burned.  
 7: 3, neither beginning nor *e.* of life.  
 9: 26, once in the *e.* hath he appeared.  
 13: 7, considering the *e.* of their conversation.  
 Jas. 5: 11, ye have seen the *e.* of the Lord.  
 I. Pet. 1: 9, receiving the *e.* of your faith.  
 4: 17, what shall the *e.* be of them that obey not gospel?  
 Rev. 21: 6; 22: 13, the beginning and the *e.*  
**Endamage**, Ezra 4: 13.  
**Endanger**, Ec. 10: 9; Dan. 1: 10.  
**Endeavour**, Ps. 28: 4, wickedness of the *e.*  
 Eph. 4: 3, *e.* to keep the unity.  
 I. Thes. 2: 17, *e.* the more abundantly.  
 II. Pet. 1: 15, *e.* that ye may be able.  
**Endless**, I. Tim. 1: 4, heed to *e.* genealogies.  
 Heb. 7: 16, after power of an *e.* life.  
**Endor** (én'dor), *fountain of Dor*, (5 Ce; 6 Cd), a city south of Mount Tabor, I. Sa. 28: 7.  
**Endued**, Gen. 30: 20, *e.* me with a good dowry.  
 II. Chr. 2: 13, cunning man, *e.* with understanding.  
 Lu. 24: 49, till ye be *e.* with power.  
 Jas. 3: 13, *e.* with knowledge.  
**Endure**, Gen. 33: 14, as children be able to *e.*  
 Esth. 8: 6, can I *e.* to see the evil?

**Endure, continued.**

Ps. 9: 7; 102: 12; 104: 31, Lord shall *e.* for ever.  
 30: 5, weeping may *e.* for a night.  
 72: 5, fear ye as long as the sun and moon *e.*  
 72: 17, his name shall *e.* for ever.  
 100: 5, truth *e.* to all generations.  
 106: 1; 107: 1; 118: 1; 136: 1; 138: 8; Jer. 33: 11, his mercy *e.* for ever.  
 Ps. 111: 3; 112: 3, 9, his righteousness *e.* for ever.  
 Prov. 27: 24, doth crown *e.* to every generation?  
 Eze. 22: 14, can thy heart *e.*?  
 Mat. 24: 13; Mar. 13: 13, he that shall *e.* to the end.  
 Mar. 4: 17, *e.* but for a time.  
 I. Cor. 13: 7, charity *e.* all things.  
 II. Tim. 2: 3, *e.* hardness as a good soldier.  
 Heb. 10: 34, in heaven a better and *e.* substance.  
 12: 7, if ye *e.* chastening.  
 Jas. 1: 12, blessed is the man that *e.* temptation.  
 5: 11, we count them happy which *e.*  
 I. Pet. 1: 25, the word of the Lord *e.* for ever.  
 2: 19, for conscience *e.* grief.  
**Eneas** (é'ne-as), or **Æneas**, a Greek name, Ac. 9: 33, 34.  
**Eneglain** (én-ég'la-im), *fountain of two calves*, Eze. 47: 10.  
**Enemies**, treatment of, Ex. 23: 4; I. Sa. 24: 10; 26: 8, 9; Job 31: 29; Prov. 24: 17; 25: 21; Mat. 5: 44; Lu. 6: 35.  
 God delivers from, I. Sa. 12: 11; Ezra 8: 31; Ps. 18: 48; 59: 61: 3. of God, their punishment, Ex. 15: 6; Deu. 32: 41; Esth. 7: 8; Ps. 68: 1; 92: 9; Isa. 1: 24; 37: 36; II. Thes. 1: 8, 9; Rev. 21: 8.  
 —Ex. 23: 22, I will be *e.* to thine *e.*  
 Deu. 32: 31, our *e.* themselves being judges.  
 Judg. 5: 31, all thine *e.* perish.  
 I. Ki. 21: 20, hast thou found me, O mine *e.*?  
 Ps. 8: 2, mightiest still the *e.* and avenger.  
 72: 9, his *e.* shall lick the dust.  
 127: 5, speak with the *e.* in the gate.  
 Prov. 25: 21; Rom. 12: 20, if *e.* hunger, give bread.  
 Isa. 59: 19, when *e.* shall come in like a flood.  
 63: 10, turned to be their *e.*  
 Mic. 7: 6, a man's *e.* are the men of his own house.  
 Mat. 5: 43, hate thine *e.*  
 Lu. 19: 43, thine *e.* shall cast a trench.  
 Rom. 5: 10, if when *e.* we were reconciled.  
 Gal. 4: 16, am I become your *e.*?  
 Jas. 4: 4, friend of the world is the *e.* of God.  
**Enflaming**, Isa. 57: 5.  
**Engaged**, Jer. 30: 21.  
**Engannim** (én-gán'nim) (5 Cd), town of 3,000 inhabitants near Mount Gilboa, in the Plain of Esdraelon, Josh. 15: 34; 19: 21; 21: 29.

**En-gedi** (én-gé'di), *fountain of the kid*, (5 Cf; 7 Bc; 13 Bf), city of Judah, Josh. 15: 62.  
 David dwells there, I. Sa. 23: 29; 24: 1.  
 See S. of S. 1: 14; Eze. 47: 10.  
**Engines**, II. Chr. 26: 15; Eze. 26: 9.  
**Engrave**, Ex. 28: 11, *e.* the two stones.  
 Zec. 3: 9, I will *e.* the graving thereof.  
 II. Cor. 3: 7, written and *e.* in stones.  
**Engraver**, Ex. 28: 11, work of an *e.* in stone.  
 Ex. 35: 55, manner of work of the *e.*  
**Engravings**, Ex. 39: 14, 30, like the *e.* of a signet.  
**En-haddah** (én-hád'dá), Josh. 19: 21.  
**Enhakkore** (én-hák'ko-re), *fountain of the crier*, Judg. 15: 19.  
**Enhazor** (én-ház'zor), Josh. 19: 37.  
**Enjoin**, Job 36: 23, who hath *e.* him his way?  
 Phil. 8, to *e.* what is convenient.  
 Heb. 9: 20, blood which God hath *e.*  
**Enjoy**, Lev. 26: 34; II. Chr. 36: 21, land *e.* her sabbaths.  
 Ec. 2: 1, *e.* pleasure, this also is vanity.  
 2: 24; 3: 13; 5: 18, his soul *e.* good.  
 I. Tim. 6: 17, giveth all things to *e.*  
 Heb. 11: 25, than to *e.* pleasures of sin.  
**Enlarge**, Gen. 9: 27, God shall *e.* Japheth.  
 Deu. 12: 20, when the Lord shall *e.* thy border.  
 Ps. 4: 1, thou hast *e.* me in distress.  
 25: 17, troubles of my heart are *e.*  
 119: 32, when thou shalt *e.* my heart.  
 Isa. 5: 14, hell hath *e.* herself.  
 60: 5, heart shall fear and be *e.*  
 Mat. 23: 5, *e.* borders of garments.  
 II. Cor. 6: 11, our heart is *e.*  
**Enlighten**, Ps. 18: 23, Lord will *e.* my darkness.  
 Ps. 19: 8, commandment of the Lord is pure, *e.* the eyes.  
 97: 4, his lightnings *e.* world.  
 Eph. 1: 18, eyes of understanding *e.*  
 Heb. 6: 4, impossible for those once *e.*  
**Enmishpat** (én'mish'pat), *fountain of judgment*, Gen. 14: 7.  
**Enmity** between God and man, Rom. 8: 7; Jas. 4: 4.  
 how abolished, Eph. 2: 15; Col. 1: 20.  
 See Gen. 3: 15; Lu. 23: 12; Eph. 2: 16.  
**Enoch** (é'nok), *dedicated*, his godliness and translation, Gen. 5: 24.  
 his faith, Heb. 11: 5.  
 his prophecy, Jude 14.  
**Enoch**, *Book of apocryphal*, 43b  
**Enos** (é'nos), *man*, Gen. 4: 26.  
**Enough**, Gen. 33: 9, I have *e.*  
 Gen. 45: 28, it is *e.*, Joseph is yet alive.  
 Ex. 36: 5, people bring more than *e.*

**Enough, continued.**

II. Sa. 24: 16; I. Ki. 19: 4; I. Chr. 21: 15; Mar. 14: 41; Lu. 22: 38, it is *e*.  
 Prov. 30: 15, four things say not, It is *e*.  
 Hos. 4: 10; Hag. 1: 6, eat, and have not *e*.  
 Mal. 3: 10, not room *e*. to receive it.  
 Mat. 10: 25, it is *e*. for disciple. 25: 9, lest there be not *e*.  
 Lu. 15: 17, bread *e*. and to spare.  
**Enquire**, Ex. 18: 15, people come to *e*. of God.  
 II. Sa. 16: 23, as if a man *e*. at oracle of God.  
 Job 10: 6, *e*. after mine iniquity. Ps. 27: 4, to *e*. in his temple.  
 78: 34, returned and *e*. early after God.  
 Ec. 7: 10, thou dost not *e*. wisely.  
 Isa. 21: 12, if ye will *e*. *e*. ye. Eze. 14: 3, should I be *e*. of at all by them?  
 36: 37, I will yet for this be *e*. of. Mat. 2: 7, *e*. diligently what time.  
 10: 11, *e*. who in it is worthy. Lu. 22: 23, to *e*. among themselves.  
 I. Pet. 1: 10, of which salvation the prophets *e*.  
**Enquiry**, Prov. 20: 25; Ac. 10: 17.  
**Enrich**, I. Sa. 17: 25, king will *e*. them.  
 Ps. 65: 9, greatly enrich it with river of God.  
 Eze. 27: 33, didst *e*. kings of earth.  
 II. Cor. 9: 11, being *e*. in every thing.  
**En-rimmon** (èn-rim'mon) (5 Bf; 16 Bf), town of Simeon, now called Kk. Umm er Rumanin.  
**En-rogel** (èn-rō'gel), *fuller's fountain*, a spring at Jerusalem, probably the "sheep-pool" of John 5: 2. Josh. 15: 7; 18: 16. 131b  
**Ensemble**, I. Cor. 10: 11, happened to them for *e*.  
 Phil. 3: 17, as ye have us for an *e*.  
 II. Thes. 3: 9, to make ourselves an *e*.  
 I. Pet. 5: 3, being *e*. to the flock.  
**Enshemesh** (èn'shē'mesh), *fountain of the sun*, Josh. 15: 7.  
**Ensign**, Ps. 74: 4, set up their *e*. for signs.  
 Isa. 5: 26, he will lift up an *e*. 11: 12, an *e*. for the nations. 30: 17, till ye be left as an *e*. on an hill.  
**Ensnares**, Job 34: 30.  
**Ensue**, I. Pet. 3: 11.  
**Entangle**, Mat. 22: 15, how they might *e*. him.  
 Gal. 5: 1, be not *e*. with yoke. II. Tim. 2: 4, *e*. himself with affairs of life.  
**Entappuah** (èn'tāp'pu-ā), Josh. 17: 7.  
**Enter**, Job 22: 4, will he *e*. with thee into judgment?  
 Ps. 100: 4, *e*. into his gates with thanksgiving.  
 118: 20, gate into which righteous *e*.  
 Isa. 2: 10, *e*. into the rock. 26: 2, nation may *e*. in.

**Enter, continued.**

Isa. 26: 20, *e*. into thy chambers. Mat. 5: 20, in no case *e*. into kingdom of heaven.  
 6: 6, when thou prayest, *e*. into thy closet.  
 7: 13; Lu. 13: 24, *e*. in at the strait gate.  
 Mat. 18: 8; Mar. 9: 43, better to *e*. into life halt.  
 Mat. 19: 17, if thou wilt *e*. into life, keep commandments.  
 25: 21, *e*. into joy of Lord.  
 Mar. 14: 38; Lu. 22: 46, lest ye *e*. into temptation.  
 Lu. 13: 24, many will seek to *e*. John 3: 5, he cannot *e*. into kingdom of God.  
 Ps. 1: 1, he that *e*. not in by the door.  
 10: 9, by me if any man *e*. in. Ac. 14: 22, through much tribulation *e*. kingdom of God.  
 Rom. 5: 12, sin *e*. into the world.  
 I. Cor. 2: 9, neither have *e*. into heart of man.  
 Heb. 4: 1, *e*. into his rest.  
 4: 6, *e*. not in because of unbelief.  
 6: 20, forerunner is for us *e*. 10: 19, *e*. into holiest by blood of Jesus.  
 Rev. 21: 27, *e*. into it any thing that defileth.  
**Entice**, Judg. 14: 15, *e*. thy husband that he may declare.  
 Job 31: 27, heart hath been secretly *e*.  
 Prov. 1: 10, if sinners *e*. thee. 16: 29, *e*. his neighbour.  
 I. Cor. 2: 4; Col. 2: 4, with *e*. words.  
**Entire**, Jas. 1: 4.  
**Entrance**, II. Chr. 12: 10, kept the *e*. of the king's house.  
 Ps. 119: 130, *e*. of thy word giveth light.  
 II. Pet. 1: 11, *e*. shall be ministered unto you.  
**Entreat**, Mat. 22: 6, *e*. them spitefully.  
 Ac. 7: 6, and *e*. them evil.  
 I. Thes. 2: 2, were shamefully *e*.  
**See Intreat**.  
**Entry**, I. Chr. 9: 19; Prov. 8: 3; Eze. 27: 3; 40: 38.  
**Envious**, Ps. 73: 3, I was *e*. at the foolish.  
**Environ**, Josh. 7: 9.  
**Envy**, described, Prov. 14: 30; Ec. 4: 4; Mat. 27: 18; Ac. 7: 9; II. Cor. 12: 20; Gal. 5: 21; I. Tim. 6: 4; Jas. 4: 5.  
 forbidden, Ps. 37: 1; Prov. 3: 31; 24: 1, 19; Rom. 13: 13; I. Pet. 2: 1.  
 its evil consequences, Job 5: 2; Prov. 14: 30; Isa. 26: 11; Jas. 3: 16.  
 Joseph sold for, Gen. 37: 28; Ac. 7: 9.  
 —Job 5: 2, *e*. slayeth the silly. Prov. 27: 4, who is able to stand before *e*?  
 Ec. 9: 6, their *e*. is perished.  
 Isa. 26: 11, ashamed for their *e*.  
 Mar. 15: 10, for *e*. they delivered him.  
 Ac. 13: 45, Jews filled with *e*.  
 Rom. 1: 29, full of *e*.  
 I. Cor. 3: 3, among you *e*. and strife.

**Envy, continued.**

I. Cor. 13: 4, charity *e*. not. Phil. 1: 15, preach Christ even of *e*.  
 Tit. 3: 3, living in malice and *e*.  
**Epaphras** (ép'a-frás), a Greek name, Col. 1: 7; 4: 12.  
**Epaphroditus** (e-páf'ro-dít'us), *fascinating, handsome*, Phil. 2: 25; 4: 18.  
**Epenetus** (ép'e-né'tus), *worthy of praise*, Rom. 16: 5.  
**Ephah** (éf'ā), *darkness*, Gen. 25: 4; I. Chr. 2: 46, 47; Isa. 60: 6.  
 —a measure, Ex. 16: 36; Lev. 19: 36; Eze. 45: 10; Zec. 5: 6. 118a  
**Ephai** (éf'ā), Jer. 40: 8.  
**Epher** (éf'er), *calf*, Gen. 25: 4; I. Chr. 5: 24.  
**Ephes-dammim** (éf'es-dām'mim), *boundary of blood*, I. Sa. 17: 1; called also *Pas-dammim*, I. Chr. 11: 13.  
**Ephesians** (e-fé'zhans), *Epistle to the author, date, characteristics, occasion, style, and contents*, 49a, 71a  
 quotations from Old Testament in, 102ab  
**Ephesus** (éf'e-sūs) (2 Bb; 15 Pb), celebrated city of Asia Minor.  
 visited by Paul, Ac. 18: 19; 19: 1; miracles there, Ac. 19: 11; tumult there, Ac. 19: 29.  
 Paul's address to the elders of, Ac. 20: 17.  
 Paul's fight with beasts there, I. Cor. 15: 32.  
 Paul tarries there, I. Cor. 16: 8.  
 See Rev. 1: 11; 2: 1. 80b, 81b  
**Ephlal** (éf'lal), I. Chr. 2: 37.  
**Ephod**, of the priest, Ex. 28: 4; 39: 2.  
 of Gideon, Judg. 8: 27.  
 of Micah, Judg. 17: 5.  
 See Nu. 34: 23.  
**Ephphatha** (éf'fa-thā), *be opened*, Mar. 7: 34.  
**Ephraem Codex**, 25b  
**Ephraim** (éf'ra-im), *double fruitfulness*, younger son of Joseph, Gen. 41: 52.  
 Jacob blesses Ephraim and Manasseh, Gen. 48: 14.  
 —his descendants, numbered, Nu. 1: 10, 32; 2: 18; 26: 35; I. Chr. 7: 20.  
 chastise the Midianites, Judg. 7: 24, 25.  
 their quarrel with Gideon, Judg. 8: 1; and Jephthah, Judg. 12.  
 revolt from the house of David, I. Ki. 12: 25.  
 chastise Ahaz and Judah, II. Chr. 28: 6, 7.  
 release their prisoners, II. Chr. 28: 12-14.  
 carried into captivity, II. Ki. 17: 5-23; Ps. 78: 9, 67; Jer. 7: 15.  
 repenting, called God's son, Jer. 31: 20.  
 prophecies concerning, Isa. 7: 9; 9: 11; 13: 28; 1; Hos. 5: 14; Zec. 9: 10; 10: 7.  
 —(5 Cd), allotment of, Josh. 16: 5; 17: 14; Judg. 1: 29. 133a  
 —wood of, one of the oak woods to the southwest, II. Sa. 18: 6.



**Ephraim, continued.**

—(5 Cd), a mountain, Josh. 17: 15; Judg. 2: 9; 7: 24.

—(13 Be), a city eight miles from Jerusalem, John 11: 54.

**Ephratah** (e-frá'tá), or **Bethlehem**, fruitful, Ru. 4: 11; Ps. 132: 6; Mic. 5: 2.

**Ephrath** (éfráth) (3 Cd), Gen. 35: 16; 48: 7. *See* **Ephratah**.

**Ephrathites** (éfráth-ites), I. Sa. 17: 12; Ru. 1: 2.

**Ephron** (éfron), *belonging to a calf*, Gen. 23: 8, 10.

—a mountain range, Josh. 15: 9.

**Epicureans** (ép-i-ku-ré'anz), *belonging to the school of Greek philosophers founded by Epicurus*, Ac. 17: 18.

**Epirus** (e-pí'rus) (15 Db), Grecian territory lying between Macedonia and Achaia.

**Epistle**, II. Cor. 3: 2, ye are our *e*.

II. Thes. 2: 15, taught by word or *e*.

II. Pet. 3: 16, as in all his *e*.

**Epistles**, of St. Paul, 47b

General, 52b

Pastoral, 51a

Personal, 52a

apocryphal, 56a

**Eponym Officers**, lists of, 59ab

**Equal**, Ex. 36: 22, *e*. distant one from another.

Ps. 17: 2, eyes behold things that are *e*.

55: 13, a man mine *e*.

Prov. 26: 7, legs of lame not *e*.

Isa. 40: 25; 46: 5, to whom shall I be *e*?

Eze. 18: 25, way of the Lord is not *e*.

33: 17, their way is not *e*.

Mat. 20: 12, hast made them *e*. to us.

Lu. 20: 36, *e*. to the angels.

John 5: 18; Phil. 2: 6, *e*. with God.

Gal. 1: 14, my *e*. in mine own nation.

Col. 4: 1, give servants what is *e*.

**Equality**, II. Cor. 8: 14.

**Equity**, Ps. 98: 9, judge the people with *e*.

Prov. 1: 3, receive instruction with *e*.

2: 9, understand judgment and *e*.

Ec. 2: 21, a man whose labour is in *e*.

Isa. 11: 4, reprove with *e*.

59: 14, truth is fallen, and *e*. cannot enter.

Mal. 2: 6, he walked with me in *e*.

**Er** (ur), *watcher*, Gen. 38: 3, 7.

**Era**, meaning of, 57a

**Eran** (éran), Nu. 26: 36.

**Erastus** (e-rás'tus), *amiable*, Ac. 19: 22; Rom. 16: 23; II. Tim. 4: 20.

**Ere**, I. Sa. 3: 3; Jer. 47: 6; John 4: 49.

**Erech** (érek) (Assyr., *Uruk Ar-ko*) (2 Db), a city in Shinar, Gen. 10: 10.

**Erected**, Gen. 33: 20.

**Eri** (é'ri), Nu. 26: 16.

**Err**, Ps. 95: 10, people that do *e*. in their heart.

Ps. 119: 21, do *e*. from thy commandments.

**Err, continued.**

Ps. 119: 110, *e*. not from thy precepts.

Prov. 10: 17, refuseth reproof *e*.

19: 27, instruction that causeth to *e*.

Isa. 3: 12; 9: 16, that lead thee cause to *e*.

35: 8, wayfaring men shall not *e*.

Mat. 22: 29; Mar. 12: 24, do *e*, not knowing scriptures.

I. Tim. 6: 21, have *e*. concerning the faith.

Heb. 3: 10, do always *e*. in their hearts.

Jas. 1: 16, do not *e*, my brethren.

5: 19, if any do *e*. from truth.

**Errand**, Gen. 24: 33; Judg. 3: 19; II. Ki. 9: 5.

**Error**, Ps. 19: 12, who can understand his *e*?

Ec. 5: 6, neither say it was an *e*.

10: 5, an evil I have seen as an *e*.

Isa. 32: 6, to utter *e*. against the Lord.

Mat. 27: 64, last *e*. worse than first.

Heb. 9: 7, offered for *e*. of people.

Jas. 5: 20, converteth sinner from *e*.

II. Pet. 3: 17, led away with *e*. of the wicked.

I. John 4: 6, the spirit of *e*.

Jude 11, ran after *e*. of Balaam.

**Essaias** (e-zá'yas). *See* **Isaiah**.

**Esar-haddon** (é'sar-hád'don) (Assyr., *Assur-kha-iddin*), *Asshur has given a brother*, II. Ki. 19: 37; Ezra 4: 2; Isa. 37: 38.

**Esau** (é'saw), *hairy*, son of Isaac, Gen. 25: 25; Mal. 1: 2; Rom. 9: 10.

sells his birthright, Gen. 25: 29-34; Heb. 12: 16.

deprived of the blessing, Gen. 27: 26-36.

his anger against Jacob, Gen. 27: 41; and reconciliation, Gen. 33.

his descendants, Gen. 36; I. Chr. 1: 35.

**Escape**, Gen. 19: 17, *e*. for thy life, *e*. to the mountain.

I. Ki. 18: 40; II. Ki. 9: 15, let none of them *e*.

Esth. 4: 13, *e*. in the king's house.

Job 11: 20, the wicked shall not *e*.

19: 20, *e*. with the skin of my teeth.

Ps. 55: 8, hasten my *e*. from storm.

71: 2, deliver me, and cause me to *e*.

124: 7, soul is *e*. as a bird.

Prov. 19: 5, he that speaketh lies shall not *e*.

Ec. 7: 26, whoso pleaseth God shall *e*.

Isa. 20: 6, how shall we *e*?

Eze. 24: 26, he that *e*. in that day.

Mat. 23: 33, how *e*. damnation of hell?

Lu. 21: 36, accounted worthy to *e*.

Ac. 27: 44, they *e*. all safe to land.

**Escape, continued.**

I. Cor. 10: 13, with temptation make a way to *e*.

II. Cor. 11: 33, by the wall and *e*.

Heb. 12: 25, if they *e*. not who refused.

II. Pet. 1: 4, *e*. corruption in the world.

**Eschew**, Job 1: 8; 2: 3, feared God, and *e*. evil.

I. Pet. 3: 11, *e*. evil, do good.

**Esdraelon** (és'dra-é'lon), Plain of, (13 Be; 17 Be), an extensive valley in which many battles were fought. 131b

**Esdra**, Books of, apocryphal. 42a

**Esdud** (és'dud) (16 Be), the modern name for *Ashdod*.

**Esek** (é'sek), *contention*, Gen. 26: 20.

**Esh-baal** (ésh'bā'al), *man of Baal*, I. Chr. 8: 33.

**Esh-ban** (ésh'ban), Gen. 36: 26.

**Eshcol** (ésh'köl), *cluster of grapes*, Gen. 14: 13; Nu. 13: 23, 24.

**Eshean** (é'she-an), Josh. 15: 52.

**Eshek** (é'shek), I. Chr. 8: 39.

**Eshkalonites** (ésh'ka-lon-ites), Josh. 13: 3.

**Eshtaol** (ésh'ta-ól), Josh. 15: 33.

**Eshtemoa** (ésh'te-mó'a), *obedience*, (5 Cf; 16 Cf), a city of the tribe of Judah, assigned to the priests, now called Es-Semua, Josh. 15: 50; 21: 14.

**Eshton** (ésh'ton), I. Chr. 4: 11, 12.

**Esli** (és'li), probably connected with *Azel* or *Ezel*, side, Lu. 3: 25.

**Especially**, Ps. 31: 11, *e*. among my neighbours.

Gal. 6: 10, *e*. the household of faith.

I. Tim. 5: 17, *e*. they who labour in word.

II. Tim. 4: 13, *e*. the parchments.

**Esposue**, Jer. 2: 2; Lu. 2: 5; II. Cor. 11: 2.

**Espy**, Gen. 42: 27, *e*. the money.

Josh. 14: 7, sent me to *e*. out.

Jer. 48: 19, stand by the way, and *e*.

Eze. 20: 6, land I had *e*. for them.

**Esrom** (és'rom), Mat. 1: 3. *See* **Hezron**.

**Es-Safi**, Tell, site of an ancient city, probably Gath.

**Es-Salt** (16 Dd), a city northeast of the Dead Sea.

**Es-Samrah**, town on the shores of the Sea of Galilee.

**Essenes** (és-sē'n'z'), a Jewish sect. 89a

**Establish**, Gen. 17: 19, I will *e*. my covenant.

Ps. 40: 2, *e*. my goings.

89: 2, faithfulness shalt thou *e*. in heavens.

90: 17, *e*. work of our hands.

Prov. 3: 19, Lord hath *e*. the heavens.

16: 12, throne is *e*. by righteousness.

20: 18, every purpose is *e*. by counsel.

29: 4, by judgment *e*. the land.

Isa. 16: 5, in mercy shall throne be *e*.

Jer. 10: 12; 51: 15, he *e*. world by wisdom.

**Establish, continued.**

Mat. 18: 16, two witnesses, every word *e.*  
 Rom. 3: 31, yea, we *e.* the law.  
 10: 3, *e.* their own righteousness.  
 Heb. 8: 6, *e.* upon better promises.  
 13: 9, the heart be *e.* with grace.  
 II. Pet. 1: 12, *e.* in the present truth.  
**Estate, I.** Chr. 17: 17, regarded according to *e.*  
 Esth. 1: 19, give her royal *e.*  
 Ps. 136: 23, remembered us in low *e.*  
 Ec. 1: 16, I am come to great *e.*  
 Lu. 1: 48, low *e.* of his hand-maiden.  
 Ac. 22: 5, *e.* of the elders.  
 Rom. 12: 16, condescend to men of low *e.*  
 Jude 6, angels who kept not first *e.*  
**Esteem, Deu.** 32: 15, lightly *e.* Rock of salvation.  
 I. Sa. 2: 30, despise me shall be lightly *e.*  
 13: 23, poor man, and lightly *e.* Job 38: 19, will he *e.* thy riches?  
 Ps. 119: 128, I *e.* all thy precepts.  
 Isa. 53: 3, despised, and we *e.* him not.  
 53: 4, did *e.* him smitten.  
 Lu. 16: 15, highly *e.* among men.  
 Rom. 14: 5, *e.* one day above another.  
 14: 14, *e.* anything unclean.  
 Phil. 2: 3, let each *e.* other better.  
 I. Thes. 5: 13, *e.* highly for work's sake.  
 Heb. 11: 26, *e.* reproach of Christ greater riches.  
**Esther** (ê'ster), *star*, a Persian name, (Hadassah), made queen in place of Vashti, Esth. 2: 17.  
*intercedes* for her people, Esth. 7: 3, 4, etc.  
**Esther, Book of**, author, date, plan, contents, 33b  
 —apocryphal, 42b  
**Estimation**, Lev. 27: 25; Nu. 18: 16.  
**Estranged**, Job 19: 13, acquaintance are *e.*  
 Ps. 58: 3, wicked *e.* from the womb.  
 78: 30, not *e.* from their lust.  
 Eze. 14: 5, all *e.* from me.  
**Et Tell** (16 Dc), probably the site of the ancient Bethsaida.  
**Etam** (ê'tam), *place of the bird of prey*, (5 Ce), a city of Judah, Judg. 15: 8; II. Chr. 11: 6.  
**Eternal**, Deu. 33: 27, the *e.* God is thy refuge.  
 Isa. 60: 15, make thee an *e.* excellency.  
 Mat. 19: 16; Mar. 10: 17; Lu. 10: 25; 18: 18, do, that I may have *e.* life?  
 Mat. 25: 46, righteous unto life *e.*  
 Mar. 3: 29, in danger of *e.* damnation.  
 10: 30, receive in world to come *e.* life.  
 John 3: 15, not perish, but have *e.* life.  
 4: 36, gathereth fruit unto life *e.*

**Eternal, continued.**

John 5: 39, scriptures, in them ye think ye have *e.* life.  
 6: 54, drinketh my blood hath *e.* life.  
 6: 68, thou hast words of *e.* life.  
 10: 28, I give unto my sheep *e.* life.  
 12: 25, hateth life, shall keep it to life *e.*  
 17: 2, give *e.* life to as many.  
 Ac. 13: 48, ordained to *e.* life.  
 Rom. 2: 7, who seek for glory, *e.* life.  
 5: 21, grace reign to *e.* life.  
 6: 23, gift of God is *e.* life.  
 II. Cor. 4: 17, an *e.* weight of glory.  
 4: 18, things not seen are *e.*  
 5: 1, an house *e.* in the heavens.  
 Eph. 3: 11, according to *e.* purpose.  
 I. Tim. 1: 17, to king *e.* be honour.  
 6: 12, 19, lay hold on *e.* life.  
 Tit. 1: 2; 3: 7, in hope of *e.* life.  
 Heb. 5: 9, author of *e.* salvation.  
 6: 2, doctrine of *e.* judgment.  
 9: 12, obtained *e.* redemption for us.  
 I. Pet. 5: 10, called to *e.* glory by the Father.  
 I. John 1: 2, *e.* life which was with the Father.  
 2: 25, this is the promise, even *e.* life.  
 5: 11, record, that God hath given to us *e.* life.  
 5: 20, this is the true God, and *e.* life.  
 Jude 7, vengeance of *e.* fire.  
**Eternity**, Isa. 57: 15, lofty one that inhabiteth *e.*  
**Etham** (ê'tham), desert of, Egyptian name, (4 Ce), place on boundary of Egypt, Ex. 13: 20; Nu. 33: 6, 7, 8.  
**Ethan** (ê'than), *strong*, I. Ki. 4: 31.  
 Ps. 89 ascribed to, 34b  
**Ethanim** (êth'a-nim), I. Ki. 8: 2.  
**Ethbaal** (êth'bā'al), *man of Baal*, I. Ki. 16: 31. 125b  
**Ether** (ê'ther), Josh. 15: 42.  
**Ethiopia** (ê'thi-ô-pi-à) (Heb., *Cush*), Gen. 2: 13; II. Ki. 19: 9; Esth. 1: 1.  
**Ethiophians**, invading Judah, subdued by Asa, II. Chr. 14: 9.  
 prophecies concerning, Ps. 68: 31; 87: 4; Isa. 18: 20; 43: 3; 45: 14; Jer. 46: 9; Eze. 30: 4; 38: 5; Nah. 3: 9; Zep. 3: 10.  
 eunuch baptized, Ac. 8: 27.  
 See Nu. 12: 1; II. Ki. 19: 9; Esth. 1: 1; Job 28: 19. 123b  
**Ethnan** (êth'nan), I. Chr. 4: 7.  
**Ethni** (êth'ni), I. Chr. 6: 41.  
**Ethnographical Table**, 137a  
**Ethology of the Bible**, 137  
**Eubœa** (u-bœ'a) (15 Eb), an island of Greece.  
**Eubulus** (u-bū'lus), *of good counsel*, II. Tim. 4: 21.  
**Eunice** (ū'nīs), Greek female name, II. Tim. 1: 5.  
**Eunuchs**, promise to those who please God, Isa. 56: 3.  
 Christ's declaration concerning, Mat. 19: 12.

**Eunuchs, continued.**

Ashpenaz, master of the king's eunuchs, Dan. 1: 3.  
 Ethiopian, baptized by Philip, Ac. 8: 27.  
**Euodias** (ū-ō'di-as), Greek female name, Phil. 4: 2.  
**Euphrates** (ū-frā'tēz) (Heb., *Phrath*; Old Persian, *Ufrata*; Assyrian-Bab., *Purattu*) (2 Cb; 8 Cb), the largest and most important river of western Asia, Gen. 2: 14; 15: 18; Deu. 11: 24; Josh. 1: 4; II. Sa. 8: 3; Jer. 13: 4; 46: 2; 51: 63; typical, Rev. 9: 14; 16: 12.  
**Euroclydon** (ū-rōk'li-dōn), *north-east wind*, Ac. 27: 14; R. V., "Euraquilo." 81a  
**Eutyches** (ū'ti-kēz), *heresy of*, 17b  
**Eutychnus** (ū'ti-kūs), a Greek name, *fortunate*, Ac. 20: 9.  
**Evangelist**, Philip the, receives Paul's company, Ac. 21: 8.  
 work of, Eph. 4: 11; II. Tim. 4: 5.  
**Eve, life, or living**, created, Gen. 1: 27; 2: 18.  
 her fall and fate, Gen. 3. See Adam.  
**Even, Gen.** 6: 17, I, *e.* I, do bring a flood.  
 Gen. 27: 34, 38, bless me, *e.* me.  
 Judg. 9: 40, *e.* unto the entering of the gate.  
 Ps. 40: 3, *e.* praise unto our God.  
 48: 14, guide *e.* unto death.  
 Prov. 14: 13, *e.* in laughter the heart.  
 Jer. 23: 33, will *e.* forsake you.  
 Mat. 11: 26, *e.* so, Father.  
 Lu. 10: 11, *e.* the very dust of your city.  
 John 17: 16, not of the world, *e.* as I.  
 Rom. 15: 3, *e.* Christ pleased not himself.  
 Rev. 22: 20, *e.* so, come, Lord Jesus.  
 Gen. 19: 1, angels to Sodom at *e.*  
 Lev. 23: 32, from *e.* unto *e.*  
**Evening**, Judg. 19: 9, day draweth toward *e.*  
 I. Sa. 14: 24, cursed that eateth till *e.*  
 I. Ki. 17: 6, brought bread morning and *e.*  
 Ps. 90: 6, in the *e.* it is cut down.  
 104: 23, goeth to his labour until the *e.*  
 141: 2, prayer be as the *e.* sacrifice.  
 Ec. 11: 6, in *e.* withhold not thine hand.  
 Jer. 6: 4, shadows of *e.* stretched out.  
 Zec. 14: 7, at *e.* time it shall be light.  
 Mat. 14: 23, when *e.* was come, he was there alone.  
 Lu. 24: 29, abide, for it is toward *e.*  
**Event, Ec.** 2: 14; 9: 3, one *e.* to them all.  
 Ec. 9: 2, one *e.* to righteous and wicked.  
**Eventide**, Gen. 24: 63; Isa. 17: 14; Mar. 11: 11; Ac. 4: 3.  
**Ever, Gen.** 3: 22, lest he eat and live for *e.*



**Ever, continued.**

Deu. 5: 29; 12: 28, be well with them for *e*.  
 32: 40, lift up hand and say, I live for *e*.  
 Job 4: 7, who *e*. perished, being innocent?  
 Ps. 9: 7, Lord shall endure for *e*.  
 22: 26, your heart shall live for *e*.  
 23: 6, dwell in the house of the Lord for *e*.  
 33: 11, counsel of the Lord standeth for *e*.  
 45: 6; Heb. 1: 8, thy throne, O God, is for *e*. and *e*.  
 Ps. 51: 3, my sin is *e*. before me.  
 61: 4, I will abide in tabernacle for *e*.  
 73: 26, God is my strength and portion for *e*.  
 93: 5, holiness becometh thine house for *e*.  
 102: 12, thou shalt endure for *e*.  
 103: 9, not keep his anger for *e*.  
 132: 14, this is my rest for *e*.  
 146: 6, Lord keepeth truth for *e*.  
 Prov. 27: 24, riches are not for *e*.  
 Ec. 1: 4, the earth abideth for *e*.  
 Isa. 26: 4, trust in Lord for *e*.  
 32: 17, quietness and assurance for *e*.  
 40: 8, word of God shall stand for *e*.  
 Lam. 3: 31, Lord will not cast off for *e*.  
 Mat. 21: 19; Mar. 11: 14, no fruit grow on thee for *e*.  
 John 6: 51, he that eateth shall live for *e*.  
 12: 34, heard that Christ abideth for *e*.  
 14: 16, Comforter abide for *e*.  
 I. Thes. 4: 17, so shall we *e*. be with the Lord.  
 Heb. 7: 25, he *e*. liveth to make intercession.  
 13: 8, Christ the same yesterday, and to-day, and for *e*.  
**Everlasting, Gen. 21: 33; Isa. 40: 28; Rom. 16: 26, the *e*. God.**  
 Ex. 40: 15; Nu. 25: 13, an *e*. priesthood.  
 Deu. 33: 27, underneath are *e*. arms.  
 Ps. 24: 7, be ye lift up, ye *e*. doors.  
 90: 2, from *e*. to *e*. thou art God.  
 103: 17, mercy of Lord from *e*. to *e*.  
 119: 142, thy righteousness is *e*.  
 139: 24, lead me in the way *e*.  
 Prov. 8: 23, I was set up from *e*.  
 10: 25, righteous is an *e*. foundation.  
 Isa. 9: 6, called The *e*. Father.  
 26: 4, in Jehovah is *e*. strength.  
 35: 10; 51: 11; 61: 7, *e*. joy.  
 45: 17, with *e*. salvation.  
 54: 8, with *e*. kindness.  
 55: 13, for an *e*. sign.  
 56: 5; 63: 12, an *e*. name.  
 60: 19, 20, Lord shall be an *e*. light.  
 Jer. 31: 3, loved thee with an *e*. love.  
 Dan. 4: 34; 7: 14, an *e*. dominion.  
 Mic. 5: 2, goings forth from of old, from *e*.  
 Hab. 3: 6, the *e*. mountains.

**Everlasting, continued.**

Mat. 18: 8; 25: 41, into *e*. fire.  
 19: 29, shall inherit *e*. life.  
 25: 46, go into *e*. punishment.  
 Lu. 16: 9, into *e*. habitations.  
 John 3: 16, 36, believeth shall have *e*. life.  
 4: 14, water springing up into *e*. life.  
 12: 50, his commandment is life *e*.  
 Rom. 6: 22, the end *e*. life.  
 Gal. 6: 8, of the Spirit reap life *e*.  
 II. Thes. 1: 9, punished with *e*. destruction.  
 2: 16, given us *e*. consolation.  
 Jude 6, angels reserved in *e*. chains.  
 Rev. 14: 6, having the *e*. gospel.  
**Evermore, Ps. 16: 11, pleasures for *e*.**  
 Ps. 37: 27, do good, and dwell for *e*.  
 86: 12, will glorify thy name for *e*.  
 113: 2, blessed be the name of the Lord for *e*.  
 121: 8, Lord preserve thy going out for *e*.  
 133: 3, the blessing, life for *e*.  
 John 6: 34, Lord, *e*. give us this bread.  
 I. Thes. 5: 16, rejoice *e*.  
 Heb. 7: 28, Son, who is consecrated for *e*.  
 Rev. 1: 18, I am alive for *e*.  
**Every, Gen. 6: 5, *e*. imagination of heart evil.**  
 Deu. 4: 4, alive *e*. one of you this day.  
 Ps. 32: 6, for this shall *e*. one that is godly.  
 119: 101, refrained from *e*. evil way.  
 Prov. 2: 9, *e*. good path.  
 14: 15, simple believeth *e*. word.  
 30: 5, *e*. word of God is pure.  
 Ec. 3: 1, a time to *e*. purpose.  
 Isa. 45: 23; Rom. 14: 11, *e*. knee shall bow.  
 Mat. 4: 4, by *e*. word that proceedeth.  
 7: 8, *e*. one that asketh.  
 7: 19, *e*. tree that bringeth not forth good fruit.  
 Lu. 19: 26, to *e*. one which hath.  
 II. Cor. 10: 5, bringing into captivity *e*. thought.  
 Eph. 1: 21; Phil. 2: 9, far above *e*. name.  
 I. Tim. 4: 4, *e*. creature of God is good.  
 II. Tim. 2: 21, prepared to *e*. good work.  
 Heb. 12: 1, lay aside *e*. weight.  
 Jas. 1: 17, *e*. good and perfect gift.  
 I. John 4: 1, believe not *e*. spirit.  
 Rev. 20: 13; 22: 12, to *e*. man according to works.  
**Evi (ēvi), Nu. 31: 8; Josh. 13: 21.**  
**Evidence, Jer. 32: 10, I subscribed the *e*.**  
 Heb. 11: 1, faith *e*. of things not seen.  
**Evident, Job 6: 28, it is *e*. to you if I lie.**  
 Gal. 3: 11, no man justified by the law is *e*.  
 Phil. 1: 28, an *e*. token of perdition.

**Evident, continued.**

Heb. 7: 14, it is *e*. our Lord sprang out of Judah.  
 Gal. 3: 1, Christ hath been *e*. set forth.  
**Evil, Gen. 6: 5; 8: 21, thoughts of hearts only *e*.**  
 Gen. 37: 20, 33, an *e*. beast hath devoured him.  
 47: 9, few and *e*. have days of my life been.  
 Deu. 29: 21, Lord shall separate him to *e*.  
 30: 15, set before thee death and *e*.  
 31: 29, *e*. befall you in latter days.  
 Job 2: 10, receive good and not *e*.?  
 30: 26, looked for good, then *e*. came.  
 Ps. 23: 4, I will fear no *e*.  
 34: 21, *e*. shall slay the wicked.  
 91: 10, no *e*. shall befall thee.  
 97: 10, ye that love the Lord, hate *e*.  
 Prov. 12: 21, no *e*. shall happen to the just.  
 15: 3, beholding the *e*. and the good.  
 Isa. 5: 20, call *e*. good, and good *e*.  
 7: 15, refuse the *e*. and choose the good.  
 57: 1, righteous taken from the *e*. to come.  
 Jer. 17: 17, art my hope in the day of *e*.  
 44: 11, set my face against you for *e*.  
 Eze. 7: 5, an *e*., an only *e*., is come.  
 Jon. 3: 10; 4: 2, God repented of the *e*.  
 Hab. 1: 13, purer eyes than to behold *e*.  
 Mat. 5: 11, all manner of *e*. against you.  
 6: 34, sufficient unto day is *e*. thereof.  
 7: 11; Lu. 11: 13, if ye, being *e*.  
 Mat. 27: 23; Mar. 15: 14; Lu. 23: 22, what *e*. hath he done?  
 Mar. 9: 39, lightly speak *e*. of me.  
 Lu. 6: 35, kind to the unthankful and *e*.  
 John 3: 20, doeth *e*. hateth light.  
 18: 23, if I have spoken *e*.  
 Ac. 23: 5, not speak *e*. of ruler.  
 Rom. 7: 19, the *e*. I would not, that I do.  
 12: 17, recompence to no man *e*. for *e*.  
 12: 21, overcome *e*. with good.  
 I. Cor. 13: 5, charity thinketh no *e*.  
 Eph. 5: 16, because the days are *e*.  
 I. Thes. 5: 15; I. Pet. 3: 9, let no man render *e*. for *e*.  
 I. Thes. 5: 22, abstain from all appearance of *e*.  
 I. Tim. 6: 10, love of money root of all *e*.  
 Tit. 3: 2, speak *e*. of no man.  
 Jas. 3: 8, tongue an unruly *e*.  
 III. John 11, follow not *e*. but good.  
**Evil Counsel, Hill of, (11 Ae), in Jerusalem.**

**Evil-doers**, Ps. 37: 1, fret not thyself because of *e.*  
 Ps. 37: 9, *e.* shall be cut off.  
 119: 115, depart, ye *e.*  
 Isa. 1: 4, a seed of *e.*  
 9: 17, hypocrite and an *e.*  
 I. Pet. 3: 16, speak evil of you, as of *e.*  
 4: 15, *e.* or as a busybody.  
**Evil-Merodach** (ə'vil-me-rə'dak), *man of Merodach*, king of Babylon, II. Ki. 25: 27; Jer. 52: 31. 63b  
**Ewe**, Nu. 6: 14; II. Sa. 12: 3; Ps. 78: 71.  
**Exact**, Deu. 15: 2, shall not *e.* it of neighbour.  
 Neh. 5: 10, might *e.* of them.  
 Job 11: 6, God *e.* of thee less.  
 Ps. 89: 22, enemy not *e.* upon him.  
 Isa. 58: 3, in the day of your fast ye *e.* all your labours.  
 Lu. 3: 13, *e.* no more than is appointed.  
**Exaction** (usury, etc.), forbidden, Lev. 25: 35; Deu. 15: 2; Prov. 28: 8; Eze. 22: 12; 45: 9; Lu. 3: 13; I. Cor. 5: 10.  
 disclaimed, Neh. 5: 1-5; 10: 31.  
**Exactors**, Isa. 60: 17, I will make thine *e.* righteousness.  
**Exalt**, Ex. 15: 2, my father's God, I will *e.* him.  
 I. Sa. 2: 10, shall *e.* horn of anointed.  
 I. Chr. 29: 11, thou art *e.* as head above all.  
 Ps. 34: 3, let us *e.* his name together.  
 89: 16, in righteousness shall they be *e.*  
 92: 10, my horn shalt thou *e.*  
 97: 9, art *e.* far above all gods.  
 108: 5, be thou *e.* above the heavens.  
 Prov. 4: 8, *e.* her, and she shall promote thee.  
 11: 11, by blessing of upright the city is *e.*  
 14: 34, righteousness *e.* a nation.  
 Isa. 2: 2; Mic. 4: 1, mountain of Lord's house be *e.* above the hills.  
 Isa. 40: 4, every valley shall be *e.*  
 52: 13, my servant shall be *e.*  
 Eze. 21: 26, *e.* him that is low.  
 Mat. 11: 23; Lu. 10: 15, *e.* to heaven.  
 Mat. 23: 12; Lu. 14: 11; 18: 14, *e.* himself shall be abased.  
 Ac. 5: 31, him hath God *e.*  
 II. Cor. 12: 7, be *e.* above measure.  
 Phil. 2: 9, God hath highly *e.* him.  
 II. Thes. 2: 4, *e.* himself above all called God.  
 I. Pet. 5: 6, may *e.* you in due time.  
**Examine**, Ezra 10: 16, sat down to *e.* the matter.  
 Ps. 26: 2, *e.* me, O Lord, prove me.  
 Ac. 4: 9, if we this day be *e.*  
 22: 24, be *e.* by scourging.  
 I. Cor. 11: 28, let a man *e.* himself.  
 II. Cor. 13: 5, *e.* yourselves.  
**Example**, of Christ, Mat. 11: 29; John 13: 15; Rom. 15: 5; Phil. 2: 5; I. Pet. 2: 21.

**Example, continued.**  
 of the prophets, Heb. 6: 12; Jas. 5: 10.  
 of the apostles, I. Cor. 4: 16; 11: 1; Phil. 3: 17; 4: 9; I. Thes. 1: 6.  
 for warning, I. Cor. 10: 6; Heb. 4: 11; I. Pet. 5: 3; Jude 7.  
 —John 13: 15, I have given you an *e.*  
 I. Cor. 10: 6, these things were our *e.*  
 I. Tim. 4: 12, an *e.* of believers.  
 Heb. 4: 11, fall after same *e.* of unbelief.  
 I. Pet. 2: 21, Christ suffered, leaving an *e.*  
 Jude 7, set forth for an *e.*  
**Exceed**, Deu. 25: 3, forty stripes, and not *e.*  
 Mat. 5: 20, except righteousness *e.*  
 II. Cor. 3: 9, ministration *e.* in glory.  
**Exceeding**, Gen. 15: 1, thy *e.* great reward.  
 Gen. 27: 34, an *e.* bitter cry.  
 Nu. 14: 7, land is *e.* good.  
 Ps. 21: 6, *e.* glad with thy countenance.  
 43: 4, God, my *e.* joy.  
 119: 96, thy commandment is *e.* broad.  
 Prov. 30: 24, four things are *e.* wise.  
 Ec. 7: 24, which is *e.* deep.  
 Jon. 3: 3, an *e.* great city.  
 4: 6, *e.* glad of the gourd.  
 Mat. 2: 10, rejoiced with *e.* great joy.  
 4: 8, an *e.* high mountain.  
 5: 12, rejoice and be *e.* glad.  
 26: 38; Mar. 14: 34, my soul is *e.* sorrowful.  
 Mar. 6: 26, king was *e.* sorry.  
 9: 3, his raiment *e.* white.  
 Lu. 23: 8, Herod was *e.* glad.  
 7: 20, Moses was *e.* fair.  
 Rom. 7: 13, sin might become *e.* sinful.  
 II. Cor. 4: 17, *e.* weight of glory.  
 Eph. 1: 13, *e.* greatness of his power.  
 2: 7, the *e.* riches of his grace.  
 3: 20, able to do *e.* abundantly.  
 I. Pet. 4: 13, be glad with *e.* joy.  
 II. Pet. 1: 4, *e.* great and precious promises.  
 Jude 24, present you faultless with *e.* joy.  
**Exceedingly**, Jon. 1: 16, men feared the Lord *e.*  
 Mat. 19: 25, they were *e.* amazed.  
 Ac. 26: 11, being *e.* mad against them.  
 Gal. 1: 14, *e.* zealous of traditions.  
 I. Thes. 3: 10, praying *e.* that.  
 II. Thes. 1: 3, your faith groweth *e.*  
**Excel**, Gen. 49: 4, unstable as water, thou shalt not *e.*  
 Ps. 103: 20, angels that *e.* in strength.  
 Prov. 31: 29, thou *e.* them all.  
 Ec. 2: 13, wisdom *e.* folly.  
 II. Cor. 3: 10, the glory that *e.*  
**Excellency**, Gen. 49: 3, *e.* of dignity.  
 Ex. 15: 7, the greatness of thine *e.*  
 Job 4: 21, doth not their *e.* go away?

**Excellency, continued.**  
 Job 37: 4, thundereth with voice of his *e.*  
 40: 10, deck with majesty and *e.*  
 Ps. 62: 4, cast him down from his *e.*  
 Isa. 60: 15, I will make thee an eternal *e.*  
 I. Cor. 2: 1, I came not with *e.* of speech.  
 II. Cor. 4: 7, that the *e.* of the power may be of God.  
 Phil. 3: 8, count all things but loss for the *e.*  
**Excellent**, Job 37: 23, Almighty is *e.* in power.  
 Ps. 8: 1, 9, how *e.* is thy name in earth!  
 16: 3, *e.* in whom is all my delight.  
 36: 7, how *e.* is thy loving-kindness!  
 Prov. 8: 6, I will speak of *e.* things.  
 12: 26, righteous is more *e.* than his neighbour.  
 17: 27, of an *e.* spirit.  
 Isa. 12: 5, Lord hath done *e.* things.  
 28: 29, *e.* in working.  
 Dan. 5: 12; 6: 3, *e.* spirit in Daniel.  
 Rom. 2: 18; Phil. 1: 10, things that are *e.*  
 I. Cor. 12: 31, a more *e.* way.  
 Heb. 1: 4, obtained a more *e.* name.  
 II. Pet. 1: 17, a voice from the *e.* glory.  
**Except**, Gen. 32: 26, not let thee go, *e.* thou bless me.  
 Deu. 32: 30, *e.* their Rock had sold them.  
 Ps. 127: 1, *e.* the Lord build the house.  
 Isa. 1: 9; Rom. 9: 29, *e.* Lord had left remnant.  
 Am. 3: 3, can two walk together, *e.* they be agreed?  
 Mat. 5: 20, *e.* your righteousness exceed that of the scribes.  
 18: 3, *e.* ye be converted.  
 24: 22; Mar. 13: 20, *e.* days be shortened.  
 Mar. 7: 3, Pharisees, *e.* they wash off.  
 Lu. 13: 3, *e.* ye repent, ye shall perish.  
 John 8: 2, do miracles, *e.* God be with him.  
 3: 3, *e.* a man be born again.  
 4: 48, *e.* ye see signs and wonders.  
 6: 53, *e.* ye eat flesh of the Son of man.  
 19: 11, no power, *e.* it were given from above.  
 20: 25, *e.* I see print of the nails.  
 Ac. 15: 1, *e.* ye be circumcised, ye cannot.  
 26: 29, as I am, *e.* these bonds.  
 Rom. 10: 15, how preach, *e.* they be sent?  
 I. Cor. 15: 36, not quickened, *e.* it die.  
 II. Thes. 2: 3, *e.* there come a falling away.  
 II. Tim. 2: 5, not crowned, *e.* he strive lawfully.  
**Excess**, Mat. 23: 25, within they are full of *e.*  
 Eph. 5: 18, wine, wherein is *e.*



**Excess, continued.**

I. Pet. 4: 4, that ye run not to the same *e.*

**Exchange**, Gen. 47: 17, bread in *e.*  
Mat. 16: 26; Mar. 8: 37, give in *e.* for his soul?

Mat. 25: 27, put money to *e.*

**Exclude**, Rom. 3: 27, where is boasting then? It is *e.*

Gal. 4: 17, they would *e.* you.

**Excuse**, Lu. 14: 18, they began to make *e.*

Rom. 1: 20, they are without *e.*

2: 15, thoughts accusing or *e.*

II. Cor. 12: 19, think ye that we *e.* ourselves unto you?

**Execration**, Jer. 42: 18; 44: 12.

**Execute**, Nu. 8: 11, that they may *e.* service of the Lord.  
Deu. 33: 21, he *e.* justice of the Lord.

I. Chr. 6: 10; 24: 2; Lu. 1: 8, *e.* priest's office.

Ps. 9: 16, Lord is known by the judgment he *e.*

103: 6, Lord *e.* righteousness and judgment.

149: 7, to *e.* vengeance upon heathen.

John 5: 27, authority to *e.* judgment.

Rom. 13: 4, minister of God to *e.* wrath.

Jude 15, to *e.* judgment on all.  
See Esth. 9: 1; Mar. 6: 27.

**Exercise**, Ps. 131: 1, *e.* myself in things too high.

Jer. 9: 24, *e.* loving-kindness.

Mat. 20: 25; Mar. 10: 42; Lu. 22: 25, *e.* dominion.

Ac. 24: 16, I *e.* myself to have a conscience void of offence.

I. Tim. 4: 7, *e.* thyself to godliness.

Heb. 5: 14, senses *e.* to discern good and evil.

12: 11, fruit of righteousness unto them which are *e.*

II. Pet. 2: 14, heart *e.* with covetous practices.

**Exhort**, Ac. 2: 40, with many words did he *e.*

Ac. 27: 22, I *e.* you to be of good cheer.

I. Tim. 6: 2, these things teach and *e.*

II. Tim. 4: 2, *e.* with all long-suffering.

Tit. 1: 9, able to *e.* and convince.

2: 15, *e.* and rebuke with authority.

Heb. 3: 13, *e.* one another daily.

I. Pet. 5: 12, *e.* and testifying.

**Exhortation**, Ac. 20: 2, given them much *e.*

Rom. 12: 8, he that exhorteth on *e.*

Heb. 13: 22, suffer the word of *e.*

**Exile**, II. Sa. 15: 19; Isa. 51: 14.

**Exodus** (ex'-o-dus), Book of, name, contents, 31a

references to, in New Testament, 108a

period of, 58a

date of, 58b, 60a

topography of, 137a

**Exorcists**, Ac. 19: 13.

**Expectation**, Ps. 9: 18, *e.* of poor shall not perish.

Ps. 62: 5, wait on God, my *e.* from him.

Prov. 10: 28; 11: 7, *e.* of wicked perish.

**Expectation, continued.**

Isa. 20: 3, ashamed of their *e.*

Rom. 8: 19, *e.* of creature.

Phil. 1: 20, my earnest *e.* and hope.

**Expected**, Jer. 29: 11; Ac. 3: 5; Heb. 10: 13.

**Expedit**, John 11: 50, *e.* for us that one man die.

John 16: 7, *e.* for you that I go away.

I. Cor. 6: 12; 10: 23, all things not *e.*

II. Cor. 8: 10, this is *e.* for you.

12: 1, it is not *e.* for me to glory.

**Expel**, Josh. 23: 5; Judg. 11: 7; Ac. 13: 50.

**Expences** (expenses), Ezra 6: 4, 8.

**Experience**, Gen. 30: 27, by *e.* the Lord blessed me.

Ec. 1: 16, my heart had *e.* of wisdom.

Rom. 5: 4, patience worketh *e.*, and *e.* hope.

**Expert**, I. Chr. 12: 33; Jer. 50: 9; Ac. 26: 3.

**Expired**, I. Chr. 17: 11; Esth. 1: 5; Ac. 7: 30; Rev. 20: 7.

**Exploits**, Dan. 11: 28, 32.

**Exposition of our Lord's Discourses**, by Papias, 81a

**Expound**, Judg. 14: 14, they could not *e.* riddle.

Mar. 4: 34, when alone, he *e.* all things.

Lu. 24: 27, he *e.* to them the scriptures.

Ac. 28: 23, *e.* the kingdom of God.

**Express**, Heb. 1: 3, being *e.* image of person.

I. Tim. 4: 1, spirit speaketh *e.*

**Extend**, Ezra 7: 28, *e.* mercy unto me.

Ps. 16: 2, my goodness *e.* not to thee.

109: 12, none to *e.* mercy.

Isa. 66: 12, I will *e.* peace like river.

**Extinct**, Job 17: 1, my days are *e.*

Isa. 43: 17, they are *e.*, they are quenched.

**Extol**, Ps. 30: 1; 145: 1, I will *e.* thee.

Ps. 68: 4, *e.* him that rideth upon the heavens.

Isa. 52: 13, servant shall be *e.*

Dan. 4: 37, I *e.* the king of heaven.

**Extortion**, Eze. 22: 12, thou hast gained by *e.*

Mat. 23: 25, within they are full of *e.*

**Extortioner**, Ps. 109: 11, let *e.* catch all he hath.

Isa. 16: 4, the *e.* is at an end.

Lu. 18: 11, I am not as other men, *e.*

I. Cor. 5: 11, if any be an *e.*

6: 10, nor *e.* inherit the kingdom of God.

**Extreme**, Deu. 28: 22; Job 35: 15.

**Eye**, Gen. 3: 7, *e.* of both were opened.

Gen. 27: 1, his *e.* were dim.

Ex. 21: 24; Lev. 24: 20; Deu. 19: 21; Mat. 5: 38, *e.* for *e.*

Nu. 10: 31, be to us instead of *e.*

Deu. 4: 19, lift up *e.* to heaven.

16: 19, gift doth blind *e.* of wise.

32: 10, kept him as apple of his *e.*

**Eye, continued.**

Deu. 34: 7, his *e.* was not dim.

I. Ki. 1: 20, *e.* of all Israel upon thee.

8: 29, 52; II. Chr. 6: 20, 40, *e.* open towards this house.

II. Ki. 6: 17, Lord opened *e.* of young man.

II. Chr. 16: 9; Zec. 4: 10, *e.* of Lord run to and fro.

Job 10: 18, no *e.* had seen me.

19: 27, mine *e.* shall behold, and not another.

29: 11, when the *e.* saw me.

29: 15, I was *e.* to the blind.

Ps. 11: 4, his *e.* try children of men.

19: 8, commandment enlightening the *e.*

33: 18, *e.* of Lord on them that fear him.

34: 15; I. Pet. 3: 12, *e.* of Lord on the righteous.

Ps. 36: 1, no fear of God before his *e.*

94: 9, formed *e.*, shall he not see?

119: 18, open mine *e.*

121: 1, lift up mine *e.* to hills.

132: 4, not give sleep to mine *e.*

141: 8, mine *e.* are unto thee, O God.

145: 15, *e.* of all wait upon thee.

Prov. 10: 26, as smoke to the *e.*

20: 12, the seeing *e.* the Lord hath made.

22: 9, bountiful *e.* shall be blessed.

23: 29, who hath redness of *e.*?

27: 20, *e.* of man are never satisfied.

Ec. 1: 8, *e.* not satisfied with seeing.

2: 14, wise man's *e.* are in his head.

11: 7, pleasant for the *e.* to behold the sun.

Isa. 1: 15, I will hide mine *e.* from you.

32: 3, *e.* of them that see not be dim.

33: 17, thine *e.* shall see the King in his beauty.

42: 7, to open the blind *e.*

52: 8, they shall see *e.* to *e.*

64: 4; I. Cor. 2: 9, neither hath *e.* seen.

Jer. 5: 21; Eze. 12: 2, have *e.* and see not.

Jer. 9: 1, mine *e.* a fountain of tears.

13: 17, mine *e.* shall weep sore.

14: 17, mine *e.* run down with tears.

16: 17, mine *e.* are on their ways.

24: 6, I will set mine *e.* upon them for good.

Eze. 24: 16, 25, the desire of thine *e.*

Hab. 1: 13, of purer *e.* than to behold evil.

Mat. 6: 22; Lu. 11: 34, light of the body is the *e.*

Mat. 13: 16, blessed are your *e.*

18: 9, if *e.* offend thee, pluck it out.

Mar. 8: 18, having *e.*, see ye not?

Lu. 4: 20, *e.*, were fastened on him.

24: 16, their *e.* were holden.

**Eye, continued.**

John 9: 6, anointed *e.* of blind man.  
 11: 37, could not this man, which opened *e.* of blind?  
 Gal. 3: 1, before whose *e.* Christ has been set.  
 Eph. 1: 18, *e.* of your understanding enlightened.  
 Heb. 4: 13, all things are opened unto *e.* of him.  
 I. John 2: 16, the lust of the *e.*  
**Eyebrows, Lev.** 14: 9.  
**Eyed, Gen.** 29: 17; I. Sa. 18: 9.  
**Eyelids, Job** 16: 16; 41: 18; Jer. 9: 18.  
**Eyes of the Lord, Deu.** 11: 12; II. Chr. 16: 9; Prov. 15: 3; upon the righteous, **Ezra** 5: 5; Ps. 32: 8; 33: 18; 34: 15; I. Pet. 3: 12.  
 See John 10: 21.  
**Eye-salve, Rev.** 3: 18.  
**Eye-service, forbidden, Eph.** 6: 6; Col. 3: 22.  
**Eyesight, Ps.** 18: 24.  
**Eye-witnesses, Lu.** 1: 2; II. Pet. 1: 16.  
**Ezar (ē'zar), I. Chr.** 1: 38.  
**Ezbai (ēz'ba'), I. Chr.** 11: 37.  
**Ezbon (ēz'bon), Gen.** 46: 16.  
**Ezekias (ēze-kī'as), Mat.** 1: 9, 10.  
**Ezekiel (e-zē'ki-el), the strength of God, sent to the house of Israel, Eze.** 2: 3; 33: 7.  
 his visions of God's glory, **Eze.** 1: 8; 10; 11: 22; of the Jews' abominations, **Eze.** 8: 5, 6; their punishment, **Eze.** 9: 11; the resurrection of dry bones, **Eze.** 37; measuring of the temple, **Eze.** 40.  
 interceded for his people, **Eze.** 9: 8; 11: 13.  
 his dumbness, **Eze.** 3: 26; 24: 27; 33: 22.  
 his parables, **Eze.** 15; 16; 17; 19; 24.  
 exhorts Israel against idols, **Eze.** 14: 1-12; 20: 1; 33: 30.  
 rehearses Israel's rebellions, **Eze.** 20; and the sins of the rulers and people of Jerusalem, **Eze.** 22; 23; 24.  
 predicts Israel's and the nation's doom, **Eze.** 21: 25.  
 prophecies concerning various nations, **Eze.** 25-39. **62a, 64**  
 temple of, **93b**  
**Ezekiel, Book of, author, contents, 38a**  
**Ezel (ē'zel), walk, side, I. Sa.** 20: 19.  
**Ezem (ē'zem), I. Chr.** 4: 29.  
**Ezer (ē'zer), treasure, Gen.** 36: 21; I. Chr. 7: 21; 12: 9; Neh. 3: 19; 12: 42.  
**Ezion-geber (ē'zi-on-gē'ber), backbone of the man, 4 Fc; 6 Pg), site of the Israelite encampment, Nu.** 33: 35; here Solomon equipped his fleet, I. Ki. 9: 26. **133b**  
**Eznite (ēz'nīte), II. Sa.** 23: 8.  
**Ezra (ēz'ra), help, scribe, goes up from Babylon to Jerusalem, Ezra** 7: 6, 8; 8: 1.  
 the commission from Artaxerxes, **Ezra** 7: 11.  
 fast ordered by, **Ezra** 8: 21.  
 his prayer, **Ezra** 9: 8.  
 reproves the people, **Ezra** 10: 10.  
 reforms various corruptions, **Ezra** 10; Neh. 13. **21a, 63a, 68b**

**Ezra, Book of, author, contents, 33b**  
 references to, in the New Testament, **108b**  
**Ezrahite (ēz'ra-hīte), descendants of Ezrah, I. Ki.** 4: 31.  
**Ezri (ēz'ri), I. Chr.** 27: 26.

**FABLES, I. Tim.** 1: 4, nor give heed to *f.*

II. Tim. 4: 4, shall be turned unto *f.*

Tit. 1: 14, not giving heed to *f.*

II. Pet. 1: 16, have not followed cunningly devised *f.*

**Face of God, set against him that do evil, Ps.** 34: 16; Isa. 59: 2; **Eze.** 39: 23.

to be sought, II. Chr. 7: 14; Ps. 31: 16; 80: 3; Dan. 9: 17.

seen by Jacob, **Gen.** 32: 30.

—**Gen.** 3: 19, in sweat of *f.* eat bread.

16: 8, I flee from *f.* of my mistress.

**Ex.** 3: 6, Moses hides his *f.*

33: 11, Lord spake to Moses *f.* to *f.*

34: 29, skin of his *f.* shone.

34: 33; II. Cor. 3: 13, put a veil on his *f.*

**Lev.** 19: 32, honour the *f.* of the old man.

**Nu.** 6: 23, Lord make his *f.* shine on thee.

**Deu.** 1: 17, not be afraid of the *f.* of man.

I. Sa. 5: 3, Dagon was fallen on his *f.*

I. Ki. 19: 13, wrapped his *f.* in his mantle.

II. Ki. 4: 29, lay staff on *f.* of child.

II. Chr. 6: 42; Ps. 132: 10, the *f.* of thine anointed.

**Ezra** 9: 7; Dan. 9: 8, confusion of *f.*

**Job** 1: 11; 2: 5, curse thee to thy *f.*

13: 24; Ps. 44: 24; 88: 14, wherefore hidest thou thy *f.*?

**Ps.** 17: 15, I will behold thy *f.* in righteousness.

27: 9; 69: 17; 102: 2; 143: 7, hide not thy *f.*

34: 5, their *f.* were not ashamed.

84: 9, look upon the *f.* of thine anointed.

89: 14, mercy and truth shall go before thy *f.*

119: 135, make thy *f.* to shine.

**Prov.** 27: 19, in water *f.* answereth to *f.*

**Ec.** 8: 1, wisdom maketh *f.* to shine.

**Isa.** 25: 8, wipe tears from off all *f.*

53: 3, hid as it were our *f.* from him.

**Jer.** 2: 27, turned their back unto me, and not their *f.*

16: 17, way not hid from my *f.*

50: 5, to Zion, with *f.* thitherward.

**Dan.** 10: 6, his *f.* as appearance of lightning.

**Hos.** 5: 5, testifies to his *f.*

**Mat.** 6: 17, anoint head, and wash *f.*

11: 10; Mar. 1: 2; Lu. 7: 27, messenger before *f.*

**Face, continued.**

**Mat.** 16: 3; Lu. 12: 56, discern *f.* of sky.

**Mat.** 17: 2, *f.* did shine as sun.

18: 10, angels behold *f.* of my Father.

**Lu.** 2: 31, prepared before *f.* of all people.

22: 64, struck him on *f.*

**Ac.** 2: 25, I foresaw the Lord always before my *f.*

I. Cor. 13: 12, then see *f.* to *f.*

II. Cor. 3: 18, we all, with open *f.* beholding.

**Gal.** 2: 11, I withstood him to the *f.*

**Jas.** 1: 23, beholding natural *f.* in a glass.

**Fade, Isa.** 1: 30, whose leaf *f.*

**Isa.** 28: 4, glorious beauty shall be a *f.* flower.

40: 7, grass withereth, flower *f.*

64: 6, we all do *f.* as a leaf.

**Jer.** 8: 13, the leaf shall *f.*

**Eze.** 47: 12, whose leaf shall not *f.*

**Jas.** 1: 11, rich man shall *f.* away.

I. Pet. 1: 4; 5: 4, inheritance that *f.* not away.

**Fail, Gen.** 47: 16, for your cattle, if money *f.*

**Deu.** 28: 32, eyes shall *f.* with longing.

**Josh.** 1: 5, I will not *f.* thee nor forsake thee.

21: 45; 23: 14; I. Ki. 8: 56, there *f.* not any good thing.

I. Sa. 17: 32, let no man's heart *f.*

I. Ki. 2: 4; 8: 25, shall not *f.* a man on throne.

17: 14, neither shall cruse of oil *f.*

**Job** 14: 11, as waters *f.* from the sea.

**Ps.** 12: 1, the faithful *f.* among men.

31: 10; 38: 10, my strength *f.* me.

77: 8, doth his promise *f.* for ever?

119: 123, mine eyes *f.* for thy salvation.

**Ec.** 10: 3, wisdom *f.* him.

12: 5, desire shall *f.*

**Isa.** 15: 6, the grass *f.*

19: 5, water shall *f.*

32: 10, the vintage shall *f.*

38: 14, mine eyes *f.* with looking.

42: 4, not *f.* nor be discouraged.

**Jer.** 15: 18, as waters that *f.*

**Lam.** 3: 22, his compassions *f.* not.

**Hab.** 3: 17, labour of olive shall *f.*

**Lu.** 12: 33, treasure in the heavens that *f.* not.

16: 17, one little of law to *f.*

21: 26, hearts *f.* them for fear.

22: 32, that thy faith *f.* not.

I. Cor. 13: 8, charity never *f.*

Heb. 1: 12, thy years shall not *f.*

11: 32, time would *f.* me to tell.

12: 15, lest any man *f.* of the grace of God.

**Fain, Job** 27: 22, *f.* flee out of his hand.

**Lu.** 15: 16, *f.* fill belly with husks.

**Faint, Gen.** 29: 29, came from field and was *f.*



**Faint, continued.**

Deu. 25: 18, smote when thou wast *f*.  
 Judg. 8: 4, *f*, yet pursuing.  
 Ps. 27: 13, I had *f*, unless I had believed.  
 107: 5, thy soul *f*. in them.  
 119: 81, soul *f*. for thy salvation.  
 Isa. 1: 5, whole heart *f*.  
 40: 28, Creator of earth *f*. not.  
 40: 29, giveth power to the *f*.  
 40: 30; Am. 8: 13, even youths shall *f*.  
 Isa. 40: 31, walk, and not *f*.  
 Mat. 15: 32; Mar. 8: 3, lest they *f*. by the way.  
 Lu. 18: 1, always to pray, and not to *f*.  
 II. Cor. 4: 1, 16, as we have received mercy, we *f*. not.  
 Gal. 6: 9, in due season we shall reap, if we *f*. not.  
 Heb. 12: 3, wearied and *f*. in your minds.  
 12: 5, nor *f*. when thou art rebuked.

**Faint-hearted**, Deu. 20: 8, fearful and *f*.

Isa. 7: 4, fear not, neither be *f*.  
 Jer. 49: 23, they are *f*.

**Faintness**, Lev. 26: 36, send a *f*. into their hearts.

**Fair**, Gen. 6: 2, daughters of men were *f*.

Job 37: 22, *f*. weather out of the north.

Prov. 11: 22, a *f*. woman without discretion.

S. of S. 6: 10, *f*. as the moon.

Isa. 5: 9, houses great and *f*.  
 54: 11, lay stones with *f*. colours.

Jer. 12: 6, they speak *f*. words.  
 Mat. 16: 2, it will be *f*. weather.

Ac. 7: 20, Moses was exceeding *f*.

Rom. 16: 18, by *f*. speeches deceive.

Gal. 6: 12, to make *f*. show in the flesh.

Ps. 45: 2, *f*. than children of men.

Dan. 1: 15, their countenances appeared *f*.

S. of S. 1: 8; 5: 9; 6: 1, thou *f*. among women.

**Fair Havens** (15 Fd), a harbor on south coast of Crete, near Lasea, Ac. 27: 8. **81a**

**Fairs**, Eze. 27: 12; 27: 27.

**Faith**, described, Heb. 11.

justification by, Rom. 3: 28; 5: 1, 16; Gal. 2: 16.

purification by, Ac. 15: 9.

sanctification by, Ac. 26: 18.

object of, Father, Son, and Holy Ghost, Mar. 11: 22;

John 6: 29; 14: 1; 20: 31; Ac. 20: 21; II. Cor. 13: 14.

the gift of God, Rom. 12: 3; I. Cor. 2: 5; 12: 9; Eph. 2: 8.

in Christ, Ac. 8: 12; II. Tim. 3: 15.

unity of, Eph. 4: 5, 13; Jude 3.

leads to salvation, etc., Mar. 16: 16; John 1: 12; 3: 16, 36; 6: 40, 47; Ac. 16: 31; Gal. 3: 11;

Eph. 2: 8; Heb. 11: 6; I. Pet. 1: 9; I. John 5: 10.

works by love, I. Cor. 13; Gal. 5: 6; Col. 1: 4; I. Thes. 1: 3; I. Tim. 1: 5; Phile. 5; Heb.

**Faith, continued.**

10: 23; I. Pet. 1: 22; I. John 3: 14, 23.

without works is dead, Jas. 2: 17, 20.

produces peace, joy, hope, etc., Rom. 5: 1; 15: 13; II. Cor. 4: 13; I. Pet. 1: 8.

excludes boasting, etc., Rom. 3: 27; 4: 2; I. Cor. 1: 29; Eph. 2: 9.

blessings received through, Mar. 16: 16; John 6: 40; 12: 36;

20: 31; Ac. 10: 43; 16: 31; 26: 18;

Rom. 1: 17; (Hab. 2: 4); Rom. 3: 22; 4: 16; 5: 1; II. Cor. 5: 7;

Gal. 2: 16; 3: 14, 26; Eph. 1: 13;

3: 12, 17; I. Tim. 1: 4; Heb. 4: 3; 6: 12; 10: 38; I. Pet. 1: 5;

Jude 20.

miracles performed through, Mat. 9: 22; Lu. 8: 50; Ac. 3: 9.

power of, Mat. 17: 20; Mar. 9: 23; 11: 23; Lu. 17: 6.

trial of, II. Thes. 1: 4; Heb. 11: 17; Jas. 1: 3, 13; I. Pet. 1: 7.

overcometh the world, I. John 5: 4.

shield of the Christian, Eph. 6: 16; I. Thes. 5: 8.

exhortations to continue in, I. Cor. 16: 13; II. Cor. 13: 5;

Eph. 6: 16; Phil. 1: 27; Col. 1: 23; 2: 7; I. Thes. 5: 8; I. Tim. 1: 19; 4: 12; 6: 11; II. Tim. 2: 22; Tit. 1: 13; Heb. 10: 22;

Jude 3.

examples of:

Caleb, Nu. 13: 30.

Shadrach, Meshach, and Abednego, Dan. 3: 17.

Daniel, Dan. 6: 10.

Ninevites, Jon. 3: 5.

Peter, Mat. 16: 16.

Nathanael, John 1: 49.

Martha, John 11: 27.

Stephen, Ac. 6: 5.

Ethiopian eunuch, Ac. 8: 37.

Barnabas, Ac. 11: 24.

—Deu. 32: 20, children in whom is no *f*.

Hab. 2: 4; Rom. 1: 17; Gal. 3: 11; Heb. 10: 38, just shall live by *f*.

Mat. 6: 30; 8: 26; 14: 31; 16: 8; Lu. 12: 28, O ye of little *f*.

Mat. 8: 10; Lu. 7: 9, so great *f*.

Mat. 9: 2; Mar. 2: 5; Lu. 5: 20, Jesus, seeing their *f*.

Mat. 9: 22; Mar. 5: 34; 10: 52; Lu. 8: 48; 17: 19, thy *f*. hath made thee whole.

Mat. 15: 28, great is thy *f*.

17: 20, *f*. as a grain of mustard seed.

21: 21, have *f*., and doubt not.

22: 23, judgment, mercy, and *f*.

Mar. 4: 40, how is it ye have no *f*?

11: 22, have *f*. in God.

Lu. 7: 50, thy *f*. hath saved thee.

8: 25, where is your *f*?

17: 5, increase our *f*.

18: 8, shall Son of man find *f*. on earth?

22: 32, that thy *f*. fail not.

Ac. 3: 16, the *f*. which is by him.

6: 5; 11: 24, a man full of *f*.

14: 9, perceiving he had *f*. to be healed.

14: 22, exhorting to continue in the *f*.

14: 27, opened the door of *f*.

**Faith, continued.**

Ac. 15: 9, purifying their hearts by *f*.

16: 5, established in the *f*.

20: 21, *f*. toward our Lord Jesus Christ.

26: 18, sanctified by *f*.

Rom. 1: 5, obedience to the *f*.

1: 17, righteousness of God revealed from *f*. to *f*.

3: 3, make *f*. of God without effect.

3: 28; 5: 1; Gal. 2: 16; 3: 24, justified by *f*.

Rom. 4: 5, *f*. counted for righteousness.

5: 2, we have access by *f*.

10: 8, the word of *f*. which we preach.

10: 17, *f*. cometh by hearing.

12: 3, the measure of *f*.

12: 6, prophesy according to proportion of *f*.

14: 1, weak in *f*. receive ye.

14: 23, what is not of *f*. is sin.

I. Cor. 2: 5, your *f*. should not stand in wisdom of men.

13: 2, though I have all *f*.

13: 13, now abideth *f*.

15: 14, your *f*. is also vain.

16: 13, stand fast in the *f*.

II. Cor. 4: 13, having the same spirit of *f*.

5: 7, walk by *f*., not by sight.

13: 5, examine whether ye be in the *f*.

Gal. 1: 23, preacheth the *f*. which once he destroyed.

2: 20, I live by the *f*. of the Son of God.

3: 2, by the hearing of *f*.

3: 12, the law is not of *f*.

3: 23, before *f*. came, we were kept under the law.

5: 6, *f*. which worketh by love.

5: 22, fruit of the Spirit is *f*.

6: 10, the household of *f*.

Eph. 3: 12, access by *f*.

4: 5, one Lord, one *f*.

4: 13, in the unity of the *f*.

6: 16, taking the shield of *f*.

Phil. 1: 27, striving for the *f*. of the Gospel.

Col. 2: 5, the steadfastness of your *f*.

I. Thes. 1: 3; II. Thes. 1: 11, your work of *f*.

I. Thes. 5: 8, the breastplate of *f*.

II. Thes. 3: 2, all men have not *f*.

I. Tim. 1: 5; II. Tim. 1: 5, *f*. unfeigned.

I. Tim. 1: 19, holding *f*. and a good conscience.

2: 15, if they continue in *f*.

3: 13, great boldness in the *f*.

4: 1, some shall depart from the *f*.

5: 8, he hath denied the *f*.

6: 10, 21, erred from the *f*.

6: 12, fight the good fight of *f*.

II. Tim. 2: 18, overthrow *f*. of some.

3: 8, reprobate concerning the *f*.

4: 7, I have kept the *f*.

Tit. 1: 1, the *f*. of God's elect.

Heb. 4: 2, not being mixed with *f*.

6: 1, not laying again the foundation of *f*.

10: 22, draw near in full assurance of *f*.

**Faith, continued.**

Heb. 10: 23, hold fast the profession of our *f*.  
 11: 1, *f*. is the substance of things hoped for.  
 11: 6, without *f*. it is impossible to please God.  
 11: 39, a good report through *f*.  
 12: 2, author and finisher of our *f*.  
 13: 7, whose *f*. follow.  
 Jas. 1: 3; I. Pet. 1: 7, the trying of your *f*.  
 Jas. 1: 6, let him ask in *f*.  
 2: 1, have not *f*. with respect of persons.  
 2: 14, man say he hath *f*., can *f*. save him?  
 2: 17, *f*. without works is dead.  
 2: 22, *f*. wrought with his works.  
 5: 15, the prayer of *f*. shall save the sick.  
 I. Pet. 1: 9, the end of your *f*.  
 5: 9, resist stedfast in the *f*.  
 II. Pet. 1: 1, like precious *f*. with us.  
 1: 5, add to your *f*. virtue.  
 Jude 3, earnestly contend for the *f*.  
 20, your most holy *f*.  
 Rev. 2: 13, hast not denied my *f*.  
 2: 19, I know thy works, and *f*.  
 13: 10, patience and *f*. of the saints.  
 14: 12, that keep the *f*. of Jesus.

**Faithful, Nu. 12: 7; Heb. 3: 2, 5, Moses *f*. in house.**

II. Sa. 20: 19, one of them that are *f*. in Israel.  
 Neh. 7: 2, a *f*. man, and feared God.  
 9: 8, found his heart *f*. before thee.  
 Ps. 12: 1, the *f*. fail among men.  
 89: 37, a *f*. witness in heaven.  
 101: 6, the *f*. of the land.  
 119: 86, thy commandments are *f*.  
 119: 138, thy testimonies are very *f*.  
 Prov. 11: 13, a *f*. spirit concealeth.  
 13: 17, a *f*. ambassador is health.  
 14: 5; Jer. 42: 5, a *f*. witness.  
 Prov. 20: 6, a *f*. man who can find?  
 27: 6, *f*. are the wounds of a friend.  
 28: 20, *f*. man shall abound with blessings.  
 Isa. 1: 21, 26, *f*. city.  
 Mat. 24: 45; Lu. 12: 42, who is a *f*. and wise servant?  
 Mat. 25: 21, well done, good and *f*. servant.  
 25: 23; Lu. 19: 17, *f*. in a few things.  
 Lu. 16: 10, *f*. in least is *f*. also in much.  
 Ac. 16: 15, if ye have judged me to be *f*.  
 I. Cor. 1: 9; 10: 13, God is *f*.  
 4: 2, required in stewards that a man be *f*.  
 Eph. 6: 21; Col. 1: 7; 4: 7, a *f*. minister.  
 I. Thes. 5: 24, *f*. is he that calleth you.  
 II. Thes. 3: 3, Lord is *f*., who shall establish you.

**Faithful, continued.**

I. Tim. 1: 15; 4: 9; II. Tim. 2: 11; Tit. 3: 8, a *f*. saying.  
 II. Tim. 2: 13, he abideth *f*.  
 Heb. 2: 17, a *f*. high priest.  
 3: 2, *f*. to him that appointed him.  
 10: 23; 11: 11, he is *f*. that promised.  
 I. Pet. 4: 19, as unto a *f*. Creator.  
 I. John 1: 9, he is *f*. and just to forgive.  
 Rev. 2: 10, be thou *f*. unto death.  
 17: 14, called, and chosen, and *f*.  
 21: 5; 22: 6, these words are true and *f*.

**Faithfully, II. Ki. 12: 15; 22: 7, they dealt *f*.**

II. Chr. 34: 12, men did the work *f*.  
 Jer. 23: 28, let him speak my word *f*.  
 III. John 5, thou doest *f*. whatsoever thou doest.

**Faithfulness, commended in the service of God, II. Ki. 12: 15; II. Chr. 31: 12; Mat. 24: 45; II. Cor. 2: 17; 4: 2; III. John 5.**

towards men, Deu. 1: 16; Ps. 141: 5; Prov. 11: 13; 13: 17; 14: 5; 20: 6; 25: 13; 27: 6; 28: 20; Lu. 16: 10; I. Cor. 4: 2; I. Tim. 3: 11; 6: 2; Tit. 2: 10, of Abraham, Gen. 22; Gal. 3: 9, of Joseph, Gen. 39; 4, 22, of Moses, Nu. 12: 7; Heb. 3: 5, of David, I. Sa. 22: 14, of Daniel, Dan. 6: 4, of Paul, Ac. 20: 20, of Timothy, I. Cor. 4: 17, of God, Ps. 36: 5; 40: 10; 88: 11; 89: 1; 92: 2; 119: 75; Isa. 25: 1; Lam. 3: 23.

I. Sa. 26: 23, Lord render to every man his *f*.  
 Ps. 5: 9, no *f*. in their mouth.  
 36: 5, thy *f*. reacheth unto the clouds.  
 40: 10, I have declared thy *f*.  
 89: 8, or to thy *f*. round about thee?  
 92: 2, good to show forth thy *f*. every night.  
 119: 90, thy *f*. is unto all generations.

143: 1, in thy *f*. answer me.  
 Isa. 11: 5, *f*. shall be the girdle of his reins.  
 25: 1, thy counsels of old are *f*.

Lam. 3: 23, great is thy *f*.  
**Faithless, Mat. 17: 17; Mar. 9: 19; Lu. 9: 41, O *f*. generation.**

John 20: 27, be not *f*., but believing.  
**Falcon (Heb., *ayyah*). This word is so translated in R.V., Job 28: 7; the A.V., less correctly, Vulture, *q. v.*; also Kite.**

**Fall, of man, Gen. 3.**  
 its consequences, sin and death, Gen. 3: 19; Rom. 5: 12; I. Cor. 15: 21.

—Prov. 16: 18, haughty spirit before a *f*.  
 Jer. 49: 21, earth moved at noise of *f*.  
 Mat. 7: 27, great was the *f*. of it.  
 Lu. 2: 34, child set for the *f*. and rising again of many.

**Fall, continued.**

Rom. 11: 12, if *f*. of them be riches of world.  
 Gen. 45: 24, see that ye *f*. not out by the way.  
 I. Sa. 3: 19, let none of his words *f*. to ground.  
 14: 45; II. Sa. 14: 11; I. Ki. 1: 52; Ac. 27: 34, not hair of head *f*. to ground.  
 II. Sa. 1: 19, 25, how are the mighty *f*.  
 3: 35, a great man *f*. this day.  
 24: 14; I. Chr. 21: 13, let us *f*. into the hand of God.  
 II. Ki. 10: 10, shall *f*. nothing of the word of the Lord.  
 Job 4: 13; 33: 15, deep sleep *f*. on men.  
 Ps. 5: 10, let them *f*. by their own counsels.  
 16: 6, lines *f*. in pleasant places.  
 37: 24, though he *f*., not utterly cast down.  
 72: 11, kings shall *f*. down before him.  
 91: 7, a thousand shall *f*. at thy side.  
 145: 14, Lord upholdeth all that *f*.  
 Prov. 11: 5, wicked shall *f*. by his own wickedness.  
 11: 14, where no counsel is, the people *f*.  
 24: 16, wicked shall *f*. into mischief.  
 24: 17, rejoice not when thine enemy *f*.  
 26: 27; Ec. 10: 8, whoso diggeth a pit shall *f*. therein.  
 Ec. 4: 10, if they *f*., one will lift up.  
 11: 3, where the tree *f*., there it shall be.  
 Isa. 14: 12, how art thou *f*. from heaven.  
 40: 30, the young men shall utterly *f*.  
 Jer. 8: 4, shall they *f*. and not arise?  
 46: 6, they shall stumble and *f*.  
 49: 26; 50: 30, young men *f*. in her streets.  
 Eze. 6: 7, slain shall *f*. in the midst.  
 Dan. 3: 5, *f*. down and worship image.  
 Hos. 10: 8; Lu. 23: 30; Rev. 6: 16, say to hills, *f*. on us.  
 Mic. 7: 8, O mine enemy, when I *f*. I shall arise.  
 Mat. 10: 29, not one sparrow *f*. to ground.  
 12: 11, if it *f*. into a pit on the sabbath.  
 15: 14; Lu. 6: 39, both *f*. into the ditch.  
 Mat. 15: 27, crumbs which *f*. from master's table.  
 21: 44; Lu. 20: 18, whoso shall *f*. on this stone.  
 Mat. 24: 29; Mar. 13: 25, stars shall *f*. from heaven.  
 Lu. 8: 13, in time of temptation *f*. away.  
 10: 18, Satan as lightning *f*. from heaven.  
 John 12: 24, except a corn of wheat *f*. into ground.  
 Rom. 14: 13, occasion to *f*. in brother's way.  
 I. Cor. 10: 12, standeth take heed lest he *f*.



**Fall, continued.**

I. Cor. 15: 6, 18, some are *f.* asleep.  
 Gal. 5: 4, ye are *f.* from grace.  
 I. Tim. 3: 6, *f.* into condemnation of the devil.  
 6: 9, rich *f.* into temptation.  
 Heb. 4: 11, lest any *f.* after same example.  
 10: 31, fearful thing to *f.* into hands of living God.  
 Jas. 1: 2, joy when ye fall into divers temptations.  
 5: 12, lest ye *f.* into condemnation.  
 II. Pet. 1: 10, do these things, ye shall never *f.*  
 3: 17, lest ye *f.* from your steadfastness.  
 Rev. 14: 8; 18: 2, Babylon is *f.*, is *f.*  
**Falling**, Ps. 56: 13; 116: 8, deliver my feet from *f.*  
 Lu. 22: 44, great drops of blood *f.* down.  
 Ac. 1: 18, Judas *f.* headlong.  
 I. Cor. 14: 25, so *f.* down, he will worship God.  
 II. Thes. 2: 3, except there come a *f.* away.  
 Jude 24, that is able to keep you from *f.*  
**Fallow**, Jer. 4: 3; Hos. 10: 12.  
**Fallow Deer** (Heb., *yachmur*). There is uncertainty as to what animal is meant by this name. It was permitted to be eaten as food (Deu. 14: 5), and was included among the beasts daily slain for Solomon's table. Many writers think it was the *Alecephus bubalis*, a hollow-horned antelope-like mammal, well known to the ancients. R.V. gives **Roebuck**, *q. v.* **132a**  
**False**, Ex. 20: 16; Deu. 5: 20; Mat. 19: 18, thou shalt not bear *f.* witness.  
 Ex. 23: 1, thou shalt not raise a *f.* report.  
 II. Ki. 9: 12, it is *f.*, tell us now.  
 Job 36: 4, my words shall not be *f.*  
 Ps. 27: 12, *f.* witnesses are risen up.  
 119: 104, 128, I hate every *f.* way.  
 120: 3, thou *f.* tongue.  
 Prov. 6: 19; 12: 17; 14: 5; 19: 5; 21: 28; 25: 18, a *f.* witness.  
 11: 1; 20: 23, a *f.* balance.  
 Zec. 8: 17, love no *f.* oath.  
 Mat. 24: 24; Mar. 13: 22, *f.* Christs and *f.* prophets.  
 Mat. 26: 59; Mar. 14: 56, *f.* witness.  
 Lu. 19: 8, any thing by *f.* accusation.  
 Ac. 6: 13, set up *f.* witnesses.  
 I. Cor. 15: 15, are found *f.* witnesses of God.  
 II. Cor. 11: 13, such are *f.* apostles.  
 11: 26, in perils among *f.* brethren.  
 II. Pet. 2: 1, there shall be *f.* teachers.

**Falsehood**, II. Sa. 18: 13, should have wrought *f.*

Job 21: 34, in answers remaineth *f.*

Ps. 7: 14, he brought forth *f.*  
 144: 8, 11, right hand of *f.*

**Falsehood, continued.**

Isa. 28: 15, under *f.* have we hid ourselves.  
 57: 4, a seed of *f.*  
 59: 13, words of *f.*  
 Hos. 7: 1, they commit *f.*  
 Mic. 2: 11, walking in the spirit and *f.*  
**Falsely**, Lev. 6: 3; 19: 12; Jer. 5: 2; 7: 9; Zec. 5: 4, swear *f.*  
 Ps. 44: 17, nor have we dealt *f.*  
 Jer. 5: 31; 29: 9, prophets prophesy *f.*  
 Mat. 5: 11, say evil against you *f.*  
 Lu. 3: 14, nor accuse any *f.*  
 I. Tim. 6: 20, oppositions of science *f.* so called.  
 I. Pet. 3: 16, *f.* accuse your good conversation in Christ.  
**Fame**, Nu. 14: 15, have heard *f.* of thee.  
 Josh. 9: 9, heard the *f.* of God.  
 I. Ki. 10: 1; II. Chr. 9: 1, *f.* of Solomon.  
 Job 28: 22, we have heard *f.* with ears.  
 Isa. 66: 19, isles that have not heard *f.*  
 Zep. 3: 19, get them *f.* in every land.  
 Mat. 4: 24; Mar. 1: 28; Lu. 4: 14, 37; 5: 15, *f.* of Jesus.  
 Mat. 9: 26, the *f.* thereof went abroad.  
 14: 1, Herod heard of the *f.* of Jesus.  
**Familiar**, spirits, not to be sought after, Lev. 19: 31; Isa. 8: 19.  
 possessors of, to die, Lev. 20: 27.  
 inquired of by Saul, I. Sa. 28: 7; I. Chr. 10: 13; by Manasseh, II. Ki. 21: 6.  
 —Job 19: 14, my *f.* friends have forgotten me.  
 Ps. 41: 9, my *f.* friend lifted up his heel against me.  
 Isa. 8: 19; 19: 3, *f.* spirits.  
 Jer. 20: 10, my *f.* watched for my halting.  
**Family**, Gen. 12: 3; 28: 14, in thee shall all *f.* be blessed.  
 Deu. 29: 18, lest a *f.* turn away from God.  
 Ps. 68: 6, setteth the solitary in *f.*  
 Jer. 31: 1, God of all the *f.* of Israel.  
 Zec. 12: 14, every *f.* apart.  
 Eph. 3: 15, whole *f.* in heaven and earth.  
**Famine**, occurs in Canaan, Gen. 12: 10; Egypt, Gen. 41; Israel, Ru. 1: 1; I. Ki. 18: 2; Lu. 4: 25.  
 threatened, Jer. 14: 15; 15: 2; Eze. 5: 12; 6: 11; Mat. 24: 7; Ac. 11: 28.  
 described, Jer. 14; Lam. 4; Joel 1.  
 of God's word, Am. 8: 11.  
 —Gen. 41: 27, seven years' *f.*  
 II. Sa. 21: 1, a *f.* in days of David.  
 I. Ki. 8: 37; II. Chr. 20: 9, if there be *f.*  
 II. Ki. 6: 25, sore *f.* in Samaria.  
 II. Ki. 8: 1, the Lord hath called for a *f.*  
 Job 5: 20, in *f.* he shall redeem thee.  
 Ps. 33: 19, to keep them alive in *f.*

**Famine, continued.**

Ps. 37: 19, in days of *f.* they shall be satisfied.  
 Isa. 51: 19, destruction, *f.*, and sword.  
 Jer. 24: 10; 29: 17, I will send *f.* among them.  
 Lam. 5: 10, skin black, because of *f.*  
 Eze. 5: 16, evil arrows of *f.*  
 36: 29, lay no *f.* upon you.  
 Am. 8: 11, a *f.*, not of bread.  
 Mar. 13: 8; Lu. 21: 11, *f.* in divers places.  
 Lu. 15: 14, a mighty *f.* in that land.  
**Famish**, Gen. 41: 55, all land of Egypt was *f.*  
 Prov. 10: 3, Lord will not suffer righteous to *f.*  
 Isa. 5: 13, their honourable men are *f.*  
 Zep. 2: 11, he will *f.* gods of earth.  
**Famous**, Nu. 16: 2; Ru. 4: 14; I. Chr. 5: 24; Eze. 23: 10.  
**Fan**, Isa. 30: 24, provender winnowed with the *f.*  
 Jer. 15: 7, I will *f.* them with a *f.*  
 51: 2, send fanners that shall *f.* her.  
 Mat. 3: 12; Lu. 3: 17, whose *f.* is in his hand.  
**Far**, Gen. 18: 25, that be *f.* from thee.  
 Deu. 12: 21; 14: 24, too *f.* from thee.  
 Judg. 19: 11; Mar. 6: 35; Lu. 24: 29, day *f.* spent.  
 I. Sa. 2: 30; 22: 15; II. Sa. 20: 20; 23: 17, be it *f.* from me.  
 Job 5: 4, his children *f.* from safety.  
 11: 14; 22: 23, put iniquity *f.* away.  
 19: 13, he hath put my brethren *f.* from me.  
 34: 10, *f.* be it from God to do wickedness.  
 Ps. 22: 1, why so *f.* from helping me?  
 22: 11; 35: 22; 38: 21; 71: 12, be not *f.* from me.  
 97: 9, Lord exalted *f.* above all gods.  
 103: 12, as *f.* as east from west, so *f.*  
 Prov. 31: 10, her price is *f.* above rubies.  
 Ec. 2: 13, as *f.* as light excelleth darkness.  
 Isa. 43: 6; 60: 9, bring sons from *f.*  
 57: 19, peace to him that is *f.* off.  
 Mat. 16: 22, be it *f.* from thee, Lord.  
 Mar. 12: 34, not *f.* from the kingdom.  
 13: 34, as a man taking a *f.* journey.  
 Ac. 17: 27, not *f.* from every one of us.  
 II. Cor. 4: 17, *f.* more exceeding weight of glory.  
 Eph. 1: 21, *f.* above all principality.  
 2: 13, ye who were *f.* off are made nigh.  
 4: 10, ascended up *f.* above all heavens.  
 Phil. 1: 23, with Christ, which is *f.* better.

**Far, continued.**

Heb. 7: 15, it is yet *f.* more evident.

**Fare, I.** Sa. 17: 18, look how thy brethren *f.*

Lu. 16: 19, *f.* sumptuously.

Ac. 15: 29, *f.* ye well.

Job 1: 8, he paid the *f.*

**Farewell, Lu.** 9: 61; Ac. 18: 21; II. Cor. 13: 11.

**Farm, Mat.** 22: 5.

**Farther, Ec.** 8: 17; Mat. 26: 39; Mar. 10: 1.

**Farthing, Mat.** 5: 26, till thou hast paid the uttermost *f.*

Mat. 10: 29, are not two sparrows sold for a *f.*?

Mar. 12: 42, two mites, which make a *f.*

**Fashion, Job** 10: 8; Ps. 119: 73, thine hands have *f.* me.

Ps. 33: 15, he *f.* hearts alike.

139: 16, in continuance were *f.*

Isa. 45: 9, shall the clay say to him that *f.* it?

Mar. 2: 12, never saw it on this *f.*

Lu. 9: 29, the *f.* of his countenance.

I. Cor. 7: 31, the *f.* of this world passeth away.

Phil. 2: 8, found in *f.* as a man.

3: 21, be *f.* like to his glorious body.

Jas. 1: 11, the grace of the *f.* of it perisheth.

**Fast, proclaimed, Lev.** 23: 27; II. Chr. 20: 3; Ezra 8: 21; Neh. 9; Esth. 4: 16; Joel 2: 15; Jon. 3: 5.

the true and the false, Isa. 58; Zec. 7.

—Isa. 58: 4, ye *f.* for strife.

58: 6, is not this the *f.* that I have chosen?

II. Sa. 12: 23, child is dead, wherefore should I *f.*?

Zec. 7: 5, did ye at all *f.* unto me?

Mat. 6: 16, when ye *f.*, be not as the hypocrites.

Mar. 2: 19, can children of bride-chamber *f.*?

Lu. 18: 12, I *f.* twice in the week.

Ps. 33: 9, he commanded, and it stood *f.*

65: 6, strength setteth *f.* the mountains.

**Fasten, Ec.** 12: 11, as nails *f.* by masters of assemblies.

Isa. 22: 25, nail *f.* in the sure place.

Lu. 4: 20, eyes of all were *f.* on him.

Ac. 3: 4, Peter *f.* his eyes up on him.

11: 6, when I had *f.* mine eyes.

**Fasting, turned into gladness, Zec.** 8: 19.

Christ defends his disciples for not, Mat. 9: 14, 15; Mar. 2: 18-20; Lu. 5: 33-35.

of Moses (twice) for forty days, Ex. 24: 18; 34: 28; Deu. 9: 9, 18; David, II. Sa. 12: 16; Elijah, I. Ki. 19: 8; Christ, Mat. 4: 2, etc.; Barnabas and Paul, Ac. 14: 23.

recommended, I. Cor. 7: 5.

—Neh. 9: 1, were assembled with *f.*

Ps. 35: 13, I humbled my soul with *f.*

**Fasting, continued.**

Ps. 69: 10, chastened my soul with *f.*

109: 24, my knees weak through *f.*

Mat. 17: 21; Mar. 9: 29, this kind goeth not out but by *f.*

Mar. 8: 3, send them away *f.*

II. Cor. 11: 27, in *f.* often.

**Fat, not to be eaten, Lev.** 3: 17; 7: 22-25.

of sacrifices, to be burnt, Ex. 29: 13; Lev. 3: 3.

—Gen. 45: 18, shall eat the *f.* of the land.

Lev. 3: 16, the *f.* is the Lord's.

Deu. 32: 15, Jeshurun waxed *f.* and kicked.

Neh. 8: 10, eat the *f.* and drink the sweet.

Ps. 17: 10, inclosed in their own *f.*

92: 14, shall be *f.* and flourishing.

Prov. 11: 25, liberal soul shall be made *f.*

13: 4, soul of diligent shall be made *f.*

15: 30, good report maketh the bones *f.*

Isa. 25: 6, feast of *f.* things.

**Father, the, God, I. Chr.** 29: 10; Isa. 9: 6; 64: 8; Mat. 6: 9; John 20: 17.

fathers, duty of, Deu. 21: 18; Prov. 13: 24; 19: 18; 22: 6, 15; 23: 13; 29: 15, 17; Eph. 6: 4; Col. 3: 21; Heb. 12: 9.

children to obey, Ex. 20: 12; Prov. 6: 20; Eph. 6: 1; Col. 3: 20.

—Gen. 17: 4; Rom. 4: 17, a *f.* of many nations.

Ex. 20: 5; Nu. 14: 18, iniquity of *f.* upon the children.

Judg. 17: 10; 18: 19, be to me a *f.* and a priest.

II. Sa. 7: 14, I will be his *f.*, he my son.

I. Ki. 19: 4, not better than my *f.*

II. Ki. 2: 12; 13: 14, cried, My *f.*, my *f.*

6: 21, my *f.*, shall I smite them?

Ezra 7: 27, blessed be the Lord God of our *f.*

Job 29: 16, I was a *f.* to the poor.

31: 13, brought up with me as with a *f.*

38: 28, hath the rain a *f.*?

Ps. 27: 10, when my *f.* and mother forsake me.

68: 5, a *f.* of fatherless is God.

103: 13, as a *f.* pitieth his children.

Prov. 3: 12, correcteth, as a *f.*

4: 1, hear the instruction of a *f.*

10: 1; 15: 20, wise son maketh a glad *f.*

Isa. 63: 16, doubtless thou art our *f.*

Jer. 31: 9, I am a *f.* to Israel.

31: 29; Eze. 18: 2, *f.* have eaten sour grapes.

Mal. 1: 6, if I be a *f.*, where is mine honour?

2: 10, have we not all one *f.*?

Mat. 5: 16, 45, your *f.* in heaven.

10: 37, he that loveth *f.* or mother more than me.

**Father, continued.**

Mat. 23: 9, call no man *f.* on earth.

25: 34, ye blessed of my *F.*

Mar. 13: 32, hour knoweth no man but the *F.*

14: 36; Rom. 8: 15; Gal. 4: 6, Abba, *F.*

Lu. 10: 22, who the *F.* is, but the Son.

11: 2, our *F.* which art in heaven.

11: 11, if a son ask bread of a *f.*

15: 21, *f.*, I have sinned.

16: 27, I pray thee, *f.*, send him.

22: 42, *F.*, if thou be willing, remove this cup.

23: 34, *F.*, forgive them.

John 1: 14, as of the only begotten of the *F.*

3: 35; 5: 20, *F.* loveth Son.

4: 23, shall worship the *F.* in spirit.

5: 22, the *F.* judgeth no man.

5: 37; 8: 16; 12: 49; 14: 24, the *F.* which hath sent me.

6: 46; 14: 9, hath seen the *F.*

10: 15, as the *F.* knoweth me.

12: 27, *F.*, save me from this hour.

13: 1, should depart unto the *F.*

14: 6, no man cometh to the *F.*, but by me.

15: 1, my *F.* is the husbandman.

16: 32, not alone, for the *F.* is with me.

17: 1, *F.*, the hour is come.

Rom. 4: 11, the *f.* of all that believe.

I. Cor. 8: 6, is but one God, the *F.*

II. Cor. 1: 3, *F.* of mercies, God of all comfort.

6: 18, I will be a *f.* unto you.

Gal. 1: 14, zealous of the traditions of my *f.*

4: 2, time appointed of the *f.*

Eph. 4: 6, one God and *F.* of all.

Phil. 2: 11, to the glory of the *F.*

Col. 1: 19, it pleased the *F.* that in him.

Heb. 1: 5, I will be to him a *f.*

7: 3, without *f.*, without mother.

Jas. 1: 17, the *F.* of lights.

I. John 1: 2, life which was with the *F.*

2: 1, an advocate with the *F.*

3: 1, what manner of love the *F.* hath bestowed.

5: 7, three bear record, the *F.*, the Word, and Holy Ghost.

**Father-in-law, Ex.** 3: 1; Nu. 10: 29; Judg. 1: 16; John 18: 13.

**Fatherless, protected by God, Deu.** 10: 18; Ps. 10: 14; 68: 5; 146: 9; Jer. 49: 11; Hos. 14: 3.

duty towards, Deu. 14: 29; 24: 17; Prov. 23: 10; Jer. 7: 6; Jas. 1: 27.

the wicked oppress, Job 6: 27; 22: 9; Ps. 94: 6; Isa. 1: 23; 10: 2; Jer. 5: 28; Eze. 22: 7.

—Ex. 22: 22, not afflict *f.*

22: 24, your children *f.*

Deu. 10: 18; Ps. 82: 3; Isa. 1: 17, execute judgment of *f.*

Ps. 82: 3, defend the poor and *f.*

109: 9, let his children be *f.*

Isa. 1: 23; Jer. 5: 28, judge not *f.*



**Fatherless, continued.**

Lam. 5: 3, we are orphans and *f.*  
 Zec. 7: 10, oppress not the widow, nor the *f.*  
 Mal. 3: 5, witness against those that oppress the *f.*  
 Jas. 1: 27, pure religion is this, To visit the *f.*

**Fathoms**, Ac. 27: 28.

**Fatling**, II. Sa. 6: 13; Isa. 11: 6; Mat. 22: 4.

**Fatness**, Gen. 27: 39, thy dwelling be *f.* of the earth.

Ps. 36: 8, satisfied with *f.* of thine house.

63: 5, satisfied as with marrow and *f.*

65: 11, thy paths drop *f.*

73: 7, their eyes stand out with *f.*

Isa. 55: 2, let soul delight itself in *f.*

Rom. 11: 17, partakest of *f.* of olive tree.

**Fats**, *ar.*, vats, or vessels, Joel 2: 24; 3: 13.

**Faultless**, Heb. 8: 7, if first covenant had been *f.*

Jude 24, able to present you *f.*

**Faults**, how to deal with, Mat. 18: 15; Gal. 6: 1.

exhortation to confess, Jas. 5: 16.

—Gen. 41: 9, I do remember my *f.* this day.

I. Sa. 29: 3, I found no *f.* in him.

Ps. 19: 12, cleanse thou me from secret *f.*

Dan. 6: 4, find no occasion for *f.* in him.

Lu. 23: 4; John 18: 38; 19: 4, I find no *f.* in this man.

Rom. 9: 19, why doth he yet find *f.*?

I. Cor. 6: 7, utterly a *f.* among you.

Heb. 8: 8, finding *f.* with them.

I. Pet. 2: 20, if, when buffeted for your *f.*

Rev. 14: 5, without *f.* before throne.

**Faulty**, II. Sa. 14: 13; Hos. 10: 2.

**Favour** of God bestowed on Christ, Mat. 2: 16; Lu. 2: 52;

John 11: 41; 12: 28; on the righteous, Job 33: 26; Prov.

3: 4; on Abraham, Gen. 18: 17; on David, Ac. 7: 46; on Job, Job 42: 10; on the Israel-

ites, Ps. 44: 3; 85: 1; on the Virgin Mary, Lu. 1: 30.

—Gen. 39: 21, gave Joseph *f.* in the sight of the keeper.

Ex. 3: 21; 11: 3; 12: 36, *f.* in sight of Egyptians.

Ps. 5: 12, with *f.* wilt thou compass him.

30: 5, in his *f.* is life.

45: 12, rich shall entreat thy *f.*

89: 17, in thy *f.* our horn shall be exalted.

112: 5, a good man showeth *f.*

Prov. 13: 15, good understanding giveth *f.*

14: 35; 19: 12, the king's *f.*

31: 30, *f.* is deceitful.

Isa. 60: 10, in my *f.* I had mercy.

Dan. 1: 9, brought Daniel into *f.*

Lu. 2: 52, Jesus increased in *f.*

Ac. 2: 47, having *f.* with all the people.

**Favour, continued.**

Ps. 41: 11, know that thou *f.* me.

102: 13, set time to *f.* her is come.

Lu. 1: 28, thou art highly *f.*

**Favourable**, Judg. 21: 22, be *f.* for our sakes.

Job 33: 26, God will be *f.* unto him.

Ps. 77: 7, will the Lord be *f.* no more?

85: 1, hast been *f.* to thy land.

**Fear**, of God, described, Job 28: 23; Ps. 19: 9; Prov. 1: 7; 8: 13;

9: 10; 14: 27; 15: 33.

enjoined, Deu. 10: 12; Josh. 4: 21; Job 13: 11; Ps. 2: 11;

76: 7; 130: 4; Jer. 10: 7; Mat. 10: 28; Lu. 12: 5; Heb. 12: 28;

Rev. 14: 7: 15: 4.

blessings resulting from, Ps. 15: 4; 25: 14; 31: 19; 33: 18; 60:

4; 61: 5; 85: 9; 103: 11; 111: 5;

112: 1; 145: 19; 147: 11; Prov. 10: 27; 14: 26; 15: 33; 19: 23;

22: 4; Ec. 8: 12; Mal. 3: 16;

4: 2; Lu. 1: 50; II. Cor. 7: 1;

Rev. 11: 18.

exhortations to, Lev. 19: 14; Deu. 4: 10; 6: 2; 28: 58; Josh.

24: 14; I. Sa. 12: 14; II. Ki. 17: 38; I. Chr. 16: 30; Ps. 2: 11;

33: 8; Prov. 3: 7; 23: 17; 24: 21;

Ec. 5: 7; 8: 12; Isa. 8: 13; Eph. 6: 5; Phil. 2: 12; Col. 3: 22; I.

Pet. 2: 17.

of punishment, causing torment, Gen. 3: 8; 4: 14; Prov.

28: 1; Isa. 2: 19; 33: 14; Lu. 19: 21; Ac. 24: 25; Rom. 8: 15;

Heb. 10: 26, 27; Rev. 6: 16.

—Gen. 9: 2, the *f.* of you on every beast.

20: 11, the *f.* of God not in this place.

Ex. 15: 16, *f.* shall fall upon them.

Deu. 2: 25; I. Chr. 14: 17, *f.* of him upon all nations.

Ps. 2: 11, serve the Lord with *f.*

5: 7, in thy *f.* will I worship.

19: 9, *f.* of the Lord is clean.

34: 11, I will teach you the *f.* of the Lord.

36: 1; Rom. 3: 18, no *f.* of God before his eyes.

Ps. 53: 5, in *f.*, where no *f.* was.

90: 11, according to thy *f.*, so is thy wrath.

111: 10; Prov. 9: 10, *f.* of Lord beginning of wisdom.

Prov. 1: 7, *f.* of Lord beginning of knowledge.

1: 26, mock when *f.* cometh.

3: 25, not afraid of sudden *f.*

14: 26, in *f.* of Lord is strong confidence.

19: 23, *f.* of the Lord tendeth to life.

29: 23, *f.* of man bringeth a snare.

Isa. 8: 12, neither *f.* ye their *f.*

14: 3, Lord shall give thee rest from *f.*

21: 17, *f.* and the pit are upon thee.

29: 13, their *f.* toward me is taught by men.

Jer. 30: 5, a voice of *f.*, and not of peace.

32: 40, I will put my *f.* in their hearts.

**Fear, continued.**

Mal. 1: 6, if master, where is my *f.*?

Mat. 14: 26, disciples cried out for *f.*

28: 4, for *f.* of him keepers did shake.

Lu. 21: 26, hearts failing them for *f.*

Rom. 8: 15, spirit of bondage again to *f.*

13: 7, *f.* to whom *f.* is due.

I. Cor. 2: 3, with you in weakness and *f.*

II. Cor. 7: 11, what *f.*, what desire.

Eph. 6: 5; Phil. 2: 12, with *f.* and trembling.

Heb. 2: 15, through *f.* of death.

12: 28, reverence and godly *f.*

I. Pet. 1: 17, pass time of sojourning in *f.*

I. John 4: 18, no *f.* in love; perfect love casteth out *f.*

Jude 23, others save with *f.*

Gen. 42: 18, this do, and live, for I *f.* God.

Ex. 14: 13, *f.* ye not, stand still, and see.

Deu. 4: 10, that they may learn to *f.* me.

28: 58, *f.* this glorious name.

II. Ki. 17: 39, the Lord your God ye shall *f.*

I. Chr. 16: 30; Ps. 96: 9, *f.* before him all the earth.

Job 1: 9, doth Job *f.* God for nought?

Ps. 23: 4, I will *f.* no evil.

27: 1, whom shall I *f.*?

31: 19, goodness for them that *f.* thee.

34: 9, *f.* the Lord, ye his saints.

52: 6, righteous also shall see and *f.*

72: 5, *f.* thee as long as sun endureth.

86: 11, unite my heart to *f.* thy name.

103: 11, great is his mercy toward them that *f.* him.

115: 11, ye that *f.* the Lord, trust in the Lord.

118: 4, *f.* Lord say, his mercy endureth.

130: 4, forgiveness that thou mayest be *f.*

145: 19, fulfill desire of them that *f.* him.

Prov. 3: 7; 28: 14, happy is the man that *f.* always.

Ec. 3: 14, that men should *f.* before him.

12: 13, *f.* God and keep his commandments.

Isa. 8: 12, neither *f.* ye their fear.

35: 4, say to them of fearful heart, *f.* not.

41: 10; 43: 5, *f.* not, I am with thee.

Jer. 5: 24, let us *f.* the Lord.

10: 7, who would not *f.* thee?

23: 4, and they shall *f.* no more.

Dan. 6: 26, that men *f.* before God of Daniel.

Mal. 4: 2, to you that *f.* my name shall sun.

Mat. 10: 28; Lu. 12: 5, *f.* him who is able.

Mat. 21: 26; Mar. 11: 32; Lu. 20: 19, we *f.* the people.

Mar. 4: 41, they *f.* exceedingly.

**Fear, continued.**

Mar. 5: 33, woman *f.* and trembling came.  
 6: 20, Herod *f.* John.  
 Lu. 1: 50, his mercy on them that *f.* him.  
 9: 34, *f.* as they entered cloud.  
 12: 32, *f.* not, little flock.  
 18: 2, a judge which *f.* not God.  
 19: 21, I *f.* thee, because thou art an austere man.  
 23: 40, dost not thou *f.* God?  
 John 9: 22, because they *f.* the Jews.  
 12: 15, *f.* not, daughter of Zion.  
 Ac. 10: 22, one that *f.* God.  
 13: 16, that *f.* God, give audience.  
 13: 26, whosoever among you *f.* God.  
 Rom. 11: 20, be not high-minded, but *f.*  
 II. Cor. 12: 20, I *f.* lest I shall not find you such as.  
 I. Tim. 5: 20, rebuke, that others may *f.*  
 Heb. 4: 1, let us *f.*, lest, a promise being made.  
 5: 7, was heard, in that he *f.*  
 13: 6, not *f.* what man can do.  
 I. John 4: 18, that *f.* is not perfect in love.  
 Rev. 2: 10, *f.* none of those things.  
**Fearful, Ex.** 15: 11, like thee, *f.* in praises.  
 Ps. 139: 14, *f.* and wonderfully made.  
 Isa. 35: 4, say to them of *f.* heart.  
 Mat. 8: 26; Mar. 4: 40, why are ye *f.*?  
 Lu. 21: 11, *f.* sights in divers places.  
 Heb. 10: 27, *f.* looking for of judgment.  
 10: 31, *f.* thing to fall into hands of God.  
**Fearfulness, Ps.** 55: 5, *f.* and trembling are come.  
 Isa. 21: 4, *f.* affrighted me.  
 33: 14, *f.* surprised the hypocrites.  
**Feast, of Ahasuerus, Esth.** 1. of Job's children, Job 1: 4. of Belshazzar, Dan. 5. of Herod, Mar. 6: 21 ff. given by Levi, Mat. 9: 10; Lu. 5: 29. of charity, Jude 12; II. Pet. 2: 13. the three annual, Ex. 23: 14; 34: 23; Lev. 23; Nu. 29; Deu. 16: 83  
 —Nu. 29: 12, ye shall keep a *f.* unto the Lord.  
 Ps. 35: 16, hypocritical mockers in *f.*  
 Prov. 15: 15, merry heart hath a continual *f.*  
 Ec. 10: 19, a *f.* is made for laughter.  
 Isa. 1: 14, your appointed *f.* my soul hateth.  
 25: 6, Lord make to all people a *f.*  
 Am. 8: 10, turn your *f.* into mourning.  
 Mat. 23: 6; Mar. 12: 39; Lu. 20: 46, uppermost rooms at *f.*  
 Mat. 26: 5; Mar. 14: 2, not on the *f.* day.  
 Lu. 2: 42, after the custom of the *f.*

**Feast, continued.**

14: 13, when thou makest a *f.*  
 23: 17, release one at the *f.*  
 John 6: 4, the passover, a *f.* of the Jews.  
 7: 8, go ye up to this *f.*  
 7: 37, that great day of the *f.*  
 13: 29, buy what we need against the *f.*  
 Ac. 18: 21, I must keep this *f.*  
 I. Cor. 5: 8, let us keep the *f.*, not with old leaven.  
 10: 27, that believe not, bid to *f.*  
**Feasting, Esth.** 9: 17-19, 22; Job 1: 5; Ec. 7: 2; Jer. 16: 8.  
**Feathers, Job** 39: 13, *f.* unto the ostrich.  
 Ps. 68: 13, her *f.* with yellow gold.  
 91: 4, cover thee with his *f.*  
 Eze. 39: 17, unto every *f.* fowl.  
 Dan. 4: 33, grown like eagles' *f.*  
**Fed, Gen.** 48: 15, God who *f.* me all my life.  
 Deu. 8: 3, *f.* with manna.  
 Ps. 37: 3, verily thou shalt be *f.*  
 81: 16, *f.* them with finest of wheat.  
 Isa. 1: 11, I am full of fat of *f.* beasts.  
 Jer. 5: 7, when I *f.* them to the full.  
 Eze. 34: 8, shepherds *f.* themselves, not flock.  
 Mat. 25: 37, hungered and *f.* thee.  
 Lu. 16: 21, desiring to be *f.* with crumbs.  
 I. Cor. 8: 2, *f.* you with milk.  
**Feeble, Neh.** 4: 2, what do these *f.* Jews?  
 Job 4: 4; Isa. 35: 3; Heb. 12: 12, the *f.* knees.  
 Ps. 105: 37, not one *f.* person.  
 Prov. 30: 26, the conies a *f.* folk.  
 Jer. 6: 24, our hands wax *f.*  
 Eze. 7: 17; 21: 7, all hands shall be *f.*  
 I. Thes. 5: 14, comfort the *f.*-minded.  
**Feed, Gen.** 37: 12, to *f.* their father's flock.  
 Gen. 46: 32, their trade to *f.* cattle.  
 I. Ki. 17: 4, commanded ravens to *f.* thee.  
 22: 27; II. Chr. 18: 26, *f.* him with bread and water of affliction.  
 Ps. 28: 9, *f.* them and lift them up.  
 49: 14, death shall *f.* on them.  
 Prov. 10: 21, lips of righteous *f.* many.  
 30: 8, *f.* me with food convenient.  
 Isa. 5: 17, lambs shall *f.* after their manner.  
 11: 7, cow and bear shall *f.*  
 40: 11, he shall *f.* his flock like a shepherd.  
 61: 5, strangers shall *f.* your flocks.  
 65: 25, the wolf and the lamb shall *f.* together.  
 Jer. 3: 15, pastors *f.* you with knowledge.  
 6: 3, *f.* every one in his place.  
 Lam. 4: 5, *f.* delicately are desolate.  
 Hos. 12: 1, Ephraim *f.* on wind.  
 Zec. 11: 4, *f.* flock of the slaughter.

**Feed, continued.**

Mat. 6: 26, your heavenly Father *f.* them.  
 Lu. 12: 24, sow not, yet God *f.* them.  
 John 21: 15, *f.* my lambs.  
 Rom. 12: 20, if enemy hunger, *f.* him.  
 I. Pet. 5: 2, *f.* the flock of God.  
 Rev. 7: 17, lamb shall *f.* them.  
**Feel, Gen.** 27: 21, that I may *f.* thee.  
 Ac. 17: 27, if haply they might *f.* after.  
**Feeling, Eph.** 4: 19, who being past *f.*  
 Heb. 4: 15, touched with *f.* of our infirmities.  
**Feet, Gen.** 49: 10, lawgiver from between his *f.*  
 Ex. 3: 5; Ac. 7: 33, shoes off thy *f.*  
 Deu. 2: 28, I will pass through on my *f.*  
 Josh. 3: 15, *f.* of priests dipped in Jordan.  
 I. Sa. 2: 9, keep *f.* of his saints.  
 II. Sa. 22: 34; Ps. 18: 33; Hab. 3: 19, he maketh my *f.* like hinds' *f.*  
 II. Sa. 22: 37; Ps. 18: 36, my *f.* did not slip.  
 II. Ki. 13: 21, dead man stood on his *f.*  
 Neh. 9: 21, their *f.* swelled not.  
 Job 29: 15, *f.* was I to the lame.  
 Ps. 8: 6; I. Cor. 15: 27; Eph. 1: 22, all things under his *f.*  
 Ps. 22: 16, pierced my hands and *f.*  
 25: 15, pluck my *f.* out of the net.  
 40: 2, set my *f.* on a rock.  
 56: 13; 116: 8, deliver my *f.* from falling.  
 73: 2, my *f.* were almost gone.  
 115: 7, *f.* have they, but walk not.  
 119: 105, thy word is a lamp to my *f.*  
 122: 2, our *f.* shall stand with-in thy gates.  
 Prov. 1: 16; 6: 18; Isa. 59: 7, *f.* run to evil.  
 Prov. 4: 26, ponder the path of thy *f.*  
 19: 2, he that hasteth with his *f.*  
 S. of S. 7: 1; Isa. 52: 7, how beautiful are *f.*  
 Isa. 52: 7; Nah. 1: 15, the *f.* of him that bringeth good tidings.  
 Isa. 60: 13, place of my *f.* glorious.  
 Eze. 24: 17, put shoes upon thy *f.*  
 Dan. 10: 6; Rev. 1: 15; 2: 18, *f.* like brass.  
 Nah. 1: 3, clouds are the dust of his *f.*  
 Mat. 7: 6, trample them under *f.*  
 10: 14; Mar. 6: 11; Lu. 9: 5; Ac. 13: 51, dust of *f.*  
 Mat. 18: 8, rather than having two *f.*  
 Lu. 1: 79, guide our *f.* into way of peace.  
 7: 38, she kissed his *f.*, and anointed them.  
 10: 39, Mary sat at Jesus' *f.*  
 24: 39, behold my hands and my *f.*



**Feet, continued.**

John 11: 2; 12: 3, wiped *f.* with her hair.  
 13: 5, wash disciples' *f.*  
 Ac. 3: 7, his *f.* received strength.  
 5: 9, *f.* of them that buried thy husband.  
 14: 8, a man impotent in his *f.*  
 22: 3, at *f.* of Gamaliel.  
 Rom. 3: 15, *f.* swift to shed blood.  
 10: 15, the *f.* of them that preach the gospel of peace.  
 16: 20, bruise Satan under your *f.*  
 I. Cor. 12: 21, nor head to the *f.*, I have no need.  
 Eph. 6: 15, your *f.* shod with preparation of gospel.  
 Heb. 12: 13, straight paths for your *f.*  
 Rev. 1: 17, I fell at his *f.* as dead.  
 22: 8, I fell at his *f.* to worship.

**Feet of Gamaliel.** Paul's statement in Ac. 22: 3 is an allusion to the attitude of the rabbis, who sat on elevated seats, while their pupils sat on low benches at their feet. Jewish boys preparing to become rabbis entered rabbinical schools at the age of thirteen. Gamaliel was grandson of the great Hillel, and so much renowned for learning that he was called "the glory of the law." He was the first of the seven rabbis to whom the higher title of rabban was given. To have been "brought up at his feet" was to have had the privilege of the highest instruction and training the Hebrew schools could afford.

**Feign.** I. Sa. 21: 13, David *f.* himself mad.

I. Ki. 14: 5, *f.* herself another woman.  
 14: 6, why *f.* thou thyself?  
 Ps. 17: 1, prayer not out of *f.* lips.  
 Lu. 20: 20, *f.* themselves just men.  
 II. Pet. 2: 3, with *f.* words make merchandise.

**Feignedly.** Jer. 3: 10, turned to me *f.*, saith the Lord.

**Felix** (fé'lix), happy, prosperous, governor of Judea, Paul sent to, Ac. 23: 23. **71a, 81a**

Paul's defense before, Ac. 24: 10.  
 trembles at Paul's preaching, but leaves him bound, Ac. 24: 25.

**Fell.** Gen. 4: 5, his countenance *f.* Gen. 44: 14, Joseph's brethren *f.* before him.

Josh. 6: 20; Heb. 11: 30, the wall *f.* down.

II. Sa. 3: 34, before wicked men, so *f.* thou.

I. Ki. 18: 38, fire of Lord *f.*, and consumed sacrifice.

II. Ki. 6: 5, ax head *f.* into water.

Ps. 78: 64, their priests *f.* by sword.

Dan. 4: 31, there *f.* a voice from heaven.

Jon. 1: 7, lot *f.* on Jonah.

**Fell, continued.**

Mat. 2: 11, wise men *f.* down and worshipped.

7: 25; Lu. 6: 48, house *f.* not.

Mat. 18: 29, servant *f.* down.

Lu. 5: 8, Peter *f.* down at Jesus' knees.

10: 30, 36, *f.* among thieves.

13: 4, on whom tower *f.*

22: 30, his father *f.* on his neck.

John 18: 6, went backward, and *f.* to the ground.

Ac. 1: 25, Judas by transgression *f.*

1: 26, lot *f.* on Matthias.

7: 60, said this, he *f.* asleep.

9: 4, Saul *f.*, and heard a voice.

II. Pet. 3: 4, since fathers *f.* asleep.

—to cause to fall.

II. Ki. 3: 25, and *f.* all the good trees.

6: 5, as one was *f.* a beam.

**Felloes.** I. Ki. 7: 33.

**Fellow.** Gen. 19: 9, this *f.* came in to sojourn.

Ex. 2: 13, why smitest thou thy *f.*?

I. Sa. 21: 15, this *f.* to play the madman.

II. Sa. 6: 20, as one of the vain *f.*

I. Ki. 22: 27; II. Chr. 18: 26, put this *f.* in prison.

Ps. 45: 7; Heb. 1: 9, oil of gladness above thy *f.*

Zec. 13: 7, the man that is my *f.*

Mat. 11: 16, like children calling to their *f.*

24: 49, begin to smite his *f.* servants.

26: 61, this *f.* said, I am able.

26: 71; Lu. 22: 59, this *f.* was also with Jesus.

Lu. 23: 2, found this *f.* perverting the nation.

John 9: 29, as for this *f.*

11: 16, unto his *f.*-disciples.

Ac. 17: 5, lewd *f.* of the baser sort.

22: 22, away with such a *f.*

24: 5, found this man a pestilent *f.*

Rom. 16: 7, kinsmen and *f.* prisoners.

II. Cor. 8: 23, partner and *f.*-helper concerning you.

Eph. 2: 19, *f.*-citizens with the saints.

3: 6, Gentiles should be *f.*-heirs.

Phil. 2: 25, companion and *f.*-soldier.

4: 3, *f.*-labourers.

Col. 4: 7, minister and *f.*-servant.

4: 11, my *f.*-workers unto the kingdom.

III. John 8, *f.*-helpers to the truth.

Rev. 19: 10; 22: 9, thy *f.*-servant.

**Fellowship.** of the saints, Ac. 2: 42; Gal. 2: 9; I. John 1: 3; Eph. 2: 19.

of Christ, I. Cor. 12: 27; II. Cor. 4: 11.

of the Spirit, Phil. 2: 1.

with evil, forbidden, I. Cor. 10: 20; II. Cor. 6: 14; Eph. 5: 11.

—Ac. 2: 42, in doctrine and *f.*

I. Cor. 1: 9, called to the *f.* of his Son.

II. Cor. 8: 4, *f.* of ministering to saints.

**Fellowship, continued.**

Eph. 3: 9, what is *f.* of the mystery.

5: 11, have no *f.* with works of darkness.

Phil. 1: 5, your *f.* in the Gospel.

3: 10, the *f.* of his sufferings.

I. John 1: 7, we have *f.* one with another.

**Felt.** Ex. 10: 21; Prov. 23: 35, Mar. 5: 29; Ac. 28: 5.

**Female.** Mat. 19: 4; Mar. 10: 6, made them male and *f.*

Gal. 3: 28, in Christ neither male nor *f.*

**Fence.** Ps. 62: 3; Jer. 5: 17; Hos. 8: 14.

**Fens.** Job 40: 21.

**Ferret** (Heb., *anakah*) occurs among the unclean animals mentioned in Lev. 11: 30.

While all commentators agree that the little carnivorous mammal known to us by this name is not intended, yet there is some difference of opinion as to what animal is really meant.

Some, with the Septuagint, translate "shrew mouse," others, with the Rabbins, "hedgehog"; but, with the Revisers, there seems good reason for believing it to be the **Gecko**, *g.v.*

**Ferry-boat.** II. Sa. 19: 18.

**Fervent.** Ac. 18: 25; Rom. 12: 11, *f.* in spirit.

II. Cor. 7: 7, your *f.* mind toward me.

Jas. 5: 16, *f.* prayer of a righteous man availeth much.

I. Pet. 1: 22, with a pure heart *f.*

4: 8, have *f.* charity among yourselves.

II. Pet. 3: 10, melt with *f.* heat.

**Festivals,** Hebrew, **82**

**Festus** (fés'tus), joyful, governor of Judea, Ac. 24: 27. **71b**

Paul brought before him, Ac. 25.

Paul's defense before, Ac. 25: 8; 26.

acquits Paul, Ac. 25: 14 ff.; 26: 31.

**Fetch.** Nu. 20: 10; Deu. 19: 5; I. Sa. 7: 1; I. Ki. 17: 10; Job 36: 3; Ac. 28: 13.

**Fetters.** Judg. 16: 21; Ps. 149: 8; Mar. 5: 4.

**Fever,** threatened for disobedience, Deu. 28: 22.

healed, Mat. 8: 14; John 4: 52.

**Few.** Gen. 29: 20, they seemed but a *f.* days.

Gen. 47: 9, *f.* and evil have the days of my life been.

I. Sa. 14: 16, to save by many or by *f.*

Neb. 7: 4, city large, but people *f.*

Job 14: 1, man is of *f.* days.

16: 22, when a *f.* years are come.

Ec. 5: 2, let thy words be *f.*

12: 3, grinders cease because *f.*

Mat. 7: 14, *f.* that find it.

9: 37; Lu. 10: 2, the labourers are *f.*

Mat. 20: 16; 22: 14, many called, *f.* chosen.

25: 21, faithful in a *f.* things.

Mar. 8: 7, *f.* small fishes.

**Few, continued.**

Lu. 13: 23, are there *f.* that be saved?  
 Heb. 12: 10, for a *f.* days chastened us.  
 Rev. 2: 14, 20, a *f.* things against thee.  
 Deu. 7: 7, were the *f.* of all people.

**Fewness**, Lev. 25: 16, according to the *f.* of years.

**Fidelity**, Tit. 2: 10.

**Field**, Gen. 23: 20, *f.* and cave made sure.

Deu. 5: 21, neither shalt covet his *f.*

21: 1, if one be found slain in *f.*

Ps. 96: 12, let the *f.* be joyful.

Prov. 24: 30, the *f.* of the slothful.

Isa. 5: 8, woe to them that lay *f.* to *f.*

Jer. 26: 18; Mic. 3: 12, Zion shall be plowed like a *f.*

Mat. 6: 23, consider the lilies of the *f.*

13: 38, the *f.* is the world.

13: 44, treasure hid in a *f.*

27: 8; Ac. 1: 19, the *f.* of blood.

John 4: 35, lift up eyes, and look on *f.*

Jas. 5: 4, labourers which reaped your *f.*

**Fierce**, Gen. 49: 7, their anger, for it was *f.*

Deu. 28: 50, nation of a *f.* countenance.

Dan. 8: 23, a king of *f.* countenance.

Mat. 8: 23, devils, exceeding *f.*

Lu. 23: 5, they were more *f.*

II. Tim. 3: 3, men shall be incontinent, *f.*

Jas. 3: 4, ships driven of *f.* winds.

**Fierceness**, Deu. 13: 17; Ps. 78: 49; Jer. 25: 38; Rev. 19: 15.

**Fiery**, Nu. 21: 6, Lord sent *f.* serpents.

Deu. 33: 2, *f.* law for them.

Ps. 21: 9, make them as a *f.* oven.

Isa. 14: 29, a *f.* flying serpent.

Dan. 3: 6, a *f.* furnace.

Eph. 6: 16, to quench *f.* darts.

Heb. 10: 27, judgment and *f.* indignation.

I. Pet. 4: 12, concerning the *f.* trial.

**Fiery Serpents**, plague of, Nu. 21: 6; Deu. 8: 15.

means of deliverance from, Nu. 21: 8.

See John 3: 14.

**Fig Tree** (Heb., *teenah*; *Ficus carica*). This useful tree abounds in Palestine. It is the first tree mentioned in the Bible (Gen. 3: 7). From a remote antiquity it has been cultivated for its fruit, which in most warm countries forms an essential portion of the food of the inhabitants, either in a fresh or dried state. It lives to a great age, and reaches a very considerable size. Its thick, rigid leaves form a dense shade, and bear great heat without flagging. It puts forth its fruiting stems before its leaf buds

**Fig Tree, continued.**

expand, and these green figs (*paggah*) remain through the winter, the first small ripe figs (*bikkurah*) sometimes appearing in the early summer (S. of S. 2: 13). Joel refers to the destruction of the fig trees by barking the stems (Joel 1: 7). Fig trees were then, as now, planted in the corners of the vineyards (Lu. 13: 6). Cakes of dried and pressed figs were, and are still, used as an article of food. The Egyptian found famished by the brook Besor was given by David, among other food, a piece of cake of figs (*debelah*) (I. Sa. 30: 12). Its power of retaining heat and moisture made the fruit highly prized as a poultice (Isa. 38: 21).

the barren, Mat. 21: 19; Mar. 11: 13.

parables of, Mat. 24: 32; Lu. 13: 6; 21: 29.

—I. Ki. 4: 25; Mic. 4: 4, dwelt under *f.* tree.

II. Ki. 18: 31; Isa. 36: 16, eat every one of his *f.* tree.

Hab. 3: 17, although *f.* tree shall not blossom.

Lu. 21: 29, behold the *f.* tree.

Jas. 3: 12, can the *f.* tree bear olive berries?

Rev. 6: 13, *f.* tree casteth untimely *f.*

**Fig**, Ex. 14: 14; Deu. 1: 30; 3: 22; 20: 4, Lord *f.* for you.

Deu. 1: 41, we will go up and *f.*

Josh. 23: 10, Lord God that *f.* for you.

I. Sa. 4: 9, quit like men, and *f.*

17: 10, give me a man, that we may *f.* together.

25: 28, *f.* the battles of the Lord.

Ps. 35: 1, *f.* against them that *f.* against me.

141: 1, teacheth my fingers to *f.*

John 18: 36, then would my servants *f.*

Ac. 5: 39; 23: 9, *f.* against God.

I. Cor. 9: 26, so *f.* I, not as one that beatech the air.

I. Tim. 6: 12, *f.* the good *f.* of faith.

II. Tim. 4: 7, I have fought a good *f.*

Heb. 10: 32, endured a great *f.* of afflictions.

11: 34, valiant in *f.*

**Fightings**, II. Cor. 7: 5, without were *f.*

Jas. 4: 1, whence come wars and *f.* among you?

**Figs**, Hezekiah cured by, II. Ki. 20: 7; Isa. 38: 21.

Jeremiah's vision of, Jer. 24: 1.

—Gen. 3: 7, sewed *f.* leaves for aprons.

Mat. 7: 16; Lu. 6: 44, do men gather *f.* of thistles?

Mar. 11: 13, for the time of *f.* was not yet.

**Figure** (type), Rom. 5: 14; I. Cor. 4: 6; Heb. 9: 9, 24; 11: 19; I. Pet. 3: 21.

**Fill**, Gen. 1: 22, *f.* waters in the seas.

**Fill, continued.**

Nu. 14: 21; Ps. 72: 19; Hab. 2: 14, earth *f.* with glory of Lord.

Ps. 81: 10, open thy mouth wide, and I will *f.* it.

104: 28, they are *f.* with good.

Prov. 1: 31, be *f.* with own devices.

3: 10, barns be *f.* with plenty.

14: 14, *f.* with his own ways.

20: 17, mouth be *f.* with gravel.

Mat. 5: 6, hunger, shall be *f.*

Mar. 7: 27, let the children first be *f.*

Lu. 1: 15; Ac. 4: 8; 9: 17; 13: 9, *f.* with Holy Ghost.

Lu. 1: 53, *f.* the hungry with good things.

John 16: 6, sorrow hath *f.* your heart.

Ac. 14: 17, *f.* our hearts with food and gladness.

Rom. 15: 14, *f.* with all knowledge.

Eph. 1: 23, fullness of him that *f.* all in all.

3: 19, be *f.* with fullness of God.

5: 18, be *f.* with the Spirit.

Phil. 1: 11, *f.* with fruits of righteousness.

Col. 1: 24, *f.* up what is behind.

Rev. 15: 1, in them is *f.* up the wrath of God.

**Fillet**, Ex. 27: 10, 11; 38: 17; Jer. 52: 21.

**Filth**, Isa. 4: 4, washed away the *f.* of Zion.

I. Cor. 4: 13, as the *f.* of the world.

**Filthiness**, figurative of sin, Job 15: 16; Ps. 14: 3; Isa. 1: 6; 64: 6; Eze. 24: 13.

purification from, Isa. 4: 4; Eze. 22: 15; 36: 25; Zec. 3: 3; 13: 1; I. Cor. 6: 11.

—II. Cor. 1: 7, cleanse ourselves from all *f.*

Eph. 5: 4, nor let *f.* be once named.

Jas. 1: 21, lay apart all *f.*

Rev. 17: 4, cup full of abominations and *f.*

**Filthy**, Job 15: 16, how much more *f.* is man?

Ps. 14: 3; 53: 3, altogether become *f.*

Isa. 64: 6, all our righteousness as *f.* rags.

Zec. 3: 3, Joshua was clothed with *f.* garments.

Col. 3: 8, put off *f.* communication.

I. Tim. 3: 3; Tit. 1: 7; I. Pet. 5: 2, *f.* lucre.

II. Pet. 2: 7, Lot vexed with *f.* conversation.

Jude 8, *f.* dreamers defile the flesh.

Rev. 22: 11, he that is *f.*, let him be *f.*

**Finally**, II. Cor. 13: 11; Eph. 6: 10; Phil. 3: 1; 4: 8; II. Thes. 3: 1; I. Pet. 3: 8, *f.*, brethren.

**Find**, Nu. 32: 23, be sure your sin will *f.* you out.

II. Chr. 2: 14, to *f.* out every device.

Job 9: 10, things past *f.* out.

23: 3, where I might *f.* him.

Prov. 2: 5, shall *f.* knowledge of God.

4: 22, my words life to those that *f.* them.



**Find, continued.**

Prov. 8: 17; Jer. 29: 13, seek me early shall *f.* me.  
 Prov. 8: 35, whoso *f.* me, *f.* life.  
 18: 22, whoso *f.* a wife, *f.* a good thing.  
 Ec. 9: 10, what thy hand *f.* to do, do it.  
 11: 1, shalt *f.* it after many days.  
 Isa. 58: 13, not *f.* thine own pleasure.  
 Jer. 6: 16; Mat. 11: 29, *f.* rest to your souls.  
 Mat. 7: 7; Lu. 11: 9, seek, and ye shall *f.*  
 Mat. 10: 39, loseth life, shall *f.* it.  
 Mar. 13: 36, lest he *f.* you sleeping.  
 Lu. 6: 7, they might *f.* accusation.  
 13: 7, seeking fruit and *f.* none.  
 15: 8, seek diligently till she *f.* it.  
 Rom. 7: 21, I *f.* a law that when I would do good.  
 11: 33, his ways past *f.* out.  
 II. Tim. 1: 18, may *f.* mercy in that day.  
 Heb. 4: 16, *f.* grace to help.  
 Rev. 9: 6, seek death, and shall not *f.* it.

**Fine**, Ps. 19: 10, more to be desired than *f.* gold.  
 Prov. 8: 19, wisdom better than *f.* gold.  
 25: 12, as an ornament of *f.* gold.

Isa. 13: 12, man more precious than *f.* gold.  
 Mar. 15: 46, Joseph bought *f.* linen.  
 Rev. 19: 8, granted to be arrayed in *f.* linen.  
 Ps. 81: 16; 147: 14, the *f.* of the wheat.

—refine, Job 28: 1, place for gold where they *f.* it.

**Finer**, Prov. 25: 4.

**Finger**, Ex. 8: 19, this is the *f.* of God.

Ex. 31: 18; Deu. 9: 10, tables written with *f.* of God.

I. Ki. 12: 10; II. Chr. 10: 10, little *f.* thicker.

Ps. 8: 3, thy heavens, work of thy *f.*

141: 1, who teacheth my *f.* to fight.

Prov. 7: 3, bind them on thy *f.*

Isa. 58: 9, putting forth of the *f.*

Dan. 5: 5, the *f.* of a man's hand.

Mat. 23: 4; Lu. 11: 46, not move with *f.*

Lu. 11: 20, with *f.* of God cast out.

16: 24, the tip of his *f.*

John 8: 6, with his *f.* wrote on the ground.

20: 25, put my *f.* into print of nails.

20: 27, reach hither thy *f.*

**Finish**, Gen. 2: 1, heavens and earth were *f.*

I. Chr. 28: 20, not fail till thou hast *f.*

Dan. 9: 24, *f.* transgression.  
 Lu. 14: 28, sufficient to *f.*  
 John 4: 34, to do his will and to *f.* his work.  
 5: 36, works given me to *f.*  
 17: 4, I have *f.* the work.

**Finish, continued.**

John 19: 30, he said, It is *f.*  
 Ac. 20: 24, I might *f.* my course.  
 Rom. 9: 28, he will *f.* the work.  
 II. Cor. 8: 6, *f.* in you the same grace.

Heb. 4: 3, works *f.* from foundation of world.

12: 2, Jesus, author and *f.* of faith.

Jas. 1: 15, sin, when it is *f.*

**Fins**, Lev. 11: 9; Deu. 14: 10.

**Fir** (Heb., *berosh*), referred to very frequently in the Old Testament as a wood used for floors, rafters, ceilings, and decks of ships. Doubtless in these cases the trees used were *Pinus maritima* or *Pinus halepensis*. The word may also be used in a general sense for any cone-bearing tree, and thus the musical instruments of II. Sa. 6: 5 may have been made of the wood of some cypress. The pine mentioned in Isa. 41: 19 is by some thought to be a conifer, by others an elm.

**Fir Tree**, Isa. 41: 19; 55: 13; 60: 13; Hos. 14: 8.

**Fire**, pillar of, Ex. 13: 21; Neh. 9: 12.

God appears by, Ex. 3: 2; 13: 21; 19: 18; Deu. 4: 12; II. Sa. 22: 13; Isa. 6: 4; Eze. 1: 4; Dan. 7: 10; Mal. 3: 2; Mat. 3: 11; Rev. 1: 14; 4: 5.

sacrifices consumed by, Gen. 15: 17; Lev. 9: 24; Judg. 13: 20; I. Ki. 18: 38; II. Chr. 7: 1.

not to be kindled on the Sabbath, Ex. 35: 3.

emblem of God's word, Jer. 23: 29. See *Ac.* 2: 3.

instrument of judgment, Gen. 19: 24; Ex. 9: 23; Nu. 11: 1; 16: 35; II. Ki. 1: 10; Am. 7: 4; II. Thes. 1: 8; Rev. 8: 8.

everlasting, Deu. 32: 22; Isa. 33: 14; Mar. 9: 44; Rev. 20: 10.

God is consuming, Heb. 12: 29.

—Gen. 22: 7, behold the *f.* and the wood.

Lev. 10: 2, *f.* from the Lord, and devoured.

18: 21; Deu. 18: 10; II. Ki. 17: 17; 23: 10, pass through *f.*

Nu. 16: 46, take censor, and put *f.* therein.

Deu. 4: 11, mountain burned with *f.*

5: 5, ye were afraid by reason of the *f.*

Judg. 6: 21, rose up *f.* out of rock.

I. Ki. 18: 24, God that answereth by *f.*

19: 12, the Lord was not in the *f.*

I. Chr. 21: 26, Lord answered by *f.*

Ps. 39: 3, while I was musing the *f.* burned.

46: 9, he burneth chariot in the *f.*

74: 7, they have cast *f.* into thy sanctuary.

Prov. 6: 27, can a man take *f.* in his bosom?

26: 20, where no wood is, the *f.* goeth out.

Isa. 9: 19, as the fuel of the *f.*

**Fire, continued.**

Isa. 43: 2, walkest through *f.*, not be burned.

64: 2, melting *f.* burneth.

66: 15, Lord will come with *f.*

66: 24, neither their *f.* be quenched.

Jer. 20: 9, word as a *f.* in my bones.

Eze. 36: 5; 38: 19, in the *f.* of my jealousy.

Dan. 3: 27, upon bodies, *f.* had no power.

Hos. 7: 6, it burneth as a flaming *f.*

Nah. 1: 6, fury poured out like *f.*

Zec. 2: 5, a wall of *f.* round about.

3: 2, a brand plucked out of *f.*

Mal. 3: 2, like a refiner's *f.*

Mat. 3: 10; 7: 19; Lu. 3: 9; John 15: 6, every tree that bringeth not good fruit, cast into *f.*

Mat. 3: 11; Lu. 3: 16, baptize with *f.*

Mat. 13: 42, cast them into furnace of *f.*

17: 15; Mar. 9: 22, oft he falleth into *f.*

Mat. 18: 8; 25: 41; Mar. 9: 43, everlasting *f.*

Lu. 9: 54, wilt thou that we command *f.*?

12: 49, come to send *f.* on earth.

17: 29, same day it rained *f.* and brimstone.

Ac. 2: 3, cloven tongues like as of *f.*

I. Cor. 3: 13, revealed by *f.*, and the *f.* shall try.

3: 15, saved, yet so as by *f.*

II. Thes. 1: 8, in flaming *f.* taking vengeance.

Heb. 1: 7, his ministers a flame of *f.*

11: 34, through faith, quenched violence of *f.*

Jas. 3: 5, how great a matter a little *f.* kindleth.

I. Pet. 1: 7, gold tried with *f.*

II. Pet. 3: 7, reserved unto *f.*

3: 12, heavens being on *f.*

Jude 7, vengeance of eternal *f.*

23, pulling them out of the *f.*

Rev. 3: 18, gold tried in the *f.*

15: 2, a sea of glass mingled with *f.*

20: 9, *f.* came down from God.

20: 14, death and hell cast into lake of *f.*

**Firebrand**, Judg. 15: 4, turned tail to tail, and put a *f.*

Prov. 26: 18, mad man casteth *f.*

Isa. 7: 4, these smoking *f.*

Am. 4: 11, as a *f.* plucked out of.

**Fire-pans**, Ex. 27: 3; Jer. 52: 19.

**Firkins**, John 2: 6.

**Firm**, Josh. 3: 17, covenant of the Lord stood *f.*

Ps. 73: 4, their strength is *f.*

Dan. 6: 7, make a *f.* decree.

Heb. 3: 6, unto the end.

**Firmament**, Gen. 1: 6, let there be a *f.*

Ps. 19: 1, *f.* showeth his handiwork.

150: 1, in the *f.* of his power.

Eze. 1: 25, a voice from the *f.*

Dan. 12: 3, as the brightness of the *f.*

**First**, Deu. 9: 18, 25, I fell before the Lord, as at the *f.*

**First, continued.**

Exra 3: 12, the glory of the *f.* house.  
 Hag. 2: 3, house in her *f.* glory.  
 Job 15: 7, art thou the *f.* man born?  
 Prov. 18: 17, *f.* in his own cause.  
 Isa. 43: 27, the *f.* father hath sinned.  
 Mat. 5: 24, *f.* be reconciled to thy brother.  
 6: 33, seek ye *f.* the kingdom of God.  
 7: 5; Lu. 6: 42, *f.* cast beam out of thine own eye.  
 Mat. 8: 21; Lu. 9: 59, *f.* to go and bury my father.  
 Mat. 12: 45, last state of that man worse than *f.*  
 17: 10; Mar. 9: 12, Elias must *f.* come.  
 Mat. 22: 38; Mar. 12: 28, the *f.* commandment.  
 Mar. 4: 28, *f.* the blade, then the ear.  
 9: 35, if any desire to be *f.*, the same shall be last.  
 13: 10, the Gospel must *f.* be published.  
 Lu. 11: 38, that he had not *f.* washed.  
 14: 28, sitteth not down *f.*  
 17: 25, but *f.* must he suffer many things.  
 John 1: 41, he *f.* findeth his own brother.  
 5: 4, whosoever *f.* stepped in.  
 Ac. 11: 26, called Christians *f.* at Antioch.  
 26: 23, Christ *f.* that should rise from the dead.  
 Rom. 2: 9, of the Jew *f.*  
 I. Cor. 12: 28, *f.* apostles, secondarily prophets.  
 15: 45, the *f.* man was made a living soul.  
 15: 47, the *f.* man is of the earth.  
 II. Cor. 8: 5, *f.* gave their own selves to the Lord.  
 8: 12, if there be *f.* a willing mind.  
 Eph. 1: 12, who *f.* trusted in Christ.  
 6: 2, *f.* commandment with promise.  
 I. Thes. 4: 16, dead in Christ shall rise *f.*  
 II. Thes. 2: 3, a falling away *f.*  
 I. Tim. 1: 16, in me *f.* Christ might show.  
 5: 4, learn *f.* to show piety at home.  
 II. Tim. 2: 6, husbandman must be *f.* partaker.  
 Tit. 3: 10, after *f.* and second admonition.  
 Heb. 5: 12, which be the *f.* principles.  
 7: 27, offer *f.* for his own sins.  
 10: 9, he taketh away the *f.*  
 Jas. 3: 17, wisdom from above is *f.* pure.  
 I. Pet. 4: 17, if judgment *f.* begin at us.  
 I. John 4: 19, because he *f.* loved us.  
 Jude 6, angels who kept not *f.* estate.  
 Rev. 2: 4, thou hast left thy *f.* love.  
 20: 5, this is the *f.* resurrection.  
 21: 1, *f.* heaven and *f.* earth passed away.

**First-begotten, Heb. 1: 6.**

**First-born**, privileges of the, Gen. 43: 33; Deu. 21: 15; II. Chr. 21: 3; Col. 1: 15; (Heb. 12: 23).  
 dedicated to God, Ex. 13: 2, 12; 22: 29; 34: 19; Deu. 15: 19.  
 redemption of, Ex. 34: 20; Nu. 3: 41; 8: 18.  
 in Egypt slain, Ex. 11: 5; 12: 29.  
 —Rom. 8: 29, *f.* among many brethren.  
**First-fruits**, offering of, Ex. 22: 29; 23: 16; 34: 26; Lev. 23: 9, 10; Nu. 18: 26.  
 confession at offering of, Deu. 26: 1-10.  
 given to the priests, Nu. 18: 12; Deu. 18: 4.  
 —Prov. 3: 9, honour the Lord with *f.*  
 Rom. 8: 23, the *f.* of the Spirit.  
 11: 16, if the *f.* be holy.  
 I. Cor. 15: 20, 23, Christ the *f.* of them that slept.  
**Firstling**, Deu. 33: 17; Neh. 10: 36.  
**Fish**, the waters bring forth, Gen. 1: 20.  
 of Egypt destroyed, Ex. 7: 21.  
 prepared for Jonah, Jon. 1: 17.  
 caught for tribute, Mat. 17: 27.  
 miraculous draught of, Lu. 5: 6; John 21: 6. 143a  
 —Gen. 1: 26; Ps. 8: 8, dominion over *f.* of sea.  
 Deu. 4: 18, likeness of any *f.* in waters.  
 Ec. 9: 12, *f.* taken in an evil net.  
 Hab. 1: 14, makest men as *f.* of the sea.  
 Mat. 7: 10, if he ask a *f.*  
 14: 17; Mar. 6: 38; Lu. 9: 13;  
 John 6: 9, five loaves and two *f.*  
 Lu. 24: 42, gave him piece of a broiled *f.*  
 John 21: 9, they saw *f.* laid.  
 I. Cor. 15: 39, one flesh of beasts, another of *f.*  
**Fishermen**, occupation of several of the apostles, Mat. 4: 18;  
 Mar. 1: 16; Lu. 5: 1; John 21: 7.  
**Fishers**, Jer. 16: 16, *f.*, and they shall fish them.  
 Mat. 4: 19; Mar. 1: 17, make you *f.* of men.  
 John 21: 7, girt *f.* coat to him.  
**Fish-hooks**, Am. 4: 2.  
**Fish-pools**, S. of S. 7: 4.  
**Fist**, Prov. 30: 4; Isa. 58: 4.  
**Fit**, Lev. 16: 21, away by hand of a *f.* man.  
 Job 34: 18, is it *f.* to say to a king?  
 Lu. 9: 62, is *f.* for the kingdom of God.  
 14: 35, not *f.* for land or dung-hill.  
 Ac. 22: 22, it is not *f.* that he should live.  
 Rom. 9: 22, vessels of wrath *f.* to destruction.  
 Col. 3: 18, submit, as it is *f.* in the Lord.  
**Fitches**. Two different Hebrew words are thus translated.  
 The first, *ketzsch*, is, in the R. V. (Isa. 28: 25, 27), rendered in the margin, "black cummin," the fruit of a small annual (*Nigella sativa*) often grown in our own gardens.  
 The seeds are black, and

**Fitches, continued.**

used as a condiment. The second word, *cussemeth*, is thus wrongly translated in the A. V. (Eze. 4: 9). The R. V. translates *Spelt*, *q. v.*; also *Nettles*.  
**Fitly**, Prov. 25: 11, a word *f.* spoken is like apples of gold.  
 Eph. 2: 21, all the building *f.* framed.  
 4: 16, whole body *f.* joined.  
**Fixed**, Ps. 57: 7; 112: 7; Lu. 16: 26.  
**Flag** (see *Bulrush*), Ex. 2: 3, 5; Job 8: 11; Isa. 19: 6.  
**Flagon**, Isa. 22: 24; Hos. 3: 1.  
**Flakes**, Job 41: 23.  
**Flame**, Ex. 3: 2; Ac. 7: 30, angel in *f.* of fire.  
 Judg. 13: 20, angel ascended in *f.*  
 Job 41: 21, a *f.* goeth out of his mouth.  
 Ps. 29: 7, voice of Lord divideth *f.* of fire.  
 Isa. 5: 24, as the *f.* consumeth chaff.  
 29: 6, the *f.* of devouring fire.  
 43: 2, neither shall *f.* kindle.  
 66: 15, rebuke with *f.* of fire.  
 Eze. 20: 47, the *f.* shall not be quenched.  
 Joel 2: 3, behind them a *f.* burneth.  
 Lu. 16: 24, tormented in this *f.*  
 Heb. 1: 7, who maketh ministers a *f.* of fire.  
 Rev. 1: 14; 2: 18; 19: 12, eyes as *f.* of fire.  
 See Gen. 3: 24.  
**Flanks**, Lev. 7: 4; Job 15: 27.  
**Flash**, Eze. 1: 14.  
**Flat**, Lev. 21: 18; Josh. 6: 5.  
**Flatter**, Job 32: 21, 22, give *f.* titles.  
 Ps. 5: 9, they *f.* with their tongue.  
 12: 2, with *f.* lips and double heart.  
 36: 2, he *f.* himself in his own eyes.  
 Prov. 20: 19, meddle not with him that *f.*  
 26: 28, a *f.* mouth worketh ruin.  
 29: 5, man that *f.* spreadeth a net.  
 I. Thes. 2: 5, neither used we *f.* words.  
 See Dan. 11: 21, 32, 34.  
**Flattery**, condemned, Job 17: 5; 32: 21; Ps. 5: 9; 12: 2; 78: 36; Prov. 2: 16; 20: 19; 24: 24; 28: 23; 29: 5; I. Thes. 2: 5.  
**Flax** (*Linum usitatissimum*), the oldest known textile fiber. It was woven into garments by the ancient Egyptians, and was swathed around their bodies after they were embalmed. It was an important crop in Egypt (Ex. 9: 31), and was known and used in Canaan before the entrance of the Israelites. The custom of blanching the flax fiber by exposure to the sun and air, practiced to this day in many parts of Europe, is referred to in Josh. 2: 6. While woollen garments were probably worn by many of the people (Prov. 31: 13), the robes of the



**Flax, continued.**

priests were made of linen (Ex. 39: 27). A mingled stuff, wool and flax together, was strictly prohibited (Lev. 19: 19; Deu. 22: 11). Some of the linen mentioned in the N. T. may have been made of cotton fiber.

**Flay, Lev. 1: 6; Mic. 3: 3.**

**Flea** (Heb., *par osh*) is twice referred to by David in addressing Saul, evidently as something of extreme insignificance (I. Sa. 24: 14; 26: 20). The flea is a common insect in the East, making up for its want of size by its energy and vast numbers.

**Flee, Gen. 19: 20, this city is near to *f.* unto.**

Lev. 26: 17, 36, shall *f.* when none pursueth.

Nu. 10: 35; Ps. 68: 1, that hate thee, *f.* before thee.

Neh. 6: 11, should such a man as I *f.*?

Job 14: 2, he *f.* as a shadow.

27: 22, would fain *f.* out of his hand.

Ps. 11: 1, how say ye to my soul, *f.* as a bird?

139: 7, whither shall I *f.* from thy presence?

Prov. 28: 1, the wicked *f.* when no man pursueth.

S. of S. 2: 17; 4: 6, till shadows *f.* away.

Isa. 35: 10; 51: 11, sighing shall *f.* away.

Am. 5: 19, as if a man did *f.* from a lion.

Mat. 3: 7; Lu. 3: 7, to *f.* from wrath to come.

Mat. 10: 23, when persecuted in one city, *f.* to another.

24: 16; Mar. 13: 14; Lu. 21: 21, *f.* into the mountains.

Mar. 14: 50, all forsook him, and *f.*

John 10: 5, stranger will they not follow, but *f.* from him.

10: 13, the hireling *f.*

I. Tim. 6: 11, *f.* these things.

II. Tim. 2: 22, *f.* youthful lusts.

Jas. 4: 7, resist the devil, and he will *f.*

Rev. 9: 6, death shall *f.* from them.

20: 11, earth and heaven *f.* away.

**Fleece, Gideon's, Judg. 6: 37.**

**Flesh**, allowed for food, Gen. 9: 3. figuratively contrasted with Spirit, Rom. 7: 5; 8: 1; Gal. 3: 3; 5: 17; 6: 8.

lusts of the, to be mortified, II. Cor. 7: 1; Gal. 5: 16; 6: 8; Col. 2: 11; I. Pet. 4: 2; I. John 2: 16.

God manifest in the, John 1: 14; I. Tim. 3: 16; I. Pet. 3: 18; 4: 1.

to be acknowledged, I. John 4: 2; II. John 7.

—Gen. 2: 24; Mat. 19: 5; Mar. 10: 8; I. Cor. 6: 16; Eph. 5: 31; one *f.*

Gen. 6: 12, all *f.* had corrupted his way.

6: 13, end of all *f.* is come.

7: 21, all *f.* died that moved.

Lev. 17: 14, life of all *f.* is the blood.

**Flesh, continued.**

Lev. 19: 28, not make cuttings in your *f.*

Nu. 16: 22; 27: 16, God of spirits of all *f.*

I. Ki. 17: 6, ravens brought bread and *f.*

II. Chr. 32: 8, with him is an arm of *f.*

Neh. 5: 5, our *f.* is as *f.* of our brethren.

Job 10: 11, clothed me with skin and *f.*

19: 26, in my *f.* shall I see God.

Ps. 16: 9; Ac. 2: 26, my *f.* shall rest in hope.

Ps. 65: 2, to thee shall all *f.* come.

Prov. 4: 22, my sayings health to *f.*

11: 17, the cruel troubleth his own *f.*

Ec. 12: 12, much study is weariness of *f.*

Isa. 40: 6; I. Pet. 1: 24, all *f.* is grass.

Eze. 11: 19; 36: 26, a heart of *f.*

Joel 2: 28; Ac. 2: 17, pour Spirit on all *f.*

Mat. 16: 17, *f.* and blood hath not revealed it.

24: 22; Mar. 13: 20, there should no *f.* be saved.

Mat. 26: 41; Mar. 14: 38, spirit willing, *f.* weak.

Lu. 24: 39, spirit hath not *f.* and bones.

John 1: 14, the Word was made *f.*, and dwelt among us.

6: 52, can this man give up his *f.*?

6: 63, the *f.* profiteth nothing.

17: 2, power over all *f.*

Ac. 2: 30; Rom. 1: 3, seed of David according to the *f.*

Rom. 3: 20, shall no *f.* be justified.

8: 3, God, sending his own Son in likeness of sinful *f.*

8: 9, not in the *f.*, but in the Spirit.

Rom. 9: 5, of whom as concerning the *f.* Christ came.

13: 14, make not provision for the *f.*

I. Cor. 1: 29, that no *f.* should glory.

15: 50, *f.* and blood cannot inherit the kingdom.

II. Cor. 4: 11, life of Jesus be manifest in *f.*

12: 7, a thorn in the *f.*

Gal. 1: 16, I conferred not with *f.* and blood.

2: 16, by the works of the law shall no *f.* be justified.

2: 20, life I now live in the *f.*

5: 17, the *f.* lusteth against the Spirit.

Eph. 2: 3, lusts of *f.*, fulfilling desires of *f.*

Phil. 3: 3, no confidence in the *f.*

Heb. 2: 14, children are partakers of *f.* and blood.

9: 13, to the purifying of the *f.*

I. Pet. 4: 1, Christ hath suffered in the *f.*

I. John 4: 3; II. John 7, confess not that Christ is come in the *f.*

**Flesh-hook**, I. Sa. 2: 13; I. Chr. 28: 17.

**Fleshly, II. Cor. 1: 12, not with *f.* wisdom.**

II. Cor. 3: 3, in *f.* tables of the heart.

Col. 2: 18, puffed up by his *f.* mind.

I. Pet. 2: 11, abstain from *f.* lusts.

**Flew, I. Sa. 14: 32; Isa. 6: 6.**

**Flies**, Egyptians plagued by, Ex. 8: 21, 31; Ps. 78: 45; 105: 31.

**Flight**, Deu. 32: 30; Mat. 24: 20; Heb. 11: 34.

**Flint** (Heb., *challamish*; *ἐκληρας*), Deu. 8: 15; 32: 13; Job 28: 9; Ps. 114: 8; Isa. 50: 7; Eze. 3: 9.

This term, which signifies a very hard stone (*saxum durissimum* of Vulgate), is by some supposed to have meant specifically flint; but in more general terms it may be taken as indicating hard rock or stone. It may be added that very hard, well-tempered steel (*adamant*) will scratch flint.

**Floats**, I. Ki. 5: 9.

**Flock**, Isa. 40: 11, he shall feed his *f.* like a shepherd.

Jer. 13: 20, where is the *f.*, thy beautiful *f.*?

Eze. 24: 5, take the choice of the *f.*

34: 12, as a shepherd seeketh out his *f.*

34: 31, ye my *f.*, the *f.* of my pasture, are men.

Hab. 3: 17, though the *f.* shall be cut off.

Zec. 11: 7, the poor of the *f.*

Mat. 26: 31, sheep of *f.* shall be scattered.

Lu. 12: 32, fear not, little *f.*

Ac. 20: 28, take heed to all the *f.*

I. Pet. 5: 2, feed the *f.* of God.

5: 3, being ensamples to the *f.*

**Flood**, threatened, Gen. 6: 17; sent, Gen. 7: 11; II. Pet. 2: 5; assuaged, Gen. 8.

Babylonian story of, **121b**

—Josh. 24: 2, on other side of the *f.*

Job 22: 16, foundation overflown with *f.*

28: 11, he bindeth *f.* from overflowing.

Ps. 29: 10, Lord sitteth upon the *f.*

32: 6, in *f.* of great waters.

66: 6, they went through *f.* on foot.

90: 5, carriest them away as with a *f.*

S. of S. 8: 7, neither can *f.* drown love.

Isa. 44: 3, I will pour *f.* on dry ground.

59: 19, enemy come in like a *f.*

Mat. 7: 25, the *f.* came, and the winds blew.

24: 38, in days before the *f.*

24: 39; Lu. 17: 27, knew not till *f.* came.

**Floor**, II. Sa. 24: 21, to buy the threshing-*f.* of thee.

I. Ki. 6: 30, overlaid *f.* of house with gold.

Hos. 9: 1, reward on every corn *f.*

Mic. 4: 12, gather as sheaves into the *f.*

Mat. 3: 12; Lu. 3: 17, purge his *f.*

**Flour**, employed in sacrifices, Ex. 29: 2; Lev. 2: 2.  
**Flourish**, Ps. 72: 7, in his days shall the righteous *f.*  
 90: 6, in the morning it *f.*  
 Ps. 92: 12, righteous shall *f.* like the palm tree.  
 92: 13, they shall *f.* in courts of our God.  
 103: 15, as a flower, so he *f.*  
 132: 18, upon himself shall crown *f.*  
 Prov. 11: 28, righteous shall *f.* as branch.  
 14: 11, tabernacle of upright shall *f.*  
 Ec. 12: 5, when the almond tree shall *f.*  
 Isa. 17: 11, in morning thou shalt make seed *f.*  
 Eze. 17: 24, have made dry tree to *f.*  
 Phil. 4: 10, your care of me hath *f.* again.  
**Flow**, Ex. 3: 8; 13: 5, land *f.* with milk and honey.  
 Ps. 147: 18, wind to blow, and waters *f.*  
 S. of S. 4: 16, that the spices may *f.* out.  
 Isa. 2: 2, all nations shall *f.* unto it.  
 48: 21, caused waters to *f.* out of rock.  
 60: 5, shalt see, and *f.* together.  
 Jer. 31: 12, shall *f.* together to the goodness of the Lord.  
 Mic. 4: 1, people shall *f.* unto mountain of Lord.  
 John 7: 38, shall *f.* living water.  
**Flower**, I. Sa. 2: 33, shall die in *f.* of age.  
 Job 14: 2, cometh forth as a *f.*  
 S. of S. 2: 12, the *f.* appear on the earth.  
 Isa. 28: 14, glorious beauty is a fading *f.*  
 40: 6, as the *f.* of the field.  
 40: 7; Nah. 1: 4; Jas. 1: 10; I. Pet. 1: 24, *f.* fading.  
**Flute**, Dan. 3: 5, 7, 10, 15. 117b  
**Fluttereth**, Deu. 32: 11.  
**Flux**, Ac. 28: 8.  
**Fly**, Job 5: 7, as sparks *f.* upward.  
 Ps. 55: 6, then would I *f.* away.  
 90: 10, soon cut off, and we *f.* away.  
 Prov. 23: 5, riches *f.* away.  
 Isa. 60: 8, *f.* as a cloud.  
 Hab. 1: 8, they shall *f.* as the eagle.  
 Rev. 14: 6, angel *f.* in midst of heaven.  
 19: 17, fowls that *f.* in midst of heaven.  
 —an insect. No doubt several two-winged insects are alluded to under this name. The insect mentioned in Ex. 8: 21 (Heb., *arob*) we believe, with Professor J. O. Westwood, of Oxford, to have been most likely the *mosquito* (*Culex*). In some parts of the world at this day human life is only with extreme precaution supportable, owing to the vast powers of annoyance possessed by these flies; they occur in great swarms, and may well be said to devour human

**Fly**, continued.  
 beings (Ps. 78: 45). The common house fly is often pestilential in the East, and may be referred to in Ec. 10: 1, under the Hebrew word *zebub*, or this may stand for flies in general, whence the name Beelzebub, *god of flies*. Some have fancied that Isa. 7: 18, refers to the poisonous Tsetze fly described by Livingstone.  
**Foal**, Gen. 49: 11; Mat. 21: 5.  
**Foam**, Hos. 10: 7; Mar. 9: 18; Jude 13.  
**Fodder**, Job 6: 5.  
**Foes**, Ps. 27: 2; Mat. 10: 36; Ac. 2: 35.  
**Fold**, Isa. 13: 20, shepherds make their *f.*  
 Jer. 23: 3, bring them again to their *f.*  
 Hab. 3: 17, flock cut off from the *f.*  
 John 10: 16, one *f.*, and one shepherd.  
 Ec. 4: 5, the fool *f.* his hands together.  
 Heb. 1: 12, as a vesture shalt thou *f.* them.  
**Folding**, Prov. 6: 10, a little *f.* of the hands.  
**Folk**, Gen. 33: 15; Mar. 6: 5; Ac. 5: 16.  
**Follow**, Ex. 23: 2, shalt not *f.* multitude to do evil.  
 Nu. 14: 24, hath *f.* me fully.  
 32: 12; Deu. 1: 36, wholly *f.* the Lord.  
 Ps. 23: 6, goodness and mercy shall *f.* me.  
 63: 8, my soul *f.* hard after thee.  
 Isa. 5: 11, that they may *f.* strong drink.  
 Hos. 6: 3, if we *f.* on to know the Lord.  
 Mat. 4: 19; 8: 22; 9: 9; 16: 24; 19: 21; Mar. 2: 14; 8: 34; 10: 21; Lu. 5: 27; 9: 23; John 1: 43; 21: 22, Jesus said, *f.* me.  
 Mat. 8: 19; Lu. 9: 57, 61, Master, I will *f.* thee.  
 Mar. 10: 28; Lu. 18: 28, we left all, and *f.* thee.  
 Mar. 16: 17, signs *f.* them that believe.  
 Lu. 22: 54, Peter *f.* afar off.  
 John 10: 27, my sheep hear my voice, and *f.* me.  
 13: 37, Lord, why cannot I *f.* thee?  
 Rom. 14: 19, *f.* things that make for peace.  
 I. Cor. 10: 4, drank of that spiritual Rock that *f.* them.  
 14: 1, *f.* after charity.  
 Phil. 3: 12, I *f.* after, if that I may apprehend.  
 I. Thes. 5: 15, *f.* that which is good.  
 I. Tim. 5: 24, some men they *f.* after.  
 6: 11; II. Tim. 2: 22, *f.* righteousness.  
 Heb. 12: 14, *f.* peace with all men.  
 13: 7, whose faith *f.*, considering end.  
 I. Pet. 1: 11, testified glory that should *f.*  
 2: 21, example, that ye should *f.* his steps.

**Follow**, continued.  
 11. Pet. 1: 16, not *f.* cunningly devised fables.  
 2: 2, shall *f.* pernicious ways.  
 III. John 11, *f.* not that which is evil.  
 Rev. 14: 4, they which *f.* the Lamb.  
 14: 13, their works do *f.* them.  
**Followers**, Eph. 5: 1, be ye *f.* of God, as dear children.  
 I. Thes. 1: 6, *f.* of us and of the Lord.  
 Heb. 6: 12, *f.* of them who through faith inherit.  
 I. Pet. 3: 13, if ye be *f.* of that which is good.  
**Folly**, Josh. 7: 15, wrought *f.* in Israel.  
 I. Sa. 25: 25, and *f.* is with him.  
 Job 4: 18, his angels he charged with *f.*  
 24: 12, God layeth not *f.* to them.  
 42: 8, lest I deal with you after *f.*  
 Ps. 49: 13, this their way is their *f.*  
 85: 8, let them not turn again to *f.*  
 Prov. 5: 23, in his *f.* he shall go astray.  
 13: 16, a fool layeth open his *f.*  
 14: 8, the *f.* of fools is deceit.  
 16: 22, instruction of fools is *f.*  
 26: 4, answer not a fool according to his *f.*  
 Ec. 1: 17, to know wisdom and *f.*  
 2: 13, wisdom excelleth *f.*  
 7: 25, the wickedness of *f.*  
 10: 6, *f.* is set in great dignity.  
 Isa. 9: 17, every mouth speaketh *f.*  
 II. Cor. 11: 1, bear with me a little in my *f.*  
 II. Tim. 3: 9, their *f.* shall be manifest.  
**Food**, for all creatures, Gen. 1: 29; 9: 3; Ps. 104: 14; 145: 16; 147: 9.  
 —Gen. 2: 9, tree good for *f.*  
 Deu. 10: 18, in giving stranger *f.*  
 Job 23: 12, esteemed his words more than *f.*  
 38: 41, who provideth for the raven his *f.*?  
 Ps. 78: 25, man did eat angels' *f.*  
 136: 25, giveth *f.* to all flesh.  
 Prov. 30: 8, feed me with *f.* convenient.  
 Eze. 44: 18, increase thereof be for *f.*  
 Ac. 14: 17, filling our hearts with *f.*  
 II. Cor. 9: 10, minister bread for your *f.*  
 I. Tim. 6: 8, having *f.* and raiment.  
 Jas. 2: 15, destitute of daily *f.*  
**Food**, character and conduct of, Ps. 49: 13; Prov. 10: 8, 23; 13: 16; 14: 16; 17: 7, 10, 12, 16, 21; 18: 6, 7; 19: 1; 26: 4; 27: 3, 22; Ec. 4: 5; 5: 1, 3; 10: 2, 14; Isa. 44: 25; Rom. 1: 22.  
 —I. Sa. 26: 21, I have played the *f.*  
 II. Sa. 3: 33, died Abner as a *f.*?  
 Ps. 14: 1; 53: 1, *f.* said in his heart.  
 92: 6, neither doth *f.* understand this.  
 Prov. 1: 7, *f.* despise wisdom.



**Fool, continued.**

Prov. 10: 21, *f.* die for want of wisdom.  
 11: 29, the *f.* shall be servant to the wise.  
 12: 15, the way of a *f.* is right in his own eyes.  
 13: 20, companion of *f.* shall be destroyed.  
 14: 9, *f.* make a mock at sin.  
 15: 3, a *f.* despiseth his father's instruction.  
 16: 22, the instruction of *f.* is folly.  
 17: 28, a *f.*, when he holdeth his peace, is counted wise.  
 18: 2, a *f.* hath no delight in understanding.  
 20: 3, every *f.* will be meddling.  
 29: 11, a *f.* uttereth all his mind.  
 Ec. 2: 14, *f.* walketh in darkness.  
 2: 16, no remembrance of wise more than of *f.*  
 5: 3, a *f.* voice known by multitude of words.  
 7: 4, heart of *f.* is in house of mirth.  
 Isa. 35: 8, wayfaring men, though *f.*, shall not err.  
 Jer. 17: 11, at his end he shall be a *f.*  
 Mat. 5: 22, whosoever shall say, Thou *f.*  
 23: 17, ye *f.* and blind.  
 Lu. 12: 20, thou *f.*, this night.  
 24: 25, O *f.*, and slow of heart.  
 I. Cor. 3: 18, let him become a *f.*  
 15: 36, thou *f.*, that thou sowest.  
 II. Cor. 11: 16, let no man think me a *f.*  
 12: 11, I am become a *f.* in glorying.  
 Eph. 5: 15, walk not as *f.*, but as wise.  
**Foolish**, Deu. 32: 6, O *f.* people.  
 Job 2: 10, as one of the *f.* women.  
 5: 3, I have seen the *f.* taking root.  
 Ps. 5: 5, *f.* not stand in thy sight.  
 73: 3, I was envious at the *f.*  
 Prov. 9: 6, forsake the *f.*, and live.  
 17: 25; 19: 13, a *f.* son is grief.  
 Ec. 7: 17, neither be thou *f.*  
 Jer. 4: 22, my people are *f.*  
 Mat. 7: 26, belikened unto a *f.* man.  
 25: 2, five were wise, and five *f.*  
 Rom. 1: 21, their *f.* heart was darkened.  
 2: 20, an instructor of the *f.*  
 I. Cor. 1: 20, made *f.* wisdom of this world.  
 Gal. 3: 1, O *f.* Gal.  
 Eph. 5: 4, nor *f.*  
 II. Tim. 2: 23; 24: 3, *f.* questions avoid.  
 Tit. 3: 3, we were sometimes *f.*  
 II. Sa. 24: 10; I. Chr. 21: 8, I have done very *f.*  
 Job 1: 22, nor charged God *f.*  
**Foolishness**, the gospel so designated, I. Cor. 1: 18; 2: 14, worldly wisdom is, with God, I. Cor. 3: 19.  
 —II. Sa. 15: 31, counsel into *f.*  
 Ps. 69: 5, O God, thou knowest my *f.*  
 Prov. 22: 15, *f.* is bound in heart of child.  
 24: 9, thought of *f.* is sin.

**Foolishness, continued.**

Ec. 10: 13, the beginning of words is *f.*  
 I. Cor. 1: 21, the *f.* of preaching.  
 1: 23, Christ crucified, unto Greeks *f.*  
 1: 25, the *f.* of God is wiser than men.  
**Foot**, Gen. 41: 44, without thee no man lift *f.*  
 Deu. 8: 4, nor did thy *f.* swell.  
 29: 5, shoe is not waxen old on *f.*  
 Ps. 26: 12, my *f.* standeth in an even place.  
 38: 16, when my *f.* slippeth.  
 66: 6, went through the flood on *f.*  
 91: 12; Mat. 4: 6; Lu. 4: 11, dash *f.* against a stone.  
 Ps. 121: 3, not suffer *f.* to be moved.  
 Prov. 3: 23, thy *f.* shall not stumble.  
 4: 27, remove thy *f.* from evil.  
 25: 17, withdraw *f.* from neighbour's house.  
 Ec. 5: 1, keep thy *f.* when thou goest.  
 Isa. 1: 6, from sole of *f.* to head no soundness.  
 Mat. 5: 13, salt trodden under *f.*  
 14: 13, people followed on *f.*  
 18: 8; Mar. 9: 45, if thy *f.* offend thee.  
 John 11: 44, dead, bound hand and *f.*  
 I. Cor. 12: 15, if the *f.* say, Because I am not the hand.  
 Heb. 10: 29, trodden under *f.* the Son of God.  
**Footmen**, II. Sa. 10: 6; II. Ki. 13: 7, *f.* of the king.  
 Jer. 12: 5, hast run with the *f.*  
**Footsteps**, Ps. 17: 5, that my *f.* slip not.  
 Ps. 77: 19, thy *f.* are not known.  
 89: 51, *f.* of thine anointed.  
**Footstool** of God, the temple so called, I. Chr. 28: 2; Ps. 99: 5; 132: 7.  
 the earth called, Isa. 66: 1; Mat. 5: 35; Ac. 7: 49.  
 God's enemies made, Ps. 110: 1; Mat. 22: 44; Heb. 10: 13.  
**Forasmuch**, I. Ki. 14: 7; I. Cor. 11: 17; 15: 58; I. Pet. 4: 1.  
**Forbade**, Deu. 2: 37; Mat. 3: 14; Lu. 9: 49; II. Pet. 2: 16.  
**Forbear**, II. Chr. 35: 21, *f.* from meddling with God.  
 Neh. 9: 30, many years didst thou *f.* them.  
 Job 16: 6, though I *f.*, what am I eased?  
 Eze. 2: 5; 3: 11, whether hear or *f.*  
 3: 27, he that *f.*, let him *f.*  
 I. Cor. 9: 6, power to *f.* working?  
 I. Thes. 3: 1, we could not longer *f.*  
**Forbearance**, exhortations to, Mat. 18: 33; Eph. 4: 2; 6: 9; Col. 3: 13; II. Tim. 2: 24.  
 of God, Ps. 50: 21; Isa. 30: 18; Rom. 2: 4; 3: 25; I. Pet. 3: 20; II. Pet. 3: 9.  
**Forbid**, Nu. 11: 28, Joshua said, my lord Moses, *f.* them.  
 Mar. 9: 39; Lu. 9: 50, *f.* him not.  
 Mar. 10: 14; Lu. 18: 16, suffer little children, and *f.* them not.

**Forbid, continued.**

Lu. 6: 29, *f.* not to take coat.  
 23: 2, *f.* to give tribute.  
 Ac. 10: 47, can any *f.* water?  
 16: 6, *f.* of the Holy Ghost to preach.  
 I. Cor. 14: 39, *f.* not to speak with tongues.  
 I. Thes. 2: 16, *f.* us to speak to Gentiles.  
**Forborne**, Jer. 51: 30.  
**Force**, Deu. 34: 7, nor natural *f.* abated.  
 Ezra 4: 23, made them cease by *f.*  
 Jer. 40: 7, 13, captains of the *f.*  
 Ob. 11, carried captive his *f.*  
 Mat. 11: 12, the violent take it by *f.*  
 John 6: 15, perceived they would take him by *f.*  
 Heb. 9: 17, a testament is of *f.*  
 See Deu. 20: 19; Prov. 30: 33.  
**Forcible**, Job 6: 25.  
**Ford**, Gen. 32: 22; Josh. 2: 7.  
**Forecast**, Dan. 11: 24, 25.  
**Forefathers**, Jer. 11: 10, turned to iniquities of *f.*  
 II. Tim. 1: 3, whom I serve from my *f.*  
**Fore-front**, Ex. 26: 9; Eze. 47: 1.  
**Forehead**, Ex. 28: 38, it shall always be on his *f.*  
 I. Sa. 17: 49, stonesunk in his *f.*  
 Eze. 3: 9, as adamant I made thy *f.*  
 16: 12, put jewel on thy *f.*  
 Rev. 7: 3; 9: 4, sealed in their *f.*  
 22: 4, his name shall be in their *f.*  
**Foreigner**, Ex. 12: 45, a *f.* not eat thereof.  
 Deu. 15: 3, of a *f.* exact it again.  
 Eph. 2: 19, ye are no more *f.*  
**Foreknow**, Rom. 8: 29, whom he did *f.*, he also.  
 Rom. 11: 2, not cast away people he *f.*  
**Foreknowledge** of God, Ac. 2: 23; I. Pet. 1: 2.  
**Foremost**, Gen. 32: 17; 33: 2; II. Sa. 18: 27.  
**Foreordained**, I. Pet. 1: 20.  
**Forepart**, Ex. 28: 27; Ac. 27: 41.  
**Forerunner**, Heb. 6: 20.  
**Foresee**, Prov. 22: 3, prudent man *f.* the evil.  
 Ac. 2: 25, I *f.* the Lord always.  
 Gal. 3: 8, scripture, *f.* that God would justify the heathen.  
**Foreship**, Ac. 27: 30.  
**Foreskin**, Ex. 4: 25; Jer. 4: 4.  
**Forest**, Ps. 50: 10, every beast of *f.* is mine.  
 Ps. 104: 20, beasts of *f.* do creep forth.  
 Isa. 29: 17; 32: 15, field esteemed as *f.*  
 44: 23, break forth into singing, O *f.*  
 Jer. 5: 6, lion out of *f.* shall slay them.  
 21: 14, will kindle a fire in the *f.*  
 26: 18; Mic. 3: 12, high places of the *f.*  
 Jer. 46: 23, they shall cut down her *f.*  
 Am. 3: 4, will a lion roar in the *f.*?  
**Foretell**, II. Cor. 13: 2, *f.* you, as if I were present.  
**Foretold**, Mar. 13: 23, have *f.* you all things.  
 Ac. 3: 24, *f.* of these days.



**Forewarn**, Lu. 12: 5, will *f.* whom ye shall fear.  
I. Thes. 4: 6, as we also have *f.* you.

**Forget**, Judg. 3: 7, children of Israel *f.* the Lord.  
Ps. 78: 11, they *f.* his works.  
106: 21, *f.* God their Saviour.  
Lam. 3: 17, I *f.* prosperity.

**Forgave**, Ps. 32: 5, *f.* iniquity of my sin.  
Ps. 78: 38, he *f.* their iniquity.  
Mat. 18: 27, *f.* him the debt.  
Lu. 7: 42, he frankly *f.* them both.

II. Cor. 2: 10, if I *f.* anything, for your sakes *f.* I it.  
Col. 3: 13, as Christ *f.* you, so do ye.  
**Forge**, Job 13: 4; Ps. 119: 69.  
**Forget**, Deu. 4: 9, lest thou *f.* things eyes have seen.  
Deu. 6: 12; 8: 11, beware lest thou *f.* the Lord.  
II. Ki. 17: 38, covenant ye shall not *f.*

Job 8: 13, so are the paths of all that *f.* God.  
Ps. 9: 17, all nations that *f.* God.  
10: 12, O Lord, *f.* not the humble.  
13: 1, how long wilt thou *f.* me?  
44: 24, and *f.* our affliction.  
50: 22, consider, ye that *f.* God.  
74: 19, *f.* not congregation of thy poor.

78: 7, that they might not *f.* works of God.  
102: 4, I *f.* to eat my bread.  
108: 2, *f.* not all his benefits.  
137: 5, if I *f.* thee, O Jerusalem.

Prov. 2: 17, *f.* the covenant of her God.  
3: 1, *f.* not my law.  
31: 5, lest they drink and *f.* law.

Isa. 49: 15, can a woman *f.* her child?  
51: 13, *f.* the Lord thy Maker.  
Jer. 2: 32, can a maid *f.* her ornaments?  
23: 27, cause my people to *f.* my name.

Lam. 5: 20, wherefore dost thou *f.* us forever?  
Phil. 3: 13, *f.* those things which are behind.  
Heb. 6: 10, God not unrighteous to *f.*

13: 16, to communicate *f.* not.  
Jas. 1: 24, *f.* what manner of man.  
**Forgetful**, Heb. 13: 2, not *f.* to entertain strangers.  
Jas. 1: 25, being not a *f.* hearer.

**Forgetfulness**, Ps. 88: 12.  
**Forgive**, Ex. 32: 32, if thou wilt *f.* their sins.  
Ex. 34: 7; Nu. 14: 18, *f.* iniquity and transgression.  
I. Ki. 8: 30; II. Chr. 6: 21, when thou hearest, *f.*

II. Chr. 7: 14, then will I hear, and *f.*  
Ps. 25: 18, *f.* all my sins.  
32: 1; Rom. 4: 7, whose transgression is *f.*

Ps. 86: 5, good, and ready to *f.*  
103: 3, who *f.* all thine iniquities.  
Jer. 31: 34, I will *f.* their iniquity.

**Forgive**, *continued.*  
Dan. 9: 19, O Lord, hear, O Lord, *f.*  
Mat. 6: 12; Lu. 11: 4, *f.* us, as we *f.*  
Mat. 9: 6; Mar. 2: 10; Lu. 5: 24, power to *f.* sins.  
Mat. 18: 35, if ye from your hearts *f.* not.  
Mar. 2: 7; Lu. 5: 21, who can *f.* sins?  
Mar. 11: 25, *f.*, that your Father may *f.* you.  
Lu. 6: 37, *f.*, and ye shall be *f.*  
7: 49, who is this that *f.* sins also?  
17: 3, if brother repent, *f.* him.  
23: 34, Father, *f.* them; for they know not what they do.  
II. Cor. 2: 7, ye ought rather to *f.*  
2: 10, to whom ye *f.* I *f.* also.  
Eph. 4: 32, as God hath *f.* you.  
Col. 2: 13, quickened, having *f.* all trespasses.  
I. John 1: 9, faithful and just to *f.*

**Forgiveness**, mutual, commanded, Gen. 50: 17; Mat. 5: 23; 6: 14; 18: 21, 35; Mar. 11: 25; Lu. 11: 4; 17: 4; II. Cor. 2: 7; Eph. 4: 32; Col. 3: 13; Jas. 2: 13.  
of enemies, Mat. 5: 44; Lu. 6: 27; Rom. 12: 14, 19.  
of sin, prayed for, Ex. 32: 32; I. Ki. 8: 30; II. Chr. 6: 24; Ps. 25: 18; 32: 5; 79: 9; Dan. 9: 19; Am. 7: 2; Mat. 6: 12.  
promised, Lev. 4: 20; II. Chr. 7: 14; Isa. 33: 24; 55: 7; Jer. 3: 12; 31: 20, 34; 33: 8; Eze. 36: 25; Hos. 14: 4; Mic. 7: 18; Lu. 24: 47; Ac. 26: 18; Col. 1: 14; Jas. 5: 15; I. John 1: 9.  
—Ps. 130: 4, *f.* with thee, that thou mayest be feared.  
Dan. 9: 9, to the Lord our God belong mercies and *f.*  
Mar. 3: 29, hath never *f.*  
Ac. 5: 31, exalted to give *f.*  
13: 38, through this man is preached *f.* of sins.  
Eph. 1: 7; Col. 1: 14, in whom we have *f.*

**Forgotten**, Deu. 32: 18, *f.* God that formed thee.  
Job 19: 14, my familiar friends have *f.* me.  
Ps. 9: 18, needy not always be *f.*  
10: 11, said in heart, God hath *f.*  
31: 12, I am *f.* as a dead man.  
42: 9, why hast thou *f.* me?  
44: 20, if we have *f.* name of our God.  
77: 9, hath God *f.* to be gracious?  
119: 61, I have not *f.* thy law.  
Ec. 2: 16, in days to come all *f.*  
9: 5, memory of them is *f.*  
Isa. 17: 10, the God of thy salvation.  
49: 14, my Lord hath *f.* me.  
65: 16, the former troubles are *f.*  
Jer. 2: 32; 13: 25; 18: 15, my people have *f.* me.  
3: 21, have *f.* the Lord their God.  
30: 14, all thy lovers have *f.* thee.  
50: 6, have *f.* their resting-place.

**Forgotten**, *continued.*  
Eze. 22: 12; 32: 35, thou hast *f.* me.  
Hos. 8: 14, Israel hath *f.* his Maker.  
Mat. 16: 5; Mar. 8: 14, *f.* to take bread.  
Lu. 12: 6, not one *f.* before God.  
Heb. 12: 5, ye have *f.* the exhortation.  
II. Pet. 1: 9, *f.* that he was purged.  
**Forks**, I. Sa. 13: 21.  
**Form**, Gen. 1: 2, the earth was without *f.*  
I. Sa. 28: 14, what *f.* is he of?  
Job 4: 16, I could not discern the *f.*  
Isa. 52: 14, his *f.* more than sons of men.  
53: 2, he hath no *f.* nor comeliness.  
Eze. 10: 8, the *f.* of a man's hand.  
43: 11, show them *f.* of the house.  
Dan. 3: 19, *f.* of visage changed.  
3: 25, *f.* of fourth like Son of God.  
Mar. 16: 12, he appeared in another *f.*  
Rom. 2: 20, hast *f.* of knowledge.  
6: 17, obeyed that *f.* of doctrine.  
Phil. 2: 6, being in *f.* of God.  
II. Tim. 1: 13, of sound words.  
3: 5, having a *f.* of godliness.  
**Formed**, Gen. 2: 7, God *f.* man of the dust.  
Deu. 32: 18, forgotten God that *f.* thee.  
II. Ki. 19: 25; Isa. 37: 26, that I have *f.* it.  
Job 26: 13, his hand *f.* crooked serpent.  
33: 6, I also am *f.* of clay.  
Ps. 90: 2, or ever thou hadst *f.* the earth.  
94: 9, he that *f.* the eye.  
95: 5, his hands *f.* the dry land.  
Prov. 26: 10, great God that *f.* all things.  
Isa. 43: 1, he that *f.* thee, O Israel.  
43: 7, I have *f.* him.  
43: 10, before me was no god *f.*  
43: 21, this people have I *f.* for myself.  
44: 2, *f.* thee from the womb.  
45: 18, God that *f.* the earth.  
54: 17, no weapon *f.* against thee shall prosper.  
Rom. 9: 20, shall thing *f.* say to him that *f.* it?  
Gal. 4: 19, until Christ be *f.* in you.

**Former**, prophets, 32a  
rains, meaning of, 132a  
—I. Sa. 17: 30, answered after *f.* manner.  
Job 8: 8, enquire of the *f.* age.  
Ps. 79: 8, remember not *f.* iniquities.  
89: 49, where are thy *f.* loving-kindnesses?  
Ec. 1: 11, no remembrance of *f.* things.  
7: 10, *f.* days better than these.  
Isa. 42: 9, *f.* things are come to pass.  
43: 18, remember ye not the *f.* things.  
46: 3, remember the *f.* things.



**Former, continued.**

Isa. 48: 3, declared *f.* things from beginning.  
 65: 16, *f.* troubles are forgotten.  
 Jer. 5: 24, giveth rain, both the *f.* and latter.  
 Mal. 3: 4, pleasant as in *f.* years.  
 Eph. 4: 22, concerning the *f.* conversation.  
 Rev. 21: 4, the *f.* things are passed away.  
 Jer. 10: 16; 51: 19, the *f.* of all things.

**Fornication**, denounced, Ex. 22: 16; Lev. 19: 20; Nu. 25; Deu. 22: 21; 23: 17; Prov. 2: 16; 5: 3; 6: 25; 22: 14; 23: 27; 29: 3; 31: 3; Ec. 7: 26; Hos. 4: 11; Ac. 15: 20; 1 Cor. 5: 9; 6: 9, 10; II. Cor. 12: 21; Eph. 5: 5; Col. 3: 5; 1 Thes. 4: 3; 1 Tim. 1: 9, 10; Heb. 13: 4; Jude 7; Rev. 2: 14.

spiritual, idolatry, etc., Eze. 16: 29; Hos. 1: 2; 3; Rev. 14: 8; 17: 2; 18: 3; 19: 2.

**Forsake**, Deu. 4: 31; 31: 6; I. Chr. 28: 20, he will not *f.* thee.

Deu. 31: 16, this people will *f.* me.

Josh. 1: 5; Heb. 13: 5, I will not fail thee, nor *f.* thee.

I. Chr. 28: 9, if thou *f.* him, he will cast thee off.

II. Chr. 15: 2, if ye *f.* him, he will *f.* you.

Neh. 10: 39, we will not *f.* house of our God.

Job 6: 14, he *f.* fear of the Almighty.

Ps. 37: 8, cease from anger, and *f.* wrath.

94: 14, nor will he *f.* his inheritance.

119: 8, *f.* me not utterly.

138: 8, *f.* not works of thine own hands.

Prov. 2: 17, *f.* the guide of her youth.

4: 6, *f.* her not, and she shall preserve thee.

Isa. 55: 7, let the wicked *f.* his way.

Jer. 2: 13; 17: 13, *f.* me, the fountain of living waters.

Lu. 14: 33, whoso *f.* not all he hath.

Heb. 10: 25, not *f.* assembling of ourselves.

**Forsaken**, Neh. 13: 11, why is house of God *f.*?

Ps. 22: 1; Mat. 27: 46; Mar. 15: 34, why hast thou *f.* me?

Ps. 37: 25, not seen the righteous *f.*

Isa. 17: 9, as a *f.* bough.

32: 14, palaces shall be *f.*

62: 4, no more be termed *f.*

Jer. 4: 29, every city shall be *f.*

Mat. 19: 27, we have *f.* all.

II. Cor. 4: 9, persecuted, but not *f.*

II. Pet. 2: 15, have *f.* right way.

**Forsaking God**, danger of, Deu. 28: 20; Judg. 10: 13; II. Chr. 24: 20; Ezra 8: 22; 9: 10; Isa. 1: 28; Jer. 1: 16; 5: 19; Eze. 9: 9.

**Forsook**, Deu. 32: 15, he *f.* God which made him.

Mat. 26: 56; Mar. 14: 50, disciples *f.* him, and fled.

**Forsook, continued.**

Heb. 11: 27, by faith Moses *f.* Egypt.

**Forswear**, Mat. 5: 33, not *f.* thyself.

**Forth**, Gen. 1: 11, 12, earth bring *f.* grass.

Gen. 8: 10, sent *f.* his dove.

Ex. 8: 5, stretch *f.* thine hand.

II. Sa. 19: 7, arise, go *f.*

Job 14: 2, cometh *f.* like a flower.

Ps. 19: 6, his going *f.* is from the end.

113: 2; 115: 18, this time *f.* and for evermore.

Prov. 27: 1, knowest not what a day may bring *f.*

Isa. 11: 1, there shall come *f.* a rod.

49: 13; 54: 1, break *f.* into singing.

Mat. 13: 3, sower went *f.* to sow.

Lu. 6: 8, arose and stood *f.*

Rom. 7: 4, 5, bring *f.* fruit.

**Forthwith**, Mat. 13: 5; Mar. 1: 43; John 19: 34; Ac. 21: 30.

**Fortifications of Jerusalem**, 134a

**Fortify**, II. Chr. 11: 11; Nah. 2: 1; 3: 14.

**Fortress**, the Lord compared to a, II. Sa. 22: 2; Ps. 18: 2; Jer. 16: 19.

**Fortis**, Isa. 29: 3; 32: 14; Jer. 52: 4.

**Fortunatus** (fôr'tu-nâ'tus), fortunate, ministers to Paul, I. Cor. 16: 17.

**Forty Days**, period of the flood, Gen. 7: 17.

giving of the law, Ex. 24: 18.

spying land of Canaan, Nu. 13: 25.

Goliath's defiance, I. Sa. 17: 16.

Elijah's journey to Horeb, I. Ki. 19: 8.

Jonah's warning to Nineveh, Jon. 3: 4.

fasting of Christ, Mat. 4: 2; Mar. 1: 13; Lu. 4: 2.

Christ's appearance during, Ac. 1: 3.

**Forty Stripes**, Deu. 25: 3.

save one, II. Cor. 11: 24.

**Forty Years**, manna sent, etc., Ex. 16: 35; Nu. 14: 33; Ps. 95: 10.

of peace, Judg. 3: 11; 5: 31; 8: 28.

**Forward**, Job 23: 8, I go *f.*, but he is not there.

Jer. 7: 24, backward, and not *f.*

Eze. 1: 9; 10: 22, every one straight *f.*

Mar. 14: 35, went *f.* a little.

Gal. 2: 10, I also was *f.* to do.

**Forwardness**, II. Cor. 9: 2, know the *f.* of your mind.

**Fought**, Josh. 10: 14, the Lord *f.* for Israel.

Josh. 23: 3, he that *f.* for you.

I. Cor. 15: 32, have *f.* with beasts.

II. Tim. 4: 7, I have *f.* a good fight.

**Foul**, Job 16: 16, my face is *f.* with weeping.

Mat. 16: 3, it will be *f.* weather.

Mar. 9: 25, he rebuked the *f.* spirit.

Rev. 18: 2, Babylon, hold of every *f.* spirit.

**Found**, Gen. 6: 8, Noah *f.* grace in the eyes of the Lord.

Gen. 8: 9, the dove *f.* no rest.

27: 20, how hast thou *f.* it so quickly?

44: 16, God hath *f.* out the iniquity.

Nu. 15: 32, *f.* a man gathering sticks.

I. Ki. 21: 20, hast thou *f.* me, mine enemy?

II. Ki. 22: 8, I *f.* book of law.

II. Chr. 19: 3, good things *f.* in thee.

Job 33: 24, I have *f.* a ransom.

Ps. 32: 6, when thou mayest be *f.*

69: 20, comforters, but *f.* none.

84: 3, sparrow hath *f.* an house.

107: 4, *f.* no city to dwell in.

Ec. 7: 28, one man among a thousand have I *f.*

S. of S. 3: 4, I *f.* him whom my soul loveth.

Isa. 65: 1; Rom. 10: 20, *f.* of them that sought me not.

Eze. 22: 30, I sought for a man, but *f.* none.

Dan. 5: 27, weighed, and *f.* wanting.

Mat. 8: 10; Lu. 7: 9, not *f.* so great faith.

Mat. 13: 46, *f.* one pearl of great price.

20: 6, *f.* others standing idle.

21: 19; Mar. 11: 13; Lu. 13: 6, *f.* nothing thereon.

Mat. 26: 13; Mar. 14: 40; Lu. 22: 45, he *f.* them asleep.

Mar. 7: 22, they *f.* fault.

Lu. 2: 46, they *f.* him in the temple.

7: 10, they *f.* the servant whole.

15: 6, I have *f.* the sheep.

15: 9, I have *f.* the piece of money.

15: 32, was lost, and is *f.*

23: 14, I have *f.* no fault.

24: 2, the stone rolled away.

John 1: 41, 45, we have *f.* the Messias.

Ac. 7: 11, our fathers *f.* no sustenance.

9: 2, if he *f.* any of this way.

17: 23, I *f.* an altar with this inscription.

24: 5, *f.* this man a pestilent fellow.

Rom. 7: 10, to life, I *f.* to be unto death.

I. Cor. 15: 15, we are *f.* false witnesses.

Phil. 2: 8, *f.* in fashion as a man.

Heb. 11: 5, Enoch was not *f.*

12: 17, he *f.* no place of repentance.

Rev. 3: 2, not *f.* thy works perfect.

**Foundation**, Jesus Christ, the one, Isa. 28: 16; (Mat. 16: 18); I. Cor. 3: 11; Eph. 2: 20; Heb. 11: 10; I. Pet. 2: 6.

stones of new Jerusalem, 143

—Josh. 6: 26; I. Ki. 16: 34, lay the *f.* in first-born.

II. Sa. 22: 16; Ps. 18: 7, 15, *f.* were discovered.

Job 4: 19, whose *f.* is in the dust.

Ps. 4: 4, when I laid *f.* of earth?

Ps. 11: 3, if *f.* be destroyed.

**Foundation, continued.**

Ps. 82: 5, all the *f.* out of course.  
 102: 25, of old laid *f.* of earth.  
 137: 7, raise it, even to the *f.*  
 Prov. 10: 25, righteous an ever-  
 lasting *f.*  
 Isa. 48: 13, my hand laid *f.* of  
 the earth.  
 58: 12, *f.* of many generations.  
 Mat. 13: 35, kept secret from *f.*  
 of world.  
 Lu. 6: 48, laid the *f.* on a rock.  
 John 17: 24, lovedst me before  
*f.* of the world.  
 Rom. 15: 20, built on another  
 man's *f.*  
 I. Cor. 3: 10, wise master-build-  
 er, I have laid the *f.*  
 3: 11, other *f.* can no man lay.  
 I. Tim. 6: 19, laying up a good *f.*  
 II. Tim. 2: 19, the *f.* of God  
 standeth sure.  
 Heb. 4: 3, works finished from  
*f.* of world.  
 6: 1, not laying *f.* of repent-  
 ance.  
 Rev. 13: 8, Lamb slain from *f.*  
 of world.  
**Foundation**, of living waters, Ps.  
 36: 9; Jer. 2: 13; 17: 13; Joel  
 3: 18; Zec. 14: 8.  
 —Gen. 7: 11; 8: 2, *f.* of deep.  
 Deu. 8: 7, a land of *f.*  
 Ps. 114: 8, flint into a *f.* of  
 waters.  
 Prov. 5: 18, let thy *f.* be blessed.  
 8: 24, no *f.* abounding with  
 water.  
 13: 14, law of wise a *f.* of life.  
 14: 27, fear of Lord a *f.* of life.  
 25: 26, as a troubled *f.*  
 Ec. 12: 6, pitcher broken at  
 the *f.*  
 S. of S. 4: 12, a *f.* sealed.  
 4: 15, a *f.* of gardens.  
 Jer. 9: 1, mine eyes a *f.* of  
 tears.  
 Zec. 13: 1, in that day there  
 shall be a *f.* opened.  
 Mar. 5: 29, *f.* of her blood dried  
 up.  
 Jas. 3: 11, doth a *f.* send forth?  
 Rev. 21: 6, of the *f.* of the  
 water of life freely.  
*See* Isa. 12: 3; 4: 5; 55: 1; John  
 4: 10; Rev. 7: 17.  
**Four**, living creatures, vision of,  
 Eze. 1: 5; 10: 10; Rev. 4: 6;  
 5: 14; 6: 6.  
 kingdoms, Nebuchadnezzar's  
 vision of, Dan. 2: 36-45; Daniel's  
 vision of, Dan. 7: 3, 17.  
**Fourfold** compensation, Ex.  
 22: 1; II. Sa. 12: 6; Lu. 19: 8.  
**Four-footed** beasts, Ac. 10: 12;  
 11: 6; Rom. 1: 23.  
**Fourscore**, Ps. 90: 10; Jer. 41: 5;  
 Lu. 16: 7.  
**Foursquare**, Ex. 28: 16; Eze. 48:  
 20; Rev. 21: 16.  
**Fowler**, Ps. 91: 3; 124: 7; Prov.  
 6: 5.  
**Fowls**, winged, Gen. 1: 20, 21;  
 7: 8; Ps. 104: 12; 148: 10; Mat.  
 6: 26; 13: 4; Lu. 12: 24. *See*  
**Cock and Hen.**  
**Fox** (Heb., *shual*). Under this  
 term it is probable that both  
*fozes* (*Canis vulpes*) and jack-  
 als (*Canis aureus*) are com-  
 prehended; the former are  
 more or less solitary in their  
 habits, the latter hunt in  
 packs. While both are om-

**Fox, continued.**

nivorous, the fox preys to  
 capture his prey; the jackal  
 will eat carrion. Foxes will  
 destroy grapes. The three  
 hundred animals caught by  
 Samson were no doubt  
 jackals (Judg. 15: 4). Jackals  
 hide among rocks, foxes in  
 holes of the earth (Mat. 8: 20).  
 Both animals are very com-  
 mon in Palestine.  
 Samson's stratagem with,  
 Judg. 15: 4.  
 mentioned, S. of S. 2: 15; Lam.  
 5: 18; Mat. 8: 20; Lu. 13: 32.  
**Fragments**, Mat. 14: 20; Mar. 6:  
 43; Lu. 9: 17; John 6: 13, took  
 up the *f.*  
 Mar. 8: 19, how many baskets  
 of *f.*?  
 John 6: 12, gather up the *f.*  
 that remain.  
**Frail**, Ps. 39: 4, may know how  
*f.* I am.  
**Frame**, Judg. 12: 6, could not *f.*  
 to pronounce it right.  
 Ps. 50: 19, thy tongue *f.* deceit.  
 94: 20, *f.* mischief by a law.  
 Isa. 29: 16, shall thing *f.* say of  
 him that *f.* it?  
 Eph. 2: 21, in whom all the  
 building, fitly *f.* together.  
 Heb. 11: 3, worlds *f.* by word  
 of God.  
 Ps. 103: 14, he knoweth our *f.*  
**France** (I. Be), a country of  
 western Europe.  
**Frankincense**. Various species  
 of the genus *Boswellia* yield  
 an aromatic resin which is  
 still in use as an ingredient  
 of incense. *Boswellia carteri* is  
 found in Arabia and tropical  
 Africa. Frankincense was  
 used as an ingredient of the  
 holy incense (Ex. 30: 34). It  
 was brought by Arabian  
 merchants (Isa. 60: 6), and  
 was among the gifts pre-  
 sented by the wise men to  
 the infant Saviour (Mat.  
 2: 11).  
*See* S. of S. 3: 6; Rev. 18: 13.  
**Frankly**, Lu. 7: 42.  
**Fraud** condemned, Lev. 19: 13;  
 Mal. 3: 5; Mar. 10: 19; I. Cor.  
 6: 8; I. Thes. 4: 6. *See* De-  
 ceit.  
**Fray**, Deu. 28: 26; Jer. 7: 33;  
 Zec. 1: 21.  
**Freckled**, Lev. 13: 39.  
**Free**, Ex. 21: 2; Deu. 15: 12, in  
 seventh year go out *f.*  
 Deu. 24: 5, shall be *f.* at home  
 one year.  
 II. Chr. 29: 31, as were of *f.*  
 heart offered.  
 Ps. 51: 12, uphold me with thy  
*f.* Spirit.  
 88: 5, *f.* among the dead.  
 Isa. 58: 6, let the oppressed go *f.*  
 Mat. 17: 26, then are the chil-  
 dren *f.*  
 Mar. 7: 11, if a man say, I is  
 Corban, he shall be *f.*  
 John 8: 32, truth shall make  
 you *f.*  
 8: 36, if Son make you *f.*, ye  
 shall be *f.* indeed.  
 Ac. 22: 28, I was *f.*-born.  
 Rom. 5: 15, not as offence, so  
 is *f.* gift.  
 6: 18, being made *f.* from sin.

**Free, continued.**

Rom. 8: 2, *f.* from the law of  
 sin and death.  
 I. Cor. 9: 1, am I not *f.*?  
 12: 13; Eph. 6: 8, whether  
 bond or *f.*  
 Gal. 3: 28; Col. 3: 11, there is  
 neither bond nor *f.*  
 Gal. 5: 1, liberty wherewith  
 Christ hath made us *f.*  
 II. Thes. 3: 1, word have *f.*  
 course.  
 I. Pet. 2: 16, as *f.*, and not using  
 liberty for a cloak.  
**Freely**, Hos. 14: 4, I will love  
 them *f.*  
 Mat. 10: 8, *f.* ye have received,  
*f.* give.  
 Rom. 3: 24, justified *f.* by his  
 grace.  
 8: 32, with him *f.* give us all  
 things.  
 Rev. 21: 6, of the fountain of  
 the water of life *f.*  
 22: 17, water of life *f.*  
**Freeman**, I. Cor. 7: 22.  
**Free-will** offerings, Lev. 22: 18;  
 Nu. 15: 3; Deu. 16: 10; Ezra  
 3: 5.  
**Free Woman** and bond woman,  
 allegory of, Gal. 4: 22.  
**Frequent**, II. Cor. 11: 23.  
**Fresh**, Job 29: 20; 33: 25; Ps. 92:  
 10; Jas. 3: 12.  
**Fret**, Ps. 37: 1, 7, 8; Prov. 24: 19,  
*f.* not thyself.  
 Prov. 19: 3, his heart *f.* against  
 the Lord.  
 Isa. 8: 21, when hungry they  
 shall *f.*  
**Fried**, Lev. 7: 12; I. Chr. 23: 29.  
**Friend** of God, title of Abra-  
 ham, II. Chr. 20: 7; Isa. 41:  
 8; Jas. 2: 23.  
 friends, advantages of, Prov.  
 18: 24; 27: 6, 9, 17.  
 danger arising from evil,  
 Prov. 22: 24; 25: 19; Zec. 13: 6.  
 the disciples so called, Lu. 12:  
 4; John 15: 14; III. John 14:  
 —Ex. 33: 11, as a man to his *f.*  
 Deu. 13: 6, if thy *f.* entice.  
 II. Sa. 19: 6, lovest thine ene-  
 mies, and hatest thy *f.*  
 Job 6: 14, pity be showed from  
 his *f.*  
 19: 14, my *f.* have forgotten  
 me.  
 42: 10, when he prayed for  
 his *f.*  
 Ps. 35: 14, as though he had  
 been my *f.*  
 41: 9, my familiar *f.* hath  
 lifted up his heel against me.  
 88: 18, lover and *f.* hast thou  
 put far from me.  
 Prov. 6: 1, if thou be surety  
 for thy *f.*  
 14: 20, the rich hath many *f.*  
 17: 17, a *f.* loveth at all times.  
 19: 4, wealth maketh many *f.*  
 27: 17, man sharpeneth coun-  
 tenance of his *f.*  
 S. of S. 5: 16, this is my be-  
 loved, and this is my *f.*  
 Isa. 41: 8, seed of Abraham  
 my *f.*  
 Lam. 1: 2, her *f.* have dealt  
 treacherously.  
 Mic. 7: 5, trust not in a *f.*  
 Mat. 11: 19, Lu. 7: 34, a *f.* of  
 publicans.  
 Mat. 20: 13, *f.*, I do thee no  
 wrong.



**Friend, continued.**

Mat. 22: 12, *f.*, how camest thou hither?  
 26: 50, *f.*, wherefore art thou come?  
 Mar. 3: 21, when his *f.* heard of it.  
 5: 19, Jesus saith, Go home to thy *f.*  
 Lu. 11: 5, which of you shall have a *f.*?  
 14: 10, *f.*, go up higher.  
 14: 12, a dinner, call not thy *f.*  
 16: 9, *f.* of the mammon.  
 John 3: 29, *f.* of bridegroom rejoiceth.  
 11: 11, our *f.* Lazarus sleepeth.  
 15: 13, lay down his life for his *f.*  
 19: 12, thou art not Cæsar's *f.*  
 Jas. 2: 23, Abraham was called the *f.* of God.  
 4: 4, a *f.* of the world is the enemy of God.

**Friendship, of Jonathan and David, I. Sa. 18: 1; 19: 20; II. Sa. 1: 26.**

with the world, forbidden, Rom. 12: 2; II. Cor. 6: 17; Jas. 4: 4; I. John 2: 15.

**Fringes, how worn, Nu. 15: 37; Deu. 22: 12; Mat. 23: 5.****Fro, II. Chr. 16: 9; Isa. 24: 20; Eph. 4: 14.****Frogs (Heb., *tzephardea*; *Rana esculenta*), mentioned only in Ex. 8 and in Ps. 78: 45 and 105: 30, where the second plague of Egypt is referred to. Frogs abounded in the irrigation canals of Egypt. They are used as a figure of speech in Rev. 16: 13.****Frontiers, Eze. 25: 9.****Frontlets, Ex. 13: 16; Deu. 6: 8.****Frost, Ex. 16: 14; Job 37: 10; Jer. 36: 30.****Froward, Deu. 32: 20, a very *f.* generation.**

II. Sa. 22: 27; Ps. 18: 26, with *f.* wilt show thyself *f.*

Ps. 101: 4, a *f.* heart shall depart from me.

Prov. 2: 12, man that speaketh *f.* things.

3: 32, the *f.* is abomination to the Lord.

4: 24, put away *f.* mouth.

11: 20; 17: 20, a *f.* heart.

16: 28, a *f.* man soweth strife.

21: 8, the way of man is *f.*

22: 5, thorns are in the way of the *f.*

I. Pet. 2: 18, servants, be subject to the *f.*

Isa. 57: 17, went on *f.* in the way.

**Frowardness, Prov. 2: 14; 6: 14; 10: 32.****Frozen, Job 38: 30.****Fruit, first three years not to be touched, Lev. 19: 23.**

blessed to the obedient, Deu. 7: 13; 28: 4.

of faith, meet for repentance, Mat. 3: 8; 7: 16; John 15: 16;

II. Cor. 9: 10; Gal. 5: 22; Col. 1: 6; Heb. 12: 11; Jas. 3: 17.

—Gen. 1: 29, every tree, in the which is the *f.*

Nu. 13: 26, showed them the *f.* of the land.

Deu. 26: 2, take the first of all *f.*

**Fruit, continued.**

Ps. 72: 16, *f.* thereof shake like Lebanon.

132: 11, of *f.* of thy body will I set upon throne.

Prov. 8: 19, my *f.* is better than gold.

11: 30, *f.* of the righteous a tree of life.

12: 14; 18: 20, satisfied by the *f.* of mouth.

S. of S. 2: 3, his *f.* was sweet to my taste.

Isa. 3: 10; Mic. 7: 13, *f.* of their doings.

Isa. 27: 6, fill face of the world with *f.*

28: 4, the hasty *f.* before summer.

57: 19, I create the *f.* of the lips.

Jer. 17: 10; 21: 14; 32: 19, according to *f.* of doings.

Hos. 10: 13, ye have eaten the *f.* of lies.

Am. 8: 1, a basket of summer *f.*

Mic. 6: 7, *f.* of the body for sin of soul.

Hab. 3: 17, neither shall *f.* be in the vines.

Hag. 1: 10, earth is stayed from her *f.*

Mat. 12: 33, make tree good, and his *f.* good.

21: 19, let no *f.* grow on thee.

26: 29; Mar. 14: 25, drink of *f.* of the vine.

Mar. 4: 28, earth bringeth forth *f.* of herself.

Lu. 3: 8, *f.* meet for repentance.

13: 7, I come seeking *f.* on this fig tree.

John 4: 36, *f.* to life eternal.

15: 4, branch cannot bear *f.* of itself.

Rom. 6: 21, what *f.* had ye in those things?

7: 4, bring forth *f.* unto God.

Eph. 5: 9, the *f.* of the Spirit.

Phil. 4: 17, I desire *f.* that may abound.

II. Tim. 2: 6, first partaker of the *f.*

Heb. 13: 15, offer *f.* of our lips.

Jas. 5: 7, waiteth for the precious *f.*

Jude 12, trees whose *f.* withereth, without *f.*

**Fruit Trees, to be preserved in time of war, Deu. 20: 19.**

Fruitful, Eze. 19: 10; Ac. 14: 17; Col. 1: 10.

**Frustrate, Ezra 4: 5, hired to *f.* their purpose.**

Isa. 44: 25, *f.* the tokens of the liars.

Gal. 2: 21, I do not *f.* the grace of God.

Frying-pan, Lev. 2: 7; 7: 9.

Fuel, Isa. 9: 19; Eze. 21: 32.

Fugitive, servant, law of, Deu. 23: 15.

—See Gen. 4: 12, 14; Eze. 17: 21.

Fulfil, Ps. 20: 4, the Lord *f.* all thy counsel.

Ps. 145: 19, *f.* desire of them that fear him.

Mat. 3: 15, to *f.* all righteousness.

5: 17, not come to destroy, but to *f.*

5: 18; 24: 34, till all be *f.*

**Fulfil, continued.**

Mar. 13: 4, what sign when all shall be *f.*?

Lu. 21: 22, all written may be *f.*

22: 16, till it be *f.* in the kingdom of God.

John 3: 29; 17: 13, my joy is *f.*

Ac. 13: 22, which shall *f.* all my will.

13: 33, God hath *f.* the same unto us.

Rom. 8: 4, righteousness of law be *f.* in us.

Gal. 5: 14, all the law is *f.* in one word.

6: 2, so *f.* the law of Christ.

Phil. 2: 2, ye my joy.

Col. 1: 25, to *f.* the word of God.

II. Thes. 1: 11, *f.* good pleasure of his goodness.

Jas. 2: 8, if ye *f.* the royal law.

**Fulfilling, Rom. 13: 10, love is the *f.* of the law.**

Eph. 2: 3, *f.* the desires of the flesh.

Full, Nu. 22: 18; 24: 13, give house *f.* of silver.

Deu. 6: 11, houses *f.* of good things.

34: 9, Joshua was *f.* of spirit of wisdom.

Ru. 1: 21, I went out *f.*

II. Ki. 6: 17, the mountain *f.* of horses.

Job 5: 26, come to grave in *f.* age.

14: 1, of few days, and *f.* of trouble.

Ps. 10: 7; Rom. 3: 14, his mouth is *f.* of cursing.

Ps. 73: 10, waters of a *f.* cup.

74: 20, *f.* of habitations of cruelty.

119: 64, earth is *f.* of thy mercy.

Prov. 27: 20, hell and destruction are never *f.*

30: 9, lest I be *f.*, and deny thee.

Ec. 1: 7, yet the sea is not *f.*

Isa. 1: 11, *f.* of burnt offerings.

11: 9, earth shall be *f.* of the knowledge of the Lord.

Jer. 6: 11, I am *f.* of the fury of the Lord.

Hab. 3: 3, earth *f.* of his praise.

Zec. 8: 5, streets *f.* of boys and girls.

Mat. 6: 22; Lu. 11: 36, body *f.* of light.

Lu. 6: 25, woe unto you that are *f.*

John 1: 14, *f.* of grace and truth.

15: 11; 16: 24, that your joy might be *f.*

Ac. 6: 3; 7: 55, *f.* of the Holy Ghost.

I. Cor. 4: 8, now ye are *f.*

Phil. 4: 12, I am instructed to be *f.*

II. Tim. 4: 5, make *f.* proof of thy ministry.

Heb. 5: 14, meat to them of *f.* age.

I. Pet. 1: 8, joy unspeakable and *f.* of glory.

Fuller, Mal. 3: 2; Mar. 9: 3.

Fully, Nu. 14: 24, Caleb hath followed me *f.*

Ec. 8: 11, heart is *f.* set to do evil.

Ac. 2: 1, day of Pentecost was *f.* come.



**Fully, continued.**

Rom. 14: 5, let every man be *f.* persuaded.  
 Rev. 14: 18, her grapes are *f.* ripe.  
**Fulness**, I. Chr. 16: 32; Ps. 96: 11; 98: 6, let sea roar, and *f.* thereof.  
 Ps. 16: 11, in thy presence is *f.* of joy.  
 24: 1; I. Cor. 10: 26, 28, earth is Lord's, and *f.* thereof.  
 John 1: 16, of his *f.* have all we received.  
 Rom. 11: 25, the *f.* of the Gentiles.  
 Gal. 4: 4, when *f.* of time was come.  
 Eph. 1: 23, the *f.* of him that filleth all in all.  
 3: 19, filled with the *f.* of God.  
 4: 13, the stature of the *f.* of Christ.  
 Col. 1: 19, in him should all *f.* dwell.  
 2: 9, the *f.* of the Godhead bodily.  
**Furbish**, Jer. 46: 4; Eze. 21: 11.  
**Furious**, Prov. 22: 24, with a *f.* man thou shalt not go.  
 Prov. 29: 22, a *f.* man aboundeth in transgression.  
 Nah. 1: 2, the Lord is *f.*  
 See I. Ki. 9: 20; Eze. 23: 25.  
**Furlongs**, Lu. 24: 13; Rev. 14: 20.  
**Furnace**, burning fiery, Dan. 3: 6, 11, 15, 17, etc.  
 figurative, Deu. 4: 20; Isa. 48: 10; Eze. 22: 18.  
 —Gen. 19: 28, smoke went as smoke of a *f.*  
 Ps. 12: 6, as silver tried in a *f.*  
 Prov. 17: 3; 27: 21, *f.* for gold.  
 Mat. 13: 42, into a *f.* of fire.  
**Furnish**, Ps. 78: 19, can God *f.* table in wilderness?  
 Mat. 22: 10, wedding *f.* with guests.  
 Mar. 14: 15; Lu. 22: 12, show a room *f.*  
 II. Tim. 3: 17, *f.* unto all good works.  
**Furniture**, Ex. 31: 7, 8, 9; Nah. 2: 9.  
 of outer court of tabernacle, 90a  
**Furrows**, Job 31: 38; Ps. 65: 10; 129: 3; Hos. 12: 11.  
**Further**, Job 38: 11, hitherto shalt thou come, but no *f.*  
 Mat. 26: 65; Mar. 14: 63; Lu. 22: 71, what *f.* need of witnesses?  
 Lu. 24: 28, as though he would have gone *f.*  
 Ac. 4: 17, that it spread no *f.*  
 II. Tim. 3: 9, they shall proceed no *f.*  
**Furtherance**, Phil. 1: 12, 25.  
**Furthermore**, Deu. 4: 21; Eze. 8: 6.  
**Fury**, Gen. 27: 44, till thy brother's *f.* turn.  
 Isa. 27: 4, *f.* is not in me.  
 51: 20, they are full of *f.* of the Lord.  
 Jer. 21: 5, I will fight against you in *f.*  
 25: 15, the wine cup of this *f.*  
 Zec. 8: 2, I was jealous with great *f.*  
**Futurist School of Interpreters**, 55b

**GAAL** (gā'al), *loathing*, Judg. 9: 26, 41.  
**Gaash** (gā'ash), *shaking*, Josh. 24: 30; I. Chr. 11: 32.  
**Gaba** (gā'bā), Josh. 18: 24; Ezra 2: 26.  
**Gabbai** (gāb'bā), Neh. 11: 8.  
**Gabbatha** (gāb'ba-thā), *elevated*, Hebrew for *pavement* (John 19: 13). A raised stone pavement or platform fronting the temple courts, from which Pilate delivered up Jesus to be crucified. Its stones are said to be in the cellars of the convent of the Sisters of Zion.  
**Gabriel** (gā'bri-el), *hero of God*, archangel, appears to Daniel, Dan. 8: 16; 9: 21.  
 to Zacharias, Lu. 1: 19.  
 to Mary, Lu. 1: 26.  
**Gad** (gād), *a troop, fortune*, son of Jacob, Gen. 30: 11.  
 sons of, Gen. 46: 16.  
 blessed by Jacob, Gen. 49: 19.  
 —tribe of, blessed by Moses, Deu. 33: 20.  
 numbered, Nu. 1: 24; 26: 15.  
 their possessions, Nu. 32; 34: 14.  
 commended by Joshua, Josh. 22: 1.  
 accused of idolatry, Josh. 22: 11.  
 their defense, Josh. 22: 21.  
 —(5 Dd), allotment of, Josh. 13: 24 ff.  
 —seer, his message to David, II. Sa. 24: 11; I. Chr. 21: 9; II. Chr. 29: 25.  
**Gadara** (gād'a-rā) (13 Cc), a celebrated city east of the Sea of Galilee, which has hot baths and Roman remains, including two theaters and a street of Corinthian columns.  
**Gadarenes** (gād'a-rēnz), *people of Gadara*, or *Gergesenes*, miracle wrought in the country of, Mat. 8: 28; Mar. 5: 1; Lu. 8: 26 ff.  
**Gaddest**, Jer. 2: 36.  
**Gaddi** (gād'dī), *fortunate*, Nu. 13: 11.  
**Gaddiel** (gād'di-el), *God is my fortune*, Nu. 13: 10.  
**Gadi** (gā'dī), II. Ki. 15: 14.  
**Gadites** (gād'tites), Deu. 3: 12, 16.  
**Gaham** (gā'hām), Gen. 22: 24.  
**Gahar** (gā'hār), *hiding place*, Ezra 2: 47.  
**Gain**, Job 22: 8, is it *g.* to make ways perfect?  
 Prov. 1: 19; 15: 27, greedy of *g.*  
 3: 14, the *g.* thereof better than gold.  
 28: 8, by usury and unjust *g.*  
 Eze. 22: 13, 27, dishonest *g.*  
 Dan. 11: 39, he shall divide the land for *g.*  
 Mic. 4: 13, consecrate their *g.* to the Lord.  
 Mat. 16: 26; Mar. 8: 36; Lu. 9: 25, if he *g.* the world.  
 Mat. 25: 22, have *g.* other two talents.  
 Lu. 19: 15, had *g.* by trading.  
 Ac. 16: 16, brought masters much *g.*  
 19: 24, no small *g.* to craftsmen.  
 I. Cor. 9: 19, that I might *g.* the more.

**Gain, continued.**

II. Cor. 12: 17, did I make a *g.* of you?  
 Phil. 1: 21, to die is *g.*  
 3: 7, what things were *g.* to me.  
 I. Tim. 6: 5, supposing that *g.* is godliness.  
 Jas. 4: 13, buy and sell, and get *g.*  
**Gainsay**, Lu. 21: 15, adversaries not able to *g.*  
 Ac. 10: 29, came without *g.*  
 Rom. 10: 21, stretched hands to a *g.* people.  
 Jude 11, perished in the *g.* of Core.  
**Gainsayers**, Tit. 1: 9, able to convince *g.*  
**Gaius** (gā'yus), Greek form of *Caius*, Ac. 19: 29; Rom. 16: 23; III. John 1.  
**Galal** (gā'lāl), *worthy* (?), I. Chr. 9: 15.  
**Galatia** (ga-lā'shī'ā) (2 Cb; 15 Hb), Roman province of Asia Minor, Ac. 16: 6; 18: 23. 80b  
**Galatians** (ga-lā'shanz), Paul visits, Ac. 16: 6.  
 reprov'd, Gal. 1: 6; 3; and exhorted, Gal. 5: 6.  
 their love to Paul, Gal. 4: 14.  
**Galatians, Epistle to the**, author, date, 49a, 71a  
 quotations from Old Testament in, 102a  
**Galbanum**, a heavy-smelling resin used as one of the ingredients of the perfume which Moses was ordered to make (Ex. 30: 34). It is the product of an umbel-bearing plant, species uncertain.  
**Galed** (gāl'e-ēd), *heap of witness*, Gen. 31: 47, 48.  
**Galileans** (gāl'lī'e'anz), killed by Pilate, Lu. 13: 1.  
 disciples so called, Ac. 1: 11; 2: 7.  
 —a Jewish party, 86a  
**Galilee** (gāl'lī'e), *circuit, district*, (6 Cd; 7 Bb; 13 Bc), prophecy concerning, Isa. 9: 1; Mat. 4: 15.  
 Christ's work there, Mat. 2: 22; 15: 29; 26: 32; 27: 55; 28: 7; Mar. 1: 9; Lu. 4: 14; 23: 5; 24: 6; Ac. 10: 37; 13: 31. 141b  
 —Sea of, (13 Cc; 14 Bb; 16 Dc; 17 Cc), called also the Sea of Chinnereth, Nu. 34: 11; Lake of Tiberias, John 6: 1; Lake of Gennesaret, Lu. 5: 1. 131a  
**Gall**, The Hebrew word *rosh*, thus translated, is in Hos. 10: 4 translated "hemlock"; in other passages, variously translated. It was evidently some bitter vegetable extract from a plant which grew up quickly in the furrows of fields, and may have been the poppy; but nothing more than conjecture is possible. The vinegar mingled with gall (Mat. 27: 34) may have been an acid wine mingled with myrrh (Mar. 15: 23).  
 —Deu. 32: 32, their grapes are grapes of *g.*  
 Ps. 69: 21, gave me *g.* for meat  
 Lam. 3: 19, wormwood and *g.*



**Gall, continued.**

Am. 6: 12, turned judgment into *g.*

Mat. 27: 34, vinegar mingled with *g.*

Ac. 8: 23, in *g.* of bitterness.

**Gallant**, Isa. 33: 21.

**Galleries**, Eze. 41: 15, 16; 42: 5.

—*ar.*, curls of hair, S. of S. 7: 5.

**Galley**, Isa. 33: 21.

**Gallim** (gál'im), *heaps*, a place near Jerusalem, I. Sa. 25: 44; Isa. 10: 30.

**Gallio** (gál'li-o), a Roman proconsul, Ac. 18: 12, 14, 17.

**Gallows**, Esth. 5: 14; 7: 10.

**Gamala** (gam'a-la) (13 Cc; 14 Cc), a city on the east coast of the Sea of Galilee. 131a

**Gamaliel** (ga-má'li-el), *recompense of God*, advises the council, Ac. 5: 34.

Paul brought up under, Ac. 22: 3.

**Gamaras, or Commentaries**, 26b

**Games**, public, I. Cor. 9: 24; II. Tim. 2: 5; Heb. 12: 1.

**Gammadims** (gám'ma-dímz), *brave warriors* (not a proper name), Eze. 27: 11.

**Gamul** (gám'ul), *wearied*, I. Chr. 24: 17.

**Gap**, Eze. 13: 5; 22: 30.

**Gaped**, Job 16: 10; Ps. 22: 13.

**Garden**, Gen. 2: 8, planted a *g.* Gen. 3: 23, sent him forth from *g.*

13: 10, as the *g.* of the Lord. Deu. 11: 10; I. Ki. 21: 2, as a *g.* of herbs.

S. of S. 4: 12, a *g.* inclosed. 5: 1, I am come into my *g.*

6: 2, gone down into his *g.* Isa. 1: 8, as a lodge in a *g.*

1: 30, as a *g.* that hath no water. 58: 11; Jer. 31: 12, like a watered *g.*

Isa. 61: 11, as the *g.* causeth things sown to spring forth.

Jer. 29: 5, plant *g.*, and eat the fruit.

Eze. 28: 13, in Eden the *g.* of God.

36: 35, desolate land like *g.* of Eden.

Joel 2: 3, land as *g.* of Eden before them.

John 18: 1, over brook Cedron, where was a *g.*

18: 26, did not I see thee in the *g.*?

19: 41, a *g.*, and in *g.* a new sepulchre.

**Gareb** (gá'reb), *scabby*, a warrior, I. Sa. 23: 38.

—a hill near Jerusalem, Jer. 31: 39.

**Garlands**, Ac. 14: 13.

**Garlick** (*Allium sativum*), a much cultivated vegetable in Palestine and the East, Nu. 11: 5.

**Garments**, of the priests, Ex. 28: 39.

manner of purifying, Lev. 13: 47 ff.; (Ec. 9: 8; Zec. 3: 3; Jude 23).

not to be made of diverse materials, Lev. 19: 19; Deu. 22: 11.

of the sexes, not to be exchanged, Deu. 22: 5.

of Christ, lots cast for, Mat. 27: 35; John 19: 23.

**Garments, continued.**

—Gen. 39: 16, laid up his *g.*

Josh. 7: 21, a goodly Babylonish *g.*

II. Ki. 5: 26, is it a time to receive *g.*?

7: 15, all the way was full of *g.*

Ps. 22: 18, they part my *g.* among them.

26: 26; Isa. 50: 9; 51: 6; Heb. 1: 11, wax old as a *g.*

Ps. 104: 2, coverest thyself with light, as with a *g.*

109: 18, clothed with cursing as with his *g.*

Prov. 20: 16; 27: 13, his *g.* that is surety.

30: 4, who hath bound the waters in a *g.*?

Isa. 52: 1, put on thy beautiful *g.*

61: 3, *g.* of praise for spirit of heaviness.

Joel 2: 13, rend your heart, and not your *g.*

Mat. 9: 16; Mar. 2: 21; Lu. 5: 36, new cloth to old *g.*

Mat. 9: 20; Mar. 5: 27; Lu. 8: 44, hem of *g.*

Mat. 21: 8; Mar. 11: 8, spread *g.* in way.

Mat. 23: 5, enlarge borders of *g.*

Mar. 11: 7; Lu. 19: 35, cast *g.* on colt.

Mar. 13: 16, not turn back again to take *g.*

15: 24, parted *g.*, casting lots.

Lu. 24: 4, in shining *g.*

Ac. 9: 39, showing the coats and *g.*

Jas. 5: 2, your *g.* are moth-eaten.

Rev. 3: 4, not defiled thy *g.*

**Garbite** (gár'mite), I. Chr. 4: 19.

**Garner**, Ps. 144: 13, our *g.* may be full.

Joel 1: 17, *g.* are laid desolate.

Mat. 3: 12; Lu. 3: 17, gather wheat into the *g.*

**Garnish**, II. Chr. 3: 6, he *g.* the house.

Mat. 12: 44; Lu. 11: 25, swept and *g.*

Rev. 21: 19, foundations of the walls of the city were *g.*

**Garrison**, II. Sa. 8: 6, David put *g.* in Syria.

Eze. 26: 11, strong *g.* shall go down.

II. Cor. 11: 32, king kept the city with a *g.*

**Gashmu** (gásh'mu), Neh. 6: 6.

**Gatam** (gá'tam), *small and thick*, Gen. 36: 11.

**Gates**. The ancients held their meetings for council, business, and amusement at the gates of their cities. They were to them what law-courts, town-halls, and news-rooms are in the present day.

of heaven, Gen. 28: 17; Ps. 24: 7; Isa. 26: 2.

of death and hell, Ps. 9: 13; Mat. 16: 18.

of the grave, Isa. 38: 10.

the strait and wide, Mat. 7: 13; Lu. 13: 24.

—Gen. 34: 20, 24, unto the *g.* of the city.

Ps. 118: 19, open the *g.* of righteousness.

118: 20, this *g.* of the Lord.

**Gates, continued.**

Isa. 60: 11, thy *g.* shall be open continually.

60: 18, call thy walls Salvation, and thy *g.* Praise.

Eze. 38: 11, neither bars nor *g.*

Nah. 2: 6, *g.* of the rivers be opened.

Mat. 16: 18, *g.* of hell shall not prevail.

Ac. 3: 10, at the Beautiful *g.* of the temple.

12: 14, Peter stood before the *g.*

Heb. 13: 12, Jesus suffered without the *g.*

Rev. 21: 25, *g.* not shut at all by day.

22: 14, enter in through the *g.*

**Gath** (gáth), a *wine-press*, (5 Be; 6 Be), Goliath of, I. Sa. 17: 4.

men of, smitten with emeralds, I. Sa. 5: 8, 9.

David flees to, I. Sa. 27: 4.

taken by David, I. Chr. 18: 1.

taken by Hazeal, II. Ki. 12: 17.

Uzziah breaks down the wall of, II. Chr. 26: 6.

**Gather**, Gen. 41: 35, let them *g.* all the food.

Ex. 16: 17, *g.* some more, some less.

Deu. 30: 3; Eze. 36: 24, will *g.* thee from all nations.

Ps. 26: 9, *g.* not my soul with sinners.

104: 23, that thou givest them they *g.*

Prov. 10: 5, that *g.* in summer is wise son.

Isa. 27: 12, ye shall be *g.* one by one.

40: 11, he shall *g.* the lambs.

54: 7, with great mercies will I *g.* thee.

Mat. 3: 12; Lu. 3: 17, *g.* wheat into the garner.

Mat. 6: 26, nor *g.* into barns.

7: 16; Lu. 6: 44, do men *g.* grapes of thorns?

Mat. 12: 30; Lu. 11: 23, he that *g.* not with me scattereth.

Mat. 13: 28, wilt thou that we *g.* them up?

23: 37, as a hen *g.* her chickens.

25: 24, *g.* where thou hast not strawed.

25: 32, before him shall be *g.* all nations.

John 6: 12, *g.* up fragments.

15: 6, men *g.* them, and cast them into the fire.

Ac. 12: 12, were *g.* together praying.

I. Cor. 16: 2, no *g.* when I come.

II. Cor. 8: 15, that had *g.* much had nothing over.

**Gath-hepher** (gáth'hé'fer), *wine-press of the hill*, town of Lower Galilee, modern el-Meshed, II. Ki. 14: 25.

**Gath-rimmon** (gáth'rím'mon), *press of the pomegranate*, Josh. 19: 45; 21: 25.

**Gaulanitis**, a division of Bashan. 134a

**Gaulus** (gau'lüs), a small island beside Melita.

**Gave**, Josh. 21: 44; II. Chr. 15: 15; 20: 30, Lord *g.* them rest.

Job 1: 21, the Lord *g.*

Ps. 21: 4, he asked life, and thou *g.* it.

Ec. 12: 7, spirit return unto God who *g.* it.



**Gave, continued.**

Mat. 21: 23; Mar. 11: 28; Lu. 20: 2, who *g.* thee this authority?  
 Mat. 25: 35, hungered and ye *g.* me meat.  
 Lu. 15: 16, no man *g.* unto him.  
 John 1: 12, *g.* he power to become sons of God.  
 3: 16, God *g.* his only-begotten Son.  
 10: 29, my Father, who *g.* them.  
 17: 4, work thou *g.* me to do.  
 Ac. 2: 4, as the Spirit *g.* them utterance.  
 26: 10, *g.* voice against them.  
 I. Cor. 3: 6, God *g.* the increase.  
 Gal. 2: 20, loved me, and *g.* himself for me.  
 Eph. 4: 8, *g.* gifts unto men.  
 I. Tim. 2: 6, who *g.* himself a ransom.

**Gay, Jas. 2: 3.**

**Gaza** (gā'zā), *strong*, (2 Cb; 3 Bb; 4 Ea; 5 Be; 6 Be; 7 Ac; 13 Af; 16 Af; 17 Af), a border city of the Philistines; still an important city of Palestine; population, 18,000; has fine gardens, olive groves, ruined walls, and a twelfth century church of St. John.  
 Samson carries away the gates of, Judg. 16.  
 destruction of, foretold, Jer. 47; Am. 1: 6; Zep. 2: 4; Zec. 9: 5.

**Gazathites** (gā'zath-ites), Josh. 13: 3.

**Gaze**, Ex. 19: 21; Ac. 1: 11.

**Gazelle** (Heb., *izebi*). The English word *gazelle* does not occur in the A.V., the Hebrew word being translated "roe" or "roebuck, but in the R.V. the word "gazelle" is used. There can be little doubt that the animal intended is the dorcas gazelle (*Gazella dorcas*), which is still abundant in Palestine. Its flesh was largely consumed as food; its beauty, gentleness, and swiftness of foot are frequently referred to in the Bible.

**Gazer** (gā'zer), II. Sa. 5: 25; I. Chr. 14: 16.

**Gazez** (gā'zez), I. Chr. 2: 46.

**Gazingstock**, Nah. 3: 6; Heb. 10: 33.

**Gazzam** (gā'z'am), Ezra 2: 48; Neh. 7: 51.

**Geba** (gē'bā), a hill, (7 Bc), a town of Benjamin assigned to the priests, Josh. 21: 17.

—(7 Bb), a town near Samaria.

**Gebal** (gē'bal), *mountain district*, (6 Cb), a city of the Glibites on the coast of Phenicia, famous for its masonry and shipbuilding, Eze. 27: 9; now a small town with columns, and a Phœnician temple, excavated by Renan.

**Gebalites**, or **Giblites**, people of Gebal, or Byblus, Josh. 13: 5.

**Geber** (gē'ber), I. Ki. 4: 13.

**Gebim** (gē'bin), *cisterns*, Isa. 10: 31.

**Gecko** (Heb., *anakah*). This word occurs in Lev. 11: 30, where the A.V. translates "ferret," but the R.V., more correctly,

**Gecko, continued.**

"gecko." The latter is a small lizard-like reptile with flattened pads to each toe; several forms are common in Palestine. The *anakah* may have been *Ptyodactylus hasselquistii*.

**Gedaliah** (gē'dā-lī'ā), *great ts* *Jehovah*, governor of the remnant of Judah, II. Ki. 25: 22; (Jer. 40: 5).

treacherously slain by Ishmael, II. Ki. 25: 25; (Jer. 41).

**Gedeon** (gē'd'e-on), Heb. 11: 32.

**Geder** (gē'd'er), or **Gederah** (gē'dēr'ā), *wall*, Josh. 12: 13; 15: 36.

**Gederathite** (gē'd'e-rath-ite), I. Chr. 12: 4.

**Gederite** (gē'd'e-rife), native of Geder, I. Chr. 27: 28.

**Gederoth** (gē'd'e-roth), *sheep-folds*, Josh. 15: 41.

**Gederothaim** (gē'd'e-ro-thā'im), Josh. 15: 36.

**Gedor** (gē'dōr) (5 Ce), a town in the mountains of Judah, now called Jedur, Josh. 15: 58; I. Chr. 4: 39.

**Gehazi** (ge-hā'zī), *valley of vision*, servant of Elisha, II. Ki. 4: 12.

his covetousness and its punishment, II. Ki. 5: 20.

**Gelliloth** (gē'lī-lōth), *circles*, Josh. 18: 17.

**Gemalli** (ge-māl'lī), Nu. 13: 12.

**Gemariah** (gēm'a-rī'ā), *Jehovah has accomplished*, Jer. 29: 3.

**Gender**, Job 38: 29; II. Tim. 2: 23.

**Genealogies**: Generations of Adam, Gen. 5; I. Chr. 1; Lu. 3; of Noah, Gen. 10; I. Chr. 1: 4; of Shem, Gen. 11: 10; of Terah, Gen. 11: 27; of Abraham, Gen. 25; I. Chr. 1: 28; of Jacob, Gen. 29: 31; 30: 46; 8; Ex. 1: 2; Nu. 26; I. Chr. 2; of Esau, Gen. 36; I. Chr. 1: 35; of the tribes, I. Chr. 2: 4; 5; 6; 7; of David, I. Chr. 3; of Saul, I. Chr. 8: 33; 9: 39; of Christ, Mat. 1; Lu. 3: 23; endless, I. Tim. 1: 4. *See* **Fables**.

**Generation**, Gen. 7: 1, righteous in this *g.*

Deu. 32: 5, a perverse and crooked *g.*

Ps. 14: 5, God is in the *g.* of the righteous.

22: 30, it shall be accounted for a *g.*

78: 4, to *g.* to come praises of the Lord.

95: 10; Heb. 3: 10, grieved with this *g.*

Ps. 145: 4, one *g.* shall praise thy works.

Prov. 27: 24, doth crown endure to every *g.*?

30: 12, there is a *g.* pure in their own eyes.

Ec. 1: 4, one *g.* passeth away.

Isa. 34: 10, from *g.* to *g.* it shall lie waste.

58: 8; Ac. 8: 33, who shall declare his *g.*?

Dan. 4: 3, 34, his dominion from *g.* to *g.*

Mat. 3: 7; 12: 34; 23: 33; Lu. 3: 7, *g.* of vipers.

Mat. 11: 16; Lu. 7: 31, whereunto shall I liken this *g.*?

**Generation, continued.**

Mat. 17: 17; Mar. 9: 19; Lu. 9: 41, faithless, perverse *g.*

Mat. 24: 34; Mar. 13: 30; Lu. 21: 32, this *g.* shall not pass.

Mar. 8: 38, ashamed of me in this sinful *g.*

Lu. 16: 8, children of this world are in their *g.* wiser.

I. Pet. 2: 9, ye are a chosen *g.*

**Genesis** (jēn'e-sīs), **Book of**, name, author, contents, 30b

references to in New Testament, 107a

**Geneva Bible**, 28b

**Gennesaret** (gen-nē'sa-rēt), *garden of the prince*, a lake of Palestine, miracles wrought there, Mat. 17: 27; Lu. 5: 1; John 21: 6.

*See* **Galilee**, **Sea of**.

**Gentiles**, origin of, Gen. 10: 5, their state by nature, Rom. 1: 21; I. Cor. 12: 2; Eph. 2: 4; 17; I. Thes. 4: 5.

their conversion predicted, Isa. 11: 10; 42: 1; 49: 6; (Mat. 12: 18; Lu. 2: 32; Ac. 13: 47);

Isa. 62: 2; Jer. 16: 19; Hos. 2: 23; Mal. 1: 11; Mat. 8: 11.

prediction fulfilled, John 10: 16; Ac. 8: 37; 10: 14; 15; Eph. 2: 1; I. Thes. 1: 1.

calling of, Rom. 9: 24.

Christ made known to, Col. 1: 27. 141b

—Isa. 11: 10, root of Jesse, to it shall *G.* seek.

60: 3, the *G.* shall come to thy light.

Mat. 6: 32, after all these things do the *G.* seek.

10: 5, go not into way of *G.*

John 7: 35, to the dispersed among *G.*

Ac. 9: 15, to bear my name before *G.*

18: 6, from henceforth I will go to the *G.*

Rom. 3: 9, proved Jews and *G.* under sin.

11: 12, diminishing of them the riches of the *G.*

15: 11, praise the Lord, all ye *G.*

Eph. 3: 8, preach among *G.* unsearchable riches.

II. Tim. 1: 11, I am appointed a teacher of *G.*

I. Pet. 2: 12, conversation honest among *G.*

Rev. 11: 2, the court is given to the *G.*

**Gentle**, I. Thes. 2: 7, we were *g.* among you.

II. Tim. 2: 24, servant of Lord must be *g.*

Jas. 3: 17, wisdom from above pure and *g.*

I. Pet. 2: 18, subject not only to the *g.*

*See* II. Sa. 18: 5; Isa. 40: 11.

**Gentleness**, of Christ, II. Cor. 10: 1; Mat. 11: 29; (Isa. 40: 11).

the fruit of the Spirit, Gal. 5: 22.

exhortations to (I. Thes. 2: 7), II. Tim. 2: 24; Tit. 3: 2; Jas. 3: 17.

**Genubath** (ge-nū'bat), *theft, robbery*, I. Ki. 11: 20.

**Geography of the Bible**, 130

**Geology of the Bible**, 142, 130a

**Gera** (gē'rā), *bean*, Gen. 46: 21.



**Gerah** (gê'rá), the smallest weight. The twentieth part of a shekel, Lev. 27: 25. **118**

**Gerar** (gê'râ'), *halting-place*, (3 Bd; 4 Ea; 7 Ac), a royal city of the Philistines, now called Kh. Umm Jerrar, Gen. 10: 19; 20: 1; 26: 20.

**Gerasa** (ge-râ'sa) (13 Cd; 16 Dd), a Syrian city of thesecond century, with walls, baths, two temples, theaters, and a triumphal arch, now called Jerash.

**Gergesenes** (gür'ge-senz), *inhabitants of Gergesa*, (14 Cb).

**Gerizim** (gê'ri-zim), mount of blessing, (3 Ce; 5 Cd; 13 Bd; 16 Cd; 17 Bd), sacred mountain of the Samaritans, 2,850 feet high, Deu. 11: 29; 27: 12; Josh. 8: 33. **32a, 86b, 130b**

**Gershon** (gür'shom), *driving away*, (Gershon), son of Levi, Gen. 46: 11; Nu. 3: 17.

—son of Moses, Ex. 2: 22; 18: 3.

**Gershonites** (gür'shon-ites), their duties in the service of the tabernacle, Nu. 4: 27; 10: 17.

**Gesham** (gê'sham), I. Chr. 2: 47.

**Geshem** (gê'shem), *firmness*, (Neh. 2: 19).

**Geshur** (gê'shur), *bridge*, II. Sa. 3: 3. **127b**

**Geshuri** (gê'sh'u-ri), Josh. 13: 2.

**Geshurites** (gê'sh'u-rites) (5 Eb), people dwelling east of the Jordan, I. Sa. 27: 8; Josh. 12: 5.

**Get**, Gen. 12: 1; Ac. 7: 3, *g. thee out of thy country*.

Prov. 4: 5, *g. wisdom, g. understanding*.

Jer. 17: 11, *be that g. riches, and not by right*.

Mar. 8: 33, *g. thee behind me, Satan*.

Prov. 4: 7, *with all thy g. g. understanding*.

21: 6, *g. treasures by a lying tongue*.

**Gether** (gê'ther), Gen. 10: 23.

**Gethsemane** (geth-sên'ma-ne), *oil-press*, (11 Cb), a place in the vicinity of Jerusalem.

garden of, our Lord's agony there, Mat. 26: 36; Mar. 14: 32; Lu. 22: 39; John 18: 1.

**Geuel** (ge-u'el), Nu. 13: 15.

**Gezer** (gê'zer), *a precipice*, (6 Ce), a city of Ephraim, Josh. 10: 33; I. Ki. 9: 16. **133b**

**Gezrites** (gê'z-rites), I. Sa. 27: 8.

**Ghost**, Gen. 25: 8; 35: 29; Job 14: 10.

**Ghuzzeh** (16 Af). *See Gaza*.

**Giah** (gî'á), *well*, II. Sa. 2: 24.

**Giants**, before the flood, Gen. 6: 4.

in Canaan, terrify the spies, Nu. 13: 33; Deu. 1: 28; (Deu. 2: 10, 11, 20; 9: 2).

several slain by David and his servants, I. Sa. 17: 11; II. Sa. 21: 16; I. Chr. 20: 4.

**Gibbar** (gîb'bar), Ezra 2: 20.

**Gibbethon** (gîb'be-thôn), *high place*, Josh. 19: 44.

**Gibeah** (gîb'e-á), *hill*, (12 Ca), a city of Benjamin, Judg. 19: 14.

its wickedness, Judg. 19: 22.

punishment of its inhabitants, Judg. 20.

**Gibeah**, *continued*.

the city of Saul, I. Sa. 10: 26; 11: 4; 14: 2; 15: 34; II. Sa. 21: 6.

**Gibeathite** (gîb'e-ath-ite), I. Chr. 12: 3.

**Gibeon** (gîb'e-on) (5 Ce; 6 Ce; 7 Bc; 12 Ab), a city north of Jerusalem, now called el-Jib.

craft of its inhabitants, Josh. 9.

delivered by Joshua, Josh. 10.

Saul persecutes them, II. Sa. 21: 1, and David makes atonement, II. Sa. 21: 3-9.

Solomon's dream at, I. Ki. 3: 5.

tabernacle of the Lord kept at, I. Chr. 16: 39; 21: 29; (Isa. 28: 21).

—spring of, **131b**

**Gibeonites** (gîb'e-on-ites), II. Sa. 21: 1, 2, 3, 4, 9.

**Giblites** (gîb'lites) (6 Cb), inhabitants of Gebal, Josh. 13: 5.

**Giddalti** (gid-dál'ti), *I praise God*, I. Chr. 25: 4.

**Giddel** (gid'del), Neh. 7: 49.

**Gideon** (gid'e-on), *tree feller*, angel of the Lord appears to, Judg. 6: 11.

destroys the altar and grove of Baal, Judg. 6: 25-27.

God gives him two signs, Judg. 6: 36-40.

his army reduced, etc., Judg. 7: 2-7.

his stratagem, Judg. 7: 16.

subdues the Midianites, Judg. 7: 19; 8.

makes an ephod of the spoil, Judg. 8: 24-27.

his death, Judg. 8: 32.

*See* Heb. 11: 32.

**Gideoni** (gid'e-o'ni), Nu. 1: 11; 10: 24.

**Gidom** (gîd'ôm), Judg. 20: 45.

**Gier Eagle** (Heb., *racham* and *rachamah*). The Egyptian

*vulture*, or Pharaoh's hen (*Neophron perenopterus*), included among the unclean birds in Lev. 11: 18 and Deu. 14: 17, is common in the Holy Land during spring and summer. In Egypt, and the East generally, it is protected on account of its great use as a scavenger, eating up, as it does, every kind of filth.

**Gift**, of God, John 4: 10; unspeakable, II. Cor. 9: 15.

the Holy Ghost, Ac. 2: 38; 8: 20; 10: 45.

gifts, spiritual, Ps. 29: 11; 68: 18; 35: 84; 11; Prov. 2: 6; Eze. 11: 19; Ac. 11: 17; I. Cor. 1: 7; 12: 13; 2: 14; Jas. 1: 5, 17; 4: 6; I. Pet. 4: 10.

temporal, Gen. 1: 26; 9: 3; 27: 28; Lev. 26: 4; Ps. 34: 10; 65: 9; 104; 136: 25; 145: 15; 147; Isa. 30: 23; Ac. 14: 17.

(Corban), Mat. 15: 5; Mar. 7: 11.

—Ex. 23: 8; Deu. 16: 19, *take no g., for g. blindeth*.

II. Chr. 19: 7, *with Lord is no taking of g.*

Ps. 45: 12, *daughter of Tyre with a g.*

72: 10, *kings of Sheba shall offer g.*

**Gift**, *continued*.

Prov. 17: 8, *a g. is as a precious stone*.

Ec. 3: 13; 5: 19, *it is the g. of God*.

7: 7, *a g. destroyeth the heart*.

Isa. 1: 23, *every one loveth g.*

Mat. 5: 23, *bring thy g. to the altar*.

15: 5, *a g., by whatsoever thou mightest be profited*.

Lu. 11: 13, *know how to give good g.*

21: 1, *casting g. into treasury*.

Rom. 1: 11, *some spiritual g.*

5: 15, *not as offence, so is free g.*

6: 23, *the g. of God is eternal life*.

11: 29, *g. of God without repentance*.

12: 6, *g. differing according to grace*.

I. Cor. 12: 4, *diversities of g.*

12: 9, 30, *the g. of healing*.

14: 1, 12, *desire spiritual g.*

II. Cor. 9: 15, *thanks to God for unspeakable g.*

Eph. 2: 8, *faith is the g. of God*.

4: 8, *g. for men*.

Phil. 4: 17, *not because I desire a g.*

I. Tim. 4: 14, *neglect not g. in thee*.

II. Tim. 1: 6, *stir up g. in thee*.

Heb. 2: 4, *g. of the Holy Ghost*.

6: 4, *tasted of heavenly g.*

Jas. 1: 17, *every good and perfect g.*

**Gihon** (gî'hôn), *bursting forth*, or *Araxes* (2 Db), a river in Armenia, Gen. 2: 13.

—(12 Cd), pools and valley of, near Jerusalem, I. Ki. 1: 45; II. Chr. 32: 30. **131b**

**Gilalai** (gîl'a-lá), *dingy*, Neh. 12: 36.

**Gilboa** (gîl-bô'á), *bubbling spring*, Jebel Jelson, (3 Ce; 5 Ce; 16 Cd), a barren mountain chain between the Jordan valley and the Plain of Esdraelon; height 1,600 feet; I. Sa. 31: 1, 8; II. Sa. 1: 21. **130b**

**Gilead** (gîl'e-ad), *hard, rough*, (5 Dd; 16 Dd), a range of mountains near the river Jabbok, covered with trees producing a valuable gum called the "balm of Gilead," Jer. 8: 22.

—land of, granted to the Reubenites, etc., Nu. 32.

invaded by the Ammonites, Judg. 10: 17.

Jephthah made captain of, Judg. 11.

**Gileadites**, Nu. 26: 29; Judg. 12: 4, 5.

**Gilgal** (gîl'gál), *wheel, whirlwind*, (5 Ce), Joshua encamps there, Josh. 4: 19; 9: 6.

Saul made king there, I. Sa. 10: 8; 11: 14.

Saul sacrifices at, I. Sa. 13: 8; 15: 12.

**Giloh** (gîl'ô), **Gilohnite**, *exile*, Josh. 15: 51; II. Sa. 15: 12.

**Gimzo** (gîm'zo) (5 Be), a town of Dan.

**Gin, ar.**, a snare or trap, Job 18: 9; Ps. 140: 5; Isa. 8: 14; Am. 3: 5.

**Ginath** (gî'nath), I. Ki. 16: 21, 22.



**Ginnetho** (gin'-ne-thō), or **Ginnethon**, Neh. 12: 4, 16.

**Gird**, II. Sa. 22: 40; Ps. 18: 39, hast *g.* me with strength.

Ps. 45: 3, *g.* sword on thy thigh.  
Joel 1: 13, *g.* yourselves, and lament.

John 21: 18, when old, another shall *g.* thee.

Eph. 6: 14, having your loins *g.*  
**Girdle**, of the high priest, Ex. 28: 4.

typical, Jer. 13: 1.

—Isa. 11: 5, righteousness be *g.* of loins.

Mat. 3: 4; Mar. 1: 6, John had a leathern *g.*

Rev. 1: 13, girt about with golden *g.*

**Girgashites** (gūr'ga-shites), *dwellers in clay*, a tribe of the ancient Canaanites.

descendants of Canaan, Gen. 10: 16; 15: 21.

intercourse with, forbidden, Deu. 7.

—driven out, Josh. 3: 10; 24: 11.

—3 Co), land of, 132b

**Girl**, Joel 3: 3, they have sold *g.* for wine.

Zec. 8: 5, streets full of *g.*

**Giſpa** (gis'pa), Neh. 11: 21.

**Gittah-nepher** (git'ta-hē'fer), Josh. 19: 13.

**Gittaim** (git'ta-īm), *two wine-presses*, II. Sa. 4: 3.

**Gittite** (git'tite), *belonging to Gath*, Josh. 13: 3; II. Sa. 6: 10; 21: 19.

**Gittith**, *set to*, found in the titles to Ps. 81, and 84, means properly *belonging to Gath*, and is by some scholars supposed to be the name of a musical instrument, by others to denote a style or method of singing common in Gath. Inasmuch, also, as the word *gath* in Hebrew means a *wine-press*, it has also been suggested that "upon Gittith" refers to some tune commonly used at the vintage season: but these psalms, especially 84, have no suitability to this.

**Give**, Gen. 28: 22, I will *g.* the tenth.

Deu. 16: 17; Eze. 46: 5, 11, every man *g.* as he is able.

Ps. 2: 8, I shall *g.* thee the heathen.

29: 11, Lord will *g.* strength.

37: 4, *g.* thee the desires of thine heart.

84: 11, Lord will *g.* grace and glory.

Prov. 23: 26, my son, *g.* me thine heart.

Isa. 55: 10, that it may *g.* seed to the sower.

Jer. 17: 10; 32: 19, *g.* every man according to his ways.

Hos. 11: 8, how shall I *g.* thee up?

Mat. 5: 42, *g.* him that asketh.

6: 11; Lu. 11: 3, *g.* us daily bread.

Mat. 7: 7, ask, and it shall be *g.* you.

10: 8, freely ye have received, freely *g.*

16: 26; Mar. 8: 37, what shall a man *g.* in exchange for soul?

**Give**, *continued*.

Mat. 19: 21; Mar. 10: 21, go sell, and *g.* to the poor.

Mat. 25: 29, unto every one that hath shall be *g.*

Lu. 6: 38, *g.*, and it shall be *g.*

John 4: 14, the water I shall *g.*

6: 37, all that the Father *g.* me.

10: 28, *g.* to them eternal life.

14: 16, he shall *g.* you another Comforter.

14: 27, not as the world *g.*, *g.* I.

Ac. 3: 6, such as I have, *g.* I thee.

6: 4, we will *g.* ourselves to prayer.

20: 35, more blessed to *g.* than to receive.

Rom. 8: 32, with him also freely *g.* us all things.

I. Cor. 2: 12, things freely *g.* of God.

15: 57, God, which *g.* us the victory.

II. Cor. 9: 7, *g.* not grudgingly.

Eph. 5: 2, and hath *g.* himself.

1. Tim. 4: 13, *g.* attendance to reading.

6: 17, who *g.* us richly.

II. Tim. 3: 16, all scripture is *g.* by inspiration.

Jas. 1: 5, that *g.* to all men liberally.

4: 6, *g.* more grace, *g.* grace unto the humble.

I. Pet. 4: 11, of the ability that God *g.*

**Gizonite** (gi'zo-nite), I. Chr. 11: 34.

**Glad**, Ex. 4: 14, he will be *g.* in his heart.

Job 3: 22, *g.* when they can find the grave.

Ps. 16: 9, my heart is *g.*

21: 6, made him *g.* with thy countenance.

34: 2; 69: 32, humble shall hear, and be *g.*

46: 4, streams make *g.* the city of God.

90: 15, make us *g.*

122: 1, I was *g.* when they said.

126: 3, great things, whereof we are *g.*

Prov. 10: 1; 15: 20, a wise son maketh a *g.* father.

Isa. 35: 1, wilderness be *g.* for them.

Lu. 8: 1, *g.* tidings of the kingdom.

15: 32, make merry, and be *g.*

John 8: 56, saw my day, and was *g.*

11: 15, I am *g.* for your sakes.

Ac. 11: 23, when he had seen grace of God, was *g.*

I. Pet. 4: 13, ye may be *g.* also.

**Gladness**, Nu. 10: 10, in day of *g.* ye shall blow.

II. Sa. 6: 12, David brought ark with *g.*

Neh. 8: 17, there was very great *g.*

Ps. 4: 7, thou hast put *g.* in my heart.

45: 7; Heb. 1: 9, the oil of *g.*

Ps. 51: 8, make me to hear joy and *g.*

97: 11, *g.* sown for upright.

100: 2, serve the Lord with *g.*

Isa. 35: 10; 51: 11, they shall obtain joy and *g.*

Ac. 2: 46, did eat with *g.* of heart.

12: 14, opened not gate for *g.*

**Gladness**, *continued*.

Ac. 14: 17, filling our hearts with food and *g.*

**Glass**, I. Cor. 13: 12, we see through a *g.*, darkly.

II. Cor. 3: 18, beholding as in a *g.*

Jas. 1: 23, man beholding face in a *g.*

Rev. 4: 6, sea of *g.* like unto crystal.

21: 18, 21, city of pure gold, like clear *g.*

**Glean**, Lev. 19: 10, thou shalt not *g.* thy vineyard.

Ru. 2: 19, where hast thou *g.* to-day?

Jer. 6: 9, they shall *g.* the remnant.

**Gleaning**, to be left for the poor and stranger, Lev. 19: 9; 23: 22; Deu. 24: 21.

liberality of Boaz concerning, Ru. 2: 15.

**Glede** (Heb., *raah*). Mentioned only in Deu. 14: 13, among the unclean birds, as were all the birds of prey. Tris- tram thinks it may have been the buzzard. The red buzzard (*Buteo ferox*) is common in Palestine.

**Glistering**, I. Chr. 29: 2; Lu. 9: 29.

**Glittering**, Job 20: 25; Hab. 3: 11.

**Gloominess**, Joel 2: 3; Zep. 1: 15.

**Glorify**, Ps. 22: 23, all seed of Jacob *g.* him.

Ps. 50: 23, offereth praise *g.* me.

86: 9, all nations shall *g.* thy name.

Isa. 60: 7, I will *g.* house of my glory.

Dan. 5: 23, God hast thou not *g.*

Mat. 5: 16, *g.* your Father in heaven.

15: 31, they *g.* the God of Israel.

Lu. 2: 20, *g.* and praising God.

4: 15, being *g.* of all.

John 7: 39, because Jesus was not yet *g.*

11: 4, that the Son of God might be *g.*

12: 16, when Jesus was *g.*

12: 28, Father, *g.* thy name.

13: 32, God shall also *g.* him.

14: 13, that Father may be *g.* in Son.

15: 8, herein is my Father *g.*

17: 1, *g.* thy Son, that thy Son may *g.* thee.

21: 19, by what death he should *g.* God.

Ac. 4: 21, men *g.* God.

Rom. 1: 21, they *g.* him not as God.

8: 17, suffer with him, that we may be *g.*

I. Cor. 6: 20, *g.* God in body and spirit.

II. Thes. 1: 10, to be *g.* in his saints.

3: 1, word of Lord may be *g.*

Heb. 5: 5, Christ *g.* not himself.

I. Pet. 4: 14, on your part he is *g.*

Rev. 15: 4, fear thee, and *g.* thy name.

**Glorious**, Ex. 15: 11, *g.* in holiness.

15: 21, he hath triumphed *g.*

Deu. 28: 58; I. Chr. 29: 13, this *g.* name.

Neh. 9: 5, blessed be thy *g.* name.



**Glorious, continued.**

Ps. 45: 13, King's daughter *g.* within.  
 66: 2, make his praise *g.*  
 72: 19, blessed be his *g.* name for ever.  
 87: 3, *g.* things are spoken of thee.  
 145: 5, speak of the *g.* honour of thy majesty.  
 Isa. 28: 1, whose *g.* beauty is a fading flower.  
 60: 13, place of my feet *g.*  
 63: 1, *g.* in his apparel.  
 Jer. 17: 12, a *g.* high throne.  
 Lu. 13: 17, rejoiced for *g.* things done.  
 Rom. 8: 21, *g.* liberty of children of God.  
 II. Cor. 3: 8, ministration of spirit rather *g.*  
 4: 4, light of *g.* gospel.  
 Eph. 5: 27, present it a *g.* church.  
 I. Tim. 1: 11, the *g.* gospel of the blessed God.  
 Tit. 2: 13, the *g.* appearing of the great God.

**Glory, Ex. 33: 18, show me thy *g.***  
 Nu. 14: 21; Ps. 72: 19; Isa. 6: 3, earth filled with *g.* of Lord.  
 I. Sa. 4: 21, the *g.* is departed from Israel.  
 Ps. 8: 1, thy *g.* above heavens.  
 24: 7, 10, the king of *g.*  
 73: 24, afterwards receive me to *g.*  
 84: 11, Lord will give grace and *g.*  
 85: 9, that *g.* may dwell in our land.  
 89: 17, thou art the *g.* of their strength.  
 145: 11, speak of the *g.* of thy kingdom.  
 Prov. 3: 35, the wise shall inherit *g.*  
 17: 6, the *g.* of children are their fathers.  
 20: 29, the *g.* of young men is their strength.  
 Isa. 24: 16, songs, even *g.* to the righteous.  
 42: 8, my *g.* will I not give to another.  
 60: 7, will glorify house of my *g.*  
 Jer. 2: 11, my people have changed their *g.*  
 Eze. 31: 18, to whom art thou thus like in *g.*?  
 Dan. 2: 37; 7: 14, God hath given power and *g.*  
 Hos. 4: 7, change their *g.* into shame.  
 Hag. 2: 7, I will fill this house with *g.*  
 Mat. 6: 2, that they may have *g.* of men.  
 6: 29; Lu. 12: 27, Solomon in all his *g.*  
 Mat. 16: 27; Mar. 8: 38, come in *g.* of Father.  
 Mat. 24: 30; Mar. 13: 26; Lu. 21: 27, Son of man coming with power and *g.*  
 Lu. 2: 14; 19: 38, *g.* to God in the highest.  
 4: 6, power will I give thee, and *g.*  
 9: 31, appeared in *g.*, and spake of his decease.  
 24: 26, to enter into his *g.*

**Glory, continued.**

John 1: 14, we beheld his *g.*  
 8: 50, I seek not mine own *g.*  
 17: 5, the *g.* I had with thee.  
 17: 24, that they may behold my *g.*  
 Ac. 7: 2, God of *g.* appeared.  
 12: 23, he gave not God the *g.*  
 Rom. 3: 23, comes short of *g.* of God.  
 8: 18, not worthy to be compared with the *g.*  
 9: 23, he had afore prepared unto *g.*  
 11: 36; Gal. 1: 5; II. Tim. 4: 18; Heb. 13: 21; I. Pet. 5: 11, to whom be *g.* for ever and ever.  
 I. Cor. 2: 8, not crucified the Lord of *g.*  
 5: 6, your *g.* is not good.  
 9: 15, make my *g.* void.  
 10: 31, do all to the *g.* of God.  
 15: 40, *g.* of celestial, *g.* of terrestrial.  
 15: 43, sown in dishonour, raised in *g.*  
 II. Cor. 3: 18, are changed from *g.* to *g.*  
 4: 17, an eternal weight of *g.*  
 Eph. 1: 6, praise of *g.* of his grace.  
 3: 21, to him be *g.* in the church.  
 Phil. 4: 19, according to his riches in *g.*  
 Col. 1: 27, Christ in you, the hope of *g.*  
 3: 4, appear with him in *g.*  
 I. Tim. 3: 16, received up into *g.*  
 Heb. 1: 3, brightness of his *g.*  
 2: 10, in bringing many sons to *g.*  
 3: 3, this man was counted worthy of more *g.*  
 Jas. 2: 1, faith of Jesus, Lord of *g.*  
 I. Pet. 1: 8, joy unspeakable and full of *g.*  
 1: 24, the *g.* of man as flower of grass.  
 2: 20, what *g.* is it, if when buffeted?  
 4: 14, the Spirit of *g.* and of God.  
 5: 10, called us to eternal *g.*  
 II. Pet. 1: 17, voice from the excellent *g.*  
 Rev. 4: 11; 5: 12, worthy to receive *g.*  
 7: 12, blessing and *g.* to our God.  
 21: 23, the *g.* of God did lighten it.

**Gluttony, condemned, Deu. 21: 20; Prov. 23: 1, 20; 25: 16; I. Pet. 4: 3.**  
 See Mat. 11: 19; Lu. 7: 34.

**Gnash, Job 16: 9; Ps. 37: 12, he *g.* on me.**  
 Ps. 35: 16, they *g.* on me with teeth.  
 Mar. 9: 18, he foameth, and *g.* with teeth.  
 Ac. 7: 54, they *g.* on him with teeth.

**Gnashing of teeth, Mat. 8: 12; 13: 42; 22: 13; 24: 51; 25: 30; Lu. 13: 28.**

**Gnat (κνῶσις), mentioned only in Mat. 23: 24.** A small two-winged insect, smaller than the mosquito, but belonging to the same genus (*Culex*).

**Gnaw, Zep. 3: 3; Rev. 16: 10.**

**Gnosticism, heresy of, 17a**  
**Go, Gen. 32: 26, let me *g.*, for the day breaketh.**  
 Ex. 23: 23; 32: 34, angel shall *g.* before thee.  
 33: 14, my presence shall *g.* with thee.  
 Deu. 31: 6, thy God, he it is that doth *g.*  
 Ru. 1: 16, whither thou *g.*, I will *g.*  
 II. Sa. 12: 23, I shall *g.* to him, but he shall not return.  
 I. Ki. 2: 2, I *g.* the way of all the earth.  
 Ps. 32: 8, teach thee in the way thou shalt *g.*  
 139: 7, whither shall I *g.* from thy Spirit?  
 Prov. 22: 6, train child in way he should *g.*  
 30: 29, three things which *g.* well.  
 Mat. 5: 41, to *g.* a mile, *g.* twain.  
 8: 9, I say, *G.*, and he *g.*  
 10: 6, *g.* rather to lost sheep of Israel.  
 28: 19, *g.* ye, and teach all nations.  
 Lu. 10: 37, *g.* and do likewise.  
 John 6: 68, Lord, to whom shall we *g.*?  
 14: 2, I *g.* to prepare a place for you.  
 19: 12, if thou let this man *g.*

**Go About, ar., frame plans, adopt measures, John 7: 19, 20.**

**Go Beyond, ar., overreach artfully, I. Thes. 4: 6.**

**Go To, ar., be quick, take heed, Jas. 5: 1.**

**Goad, Judg. 3: 31; I. Sa. 13: 21; Ec. 12: 11.**

**Goat.** This well-known animal (*Capra hircus*) ranked with the cattle, camels, and sheep, as the chief wealth of the Israelites in their pastoral days. Its flesh, with the exception of the fat, was eaten. A kind of the goats was, in a warm country, a quickly prepared article of food (Gen. 27: 9). Goats' milk was largely consumed in the household (Prov. 27: 27); the hair was manufactured into a durable texture, used for orraiment and curtains (Ex. 26: 7). Goatskins were used as coverings, and when sewed up, as "bottles" for water and wine. It was killed for sacrifice, and on the day of atonement, one of a pair was sent alive into the wilderness (Lev. 16: 10). The immense flocks of goats that were kept must have materially helped to destroy the forests of the Holy Land. The goat is constantly used in symbolic language.

**Goat, Wild, (Heb., *ya el*).** This goat is possibly an ibex (probably the fine *Capra baden*), a goat with large horns, those of the male being sometimes three feet long. It lodes the desolate and rocky parts. Ps. 104: 18.

**Goat, Wild, continued.**

—Prov. 27: 26, are the price of the field.  
 Mat. 25: 32, divideth sheep from *g*.  
 Heb. 9: 12, by the blood of *g*.  
 11: 37, in sheep-skins, and *g*-skins.

**Goth** (gô'ath), Jer. 31: 39.

**Gob** (gôb), *cistern*, II. Sa. 21: 18.

**Goblet**, S. of S. 7: 2.

**GOD** (gôd):

**THE LORD GOD ALMIGHTY**, Gen. 17: 1; Ex. 6: 3; Nu. 24: 4; Ru. 1: 20; Job 5: 17; Ps. 68: 14; 91: 1; Isa. 13: 6; Eze. 1: 24; Joel 1: 15; II. Cor. 6: 18; Rev. 1: 8.  
**THE CREATOR**, Gen. 1: 2; Deu. 4: 19; Neh. 9: 6; Job 33: 4; 38; Ps. 8: 19; 1: 33; 6: 89; 11: 94; 104; 136; 146: 6; 148; Prov. 3: 19; 8: 22; Ec. 12: 1; Isa. 37: 16; 40: 28; 43: 7; 44: 8; Jer. 10: 12; 32: 17; Zec. 12: 1; John 1: 3; Ac. 17: 24; Rom. 1: 25; 11: 36; Col. 1: 16; Heb. 1: 10; 3: 4; 11: 3; I. Pet. 4: 19; Rev. 4: 11.

**HIS DEALINGS WITH**

our first parents, Gen. 3.  
 Noah and the sinful world, Gen. 6-9.  
 Abraham and Lot, Gen. 12-24.  
 Isaac, Jacob, and Esau, Gen. 22: 25; 26; 28.

Joseph, Gen. 39.

Moses and Aaron, Ex. 3-7.

Pharaoh and Egypt, Ex. 7: 8. causes the plague of blood, Ex. 7: 19; frogs, lice, and flies, Ex. 8; murrain, boils, and hail, Ex. 9; locusts and darkness, Ex. 10; death of the first-born in Egypt, Ex. 12: 29.

institutes the passover, Ex. 12: 13.

preserves the Israelites in passage through the Red Sea, Ex. 14.

the children of Israel during their forty years' wandering in the wilderness.

sends manna, Ex. 16: 15.

gives the Ten Commandments, Ex. 20.

reveals his glory to Moses, Aaron, and the elders, Ex. 24.

makes a covenant with Israel, Ex. 34.

commands the tabernacle to be made, Ex. 35; to be reared and anointed, Ex. 40.

delivers the law concerning sacrificial offerings, Lev. 1; Nu. 28.

sanctifies Aaron, Lev. 8: 9.

institutes blessings and curses, Lev. 26; Deu. 27.

punishes the revolt of Korah, Dathan, and Abiram, Nu. 16.

causes Aaron's rod to blossom, Nu. 17.

excludes Moses and Aaron from the promised land for unbelief, Nu. 20: 12.

sends fiery serpents, and heals with brazen serpent, Nu. 21.

Balaam and Balak, Nu. 22-24.

Joshua, at Jericho and Ai, Josh. 1: 3; 4: 6; 7: 8.

kings of Canaan, Josh. 10-12.

Gideon, Judg. 6.

**God, continued.**

Jephthah, Judg. 11.

Samson, Judg. 13, etc.

Naomi and Ruth, Ru. 1-4.

Hannah, Eli, and Samuel, I. Sa. 1-3.

Saul, I. Sa. 9-31; I. Chr. 10.

David, I. Sa. 16-31; II. Sa. 1-24; I. Ki. 1: 2; 11; I. Chr. 11-23; 28; 29.

Solomon, I. Ki. 1-11; II. Chr. 1-9.

Rehoboam, Jeroboam, I. Ki. 12-15; II. Chr. 10-12.

Ahab, I. Ki. 16-22; II. Chr. 18.

Elijah, I. Ki. 17-22; II. Ki. 2. Elisha, II. Ki. 2-9.

Hezekiah, II. Ki. 18-20; II. Chr. 29-32; Isa. 36-39.

Josiah, II. Ki. 22; 23; II. Chr. 34; 35.

the captive Jews in Persia, Esth. 1-10.

the liberated Jews, Ezra 1-10; Neh. 1-13.

Job and his friends, Job 1-42.

Isaiah, II. Ki. 19; 20.

Jeremiah, II. Chr. 35; 36; Jer. 26; 34-43.

Daniel at Babylon, Dan. 1-10.

Nebuchadnezzar, Dan. 4.

Shadrach, Meshach, and Abed-nego, Dan. 3.

Jonah, Jon. 1-4.

**HIS REVELATIONS TO**

Isaiah, warning Judah and Israel, Isa. 1-12.

warning surrounding nations, Isa. 13-23.

of impending judgment, Isa. 24-39.

comforting his people, Isa. 40-44, etc.

Jeremiah, respecting Judah's overthrow on account of sin, Jer. 1-25; 27-33; 44.

Ezekiel, concerning

Judah's captivity, Eze. 3-7.

the defiled temple, Eze. 8-11.

warnings to Judah, Eze. 12-19.

impending judgments, Eze. 20-23.

Jerusalem's overthrow, Eze. 24.

judgments on other nations, Eze. 25-32.

exhortations and promises, Eze. 32-39.

the New Jerusalem, Eze. 40-48.

**HIS GOODNESS:**

Ex. 34: 6; Ps. 25: 8; 33: 5; 52: 1; 65: 4; 104: 24; 145: 9; Jer. 31: 12; 14; Nah. 1: 7; Zec. 9: 17;

Mat. 5: 45; 19: 17; Rom. 2: 4.

how manifested, Ps. 31: 19; 68: 10; 86: 5; 119: 68; Lam. 3: 25; Ac. 14: 17.

**HIS GIFTS:**

Nu. 14: 8; Rom. 8: 32; Jas. 1: 17; II. Pet. 1: 3.

dispensed according to his will, Ec. 2: 26; Dan. 2: 21; Rom. 12: 6; I. Cor. 7: 7.

**HIS Spiritual Gifts:**

Ps. 21: 2; 29: 11; 68: 35; Eze. 11: 19; Rom. 11: 29.

are through Christ, Ps. 68: 18; Eph. 4: 7, 8.

Christ the chief of, Isa. 42: 6; 55: 4; John 3: 16; 4: 10; 6: 32, 33.

to be prayed for, Mat. 7: 7, 11; John 16: 23, 24.

**God, continued.**

the Holy Ghost, Lu. 11: 13; Ac. 8: 20.

rest, Mat. 11: 28; II. Thes. 1: 7.

grace, Ps. 84: 11; Jas. 4: 6.

wisdom, Prov. 2: 6; Jas. 1: 5.

glory, Ps. 84: 11; John 17: 22.

repentance, Ac. 1: 18.

righteousness, Rom. 5: 16, 17.

eternal life, John 6: 27; Rom. 6: 23.

faith, Eph. 2: 8; Phil. 1: 29.

to be used for mutual profit, I. Pet. 4: 10.

**HIS Temporal Gifts:**

rain and fruitful seasons, Gen. 27: 28; Lev. 26: 4, 5; Isa. 30: 23; Ac. 14: 17.

should make us remember God, Deu. 8: 18.

all good things, Ps. 34: 10; I. Tim. 6: 17.

all creatures partake of, Ps. 136: 25; 145: 15, 16.

to be used and enjoyed, Ec. 3: 13; 5: 19, 20; I. Tim. 4: 4, 5.

food and raiment, etc., Mat. 6: 25-33.

to be prayed for, Zec. 10: 1; Mat. 6: 11.

**HIS JOY OVER HIS PEOPLE:**

I. Chr. 29: 17; Ps. 147: 11; 149: 4;

Prov. 11: 20; 15: 8; Zep. 3: 17;

Lu. 15: 7, 10; Heb. 11: 5, 6.

leads him to do them good, etc., Nu. 14: 8; Deu. 28: 63; 30: 9; II. Sa. 22: 20; Isa. 65: 19;

Jer. 32: 41; I. Pet. 1: 4.

**HIS GLORY:**

exhibited in his power, Ex. 15: 1, 6; Rom. 6: 4; holiness, Ex. 15: 11; name, Deu. 28: 58;

Neh. 9: 5; majesty, Job 37: 22; Ps. 93: 1; 104: 1; 145: 5, 12;

Isa. 2: 10; works, Ps. 19: 1; 111: 3.

described as exalted, Ps. 8: 1; 113: 4; eternal, Ps. 104: 31;

great, Ps. 138: 5; rich, Eph. 3: 16.

exhibited to Moses, Ex. 33: 18-23; Ex. 34: 5; his church, Deu. 5: 24; Ps. 102: 16; Isa. 60: 1, 2; Rev. 21: 11, 23;

Stephen, Ac. 7: 55.

exhibited in Christ, John 1: 14; II. Cor. 4: 6; Heb. 1: 3.

See Nu. 14: 21; I. Chr. 16: 24;

Ps. 57: 5; 63: 2; 79: 9; 90: 16;

145: 5, 11; Isa. 6: 3; 42: 8; 59: 19; Hab. 2: 14.

**HIS LAW:**

given to Adam, Gen. 2: 16, 17,

with Rom. 5: 12-14.

to Noah, Gen. 9: 6.

to the Israelites, Ex. 20: 2 ff.; Ps. 78: 5.

through Moses, Ex. 31: 18; John 7: 19.

through the ministration of angels, Ac. 7: 53; Gal. 3: 19; Heb. 2: 2.

described as perfect, Ps. 19: 7; Rom. 12: 2; pure, Ps. 19: 8; exceeding broad, Ps. 119: 96;

truth, Ps. 119: 142; holy, just, and good, Rom. 7: 12; spiritual, Rom. 7: 14; not grievous, I. John 5: 3.

requires perfect obedience, Deu. 27: 26; Gal. 3: 10; Jas. 2: 10.

requires obedience of the heart, Ps. 51: 6; Mat. 22: 37.



**God, continued.**

man cannot render perfect obedience to, I. Ki. 8: 46; Ec. 7: 20; Rom. 3: 10.  
 man cannot be justified by, Ac. 13: 39; Rom. 3: 20; Gal. 2: 16; 3: 11.  
 all men have transgressed, Rom. 3: 9, 19.  
 gives the knowledge of sin, Rom. 3: 20; 7: 7.  
 love is the fulfilling of, Rom. 13: 8, 10; Gal. 5: 14; Jas. 2: 8.  
 designed to lead to Christ, Gal. 3: 24.  
 blessedness of keeping, Ps. 119: 1; Mat. 5: 19; I. John 3: 22, 24; Rev. 22: 14.  
 Christ came to fulfill, Mat. 5: 17; (Isa. 42: 21).  
 explained by Christ, Mat. 7: 12; 22: 37-40.  
 the wicked forsake, etc., II. Chr. 12: 1; Ps. 78: 10; Isa. 5: 24; 30: 9; Jer. 9: 13; Hos. 4: 6.  
 saints should observe, etc., Ex. 13: 9; Ps. 119: 55, 77, 97, 113; Jer. 31: 33; Mal. 4: 4; Heb. 8: 10.  
 punishment for disobeying, Neh. 9: 26, 27; Isa. 65: 11-13; Jer. 9: 13-16.  
**HIS ATTRIBUTES:**  
 eternal, Gen. 21: 33; Ex. 3: 14; Deu. 32: 40; 33: 27; Job 10: 5; 36: 26; Ps. 9: 7; 90: 2; 92: 8; 93: 2; 102: 12; 104: 31; 135: 13; 145: 13; Ec. 3: 14; Isa. 9: 6; 40: 28; 41: 4; 43: 13; 48: 12; 57: 15; 63: 16; Jer. 10: 10; Lam. 5: 19; Dan. 4: 3, 34; 6: 26; Mic. 5: 2; Hab. 1: 12; Rom. 1: 20; 16: 26; Eph. 3: 9; I. Tim. 1: 17; 6: 16; II. Pet. 3: 8; Rev. 1: 8; 4: 9; 22: 13.  
 immutable, Nu. 23: 19; I. Sa. 15: 29; Ps. 33: 11; 119: 89; Mal. 3: 6; Ac. 4: 28; Eph. 1: 4; Heb. 1: 12; 6: 17; 13: 8; Jas. 1: 17.  
 invisible, Ex. 33: 20; Job 23: 8; John 1: 18; 4: 24; 5: 37; Rom. 1: 20; Col. 1: 15; I. Tim. 1: 17; 6: 16; Heb. 11: 27; I. John 4: 12.  
 incomprehensible, Job 5: 9; 9: 10; 11: 7; 26: 14; 36: 26; 37: 5; Ps. 36: 6; 40: 5; 106: 2; 139: 6; Ec. 3: 11; 8: 17; 11: 5; Isa. 40: 12; 45: 15; Mic. 4: 12; I. Tim. 6: 16.  
 unsearchable, Job 11: 7; 26: 14; 37: 15; Ps. 145: 13; Ec. 8: 17; Rom. 11: 33.  
 omniscient, Job 26: 6; 34: 21; Ps. 139; Prov. 15: 3; Isa. 44: 7; Eze. 11: 5; Mat. 12: 25; John 2: 24; Rom. 1: 20.  
 omnipresent, Job 23: 9; 26; 28; Ac. 17: 27.  
 holiness, Gen. 35: 2; Ex. 3: 5; 28: 36; 34: 6, 7; 39: 30; Lev. 11: 44; 21: 8; Josh. 5: 15; I. Sa. 2: 2; I. Chr. 16: 10; Ps. 22: 3; 30: 4; 60: 6. *See Psalms.* Isa. 6: 3; 43: 15; 49: 7; 57: 15; Jer. 23: 9; Lu. 1: 49; Ac. 3: 14; Rom. 7: 12; I. John 2: 20; Rev. 4: 8; 19: 1.  
 justice, Gen. 2: 17; 3: 8 ff.; 4: 9; 6: 7; 9: 4; 15: 18; 17; Ex. 32: 33; Lev. 4: 7; 20: 18; 4: 26; 21: 14; Nu. 11: 14; 16: 17; 20: 25; 26: 64; 27: 12; 35; Deu. 1: 35; 4: 24; 5: 6; 9: 4; 10: 17; 25: 13; 28: 15;

**God, continued.**

31: 16; 32: 35, 41; Josh. 7: 1; Judg. 1: 7; 2: 14; 9: 56; I. Sa. 2: 30; 3: 11; 6: 19; 15: 17; II. Sa. 6: 7; 12: 1; 22: 24; 11: I. Ki. 8: 20; II. Chr. 6: 17; 19: 7; Neh. 9: 33; Ezra 8: 22; Job 4: 17; 8: 10; 3: 11; 12: 6; 13: 17; 14: 15; 34: 10; 35: 13; 37: 23; 40: 8. *See Psalms.* Prov. 11: 21; 15: 8; 28: 9; 30: 5; Ec. 5: 8; 8: 12; 9: 2; Isa. 45: 21; Jer. 5: 3; 9: 24; 23: 20; 32: 19; 50: 7; 51: 9; Lam. 1: 18; Eze. 7: 27; 16: 35; 18: 10; 33: 17; Dan. 4: 37; 9: 14; Hos. 4: 5; Nah. 1: 3; Hab. 1: 13; Zep. 3: 5; Mal. 2: 17; 4: 1; Mat. 10: 15; 20: 13; 23: 14; Lu. 12: 47; 13: 27; John 7: 18; Ac. 10: 34; 17: 31; Rom. 2: 2; Gal. 6: 7; Eph. 6: 8; Col. 3: 25; Jas. 1: 13; I. John 1: 9; Rev. 15: 3; 16: 7.  
 knowledge, wisdom, and power, Gen. 1: 3; 6-9; 11: 16; Ex. 4: 1, 11; 7-10; 12: 29; 14: 15; 33: 18; 34: 5; 35: 30-35; 36: Nu. 11: 23; 12: 22; 9: 23; 4 ff.; 24: 16; Deu. 3: 4; 32: 5; 24: 6; 22: 7; 10: 26; 28: 58; 29: 29; 32: 4; Josh. 3: 6; 7: 10; 23: 9; 24: Judg. 2: I. Sa. 2: 4; 5: 12; 18: 14; 6: 16; 7: 17; 37: 46; 18: 10; 23: II. Sa. 7: 22; I. Ki. 8: 27; 22: 22; I. Chr. 16: 24; 17: 4; 22: 18; 28: 9; 29: 11; II. Chr. 6: 18; 14: 11; 20: 6; Neh. 9: 5; Job 4: 9; 5: 9; 9: 10; 4: 11; 12: 19; 6: 21; 17: 22; 23: 26; 6: 33; 34: 22; 35-41. *See Psalms.* Prov. 3: 19; 5: 21; 8: 22; 15: 3; 16: 9; 19: 21; 21: 30; Ec. 3: 11; 7: 13; Isa. 2: 10; 6: 3; 12: 5; 14: 24; 28: 29; 29: 16; 30: 18; 33: 13; 40: 29; 42: 8; 43: 13; 44: 6, 23; 45: 20; 46: 5; 47: 4; 48: 3; 52: 10; 55: 11; 59: 1; 60: 1; 66: 1; Jer. 3: 14; 5: 22; 10: 6; 14: 22; 29: 23; 32: 17; Lam. 3: 37; Eze. 8: 12; 11: 6; 22: 14; Dan. 2: 20; 3: 17; 29: 4; 34: 6; 26; Joel 2: 11; Am. 5: 12; 8: 7; Hab. 2: 14; Mal. 3: 16; Mat. 5: 48; 6: 13; 9: 38; 10: 29; 12: 25; 19: 26; 22: 29; Mar. 5: 30; 12: 15; Lu. 1: 49; 12: 5; 18: 27; John 1: 14; 2: 24; 5: 26; 6: 64; 11: 25; 16: 19; 18: 4; 19: 28; 20: 17; Ac. 1: 24; 2: 17; 7: 55; 15: 18; Rom. 1: 20; 4: 17; 8: 29; 15: 19; 16: 27; I. Cor. 2: 9; II. Cor. 4: 6; 12: 9; 13: 4; Gal. 2: 8; Eph. 1: 19; 3: 7; 6: 10; Phil. 1: 6; 3: 21; Col. 3: 4; I. Tim. 1: 12; 17; Heb. 1: 3; 2: 11; 4: 12; Jas. 4: 6; I. Pet. 1: 2, 20; I. John 1: 5; 3: 20; Jude 24; Rev. 1: 8; 4: 11; 5: 13; 11: 17; 19: 6; 21: 3.  
 faithfulness and truth, Nu. 23: 19; Deu. 7: 8; Josh. 21: 45; II. Sa. 7: 28; I. Ki. 8: 56; Ps. 19: 9; 89: 34; 105: 8; 111: 7; 117: 119; 89, 160; 146: 6; Isa. 25: 1; 31: 2; 46: 11; 65: 16; Jer. 4: 28; Lam. 2: 17; Eze. 12: 25; Mat. 24: 35; John 7: 28; Rom. 3: 4; I. Cor. 1: 9; 15: 58; II. Cor. 1: 18; I. Thes. 5: 24; II. Thes. 3: 3; II. Tim. 2: 13; Tit. 1: 2; Heb. 6: 18; 10: 23; 11: 11; 13: 5; II. Pet. 3: 9; Rev. 1: 5; 3: 7; 15: 3; 16: 7.

**God, continued.**

goodness, mercy, and love, Gen. 1: 28; 4: 4; 8: 9; 15: 4; 16: 7; 17: 18; 16: 19; 12: 21; 22: 15; 24: 12; 26: 24; 28: 10-16; 29: 31; 32: 9, 24; 39: 2; 46; Ex. 1: 20; 2: 23; 3: 7; 6: 16; 17: 20; 6: 22; 27: 23; 20: 29; 45; 32: 14; 33: 12; 34: 6; Lev. 4: 35; 26: 3, 40; Nu. 14: 18; 21: 7; Deu. 4: 29; 7: 7; 8: 10; 15: 18; 15: 20; 23: 5; 28: 1; 30; 32: 7, 43; 33; Josh. 20; Judg. 2: 16; 6: 36; 10: 15; 13; 15: 18; I. Sa. 2: 9; 7: 25; 32; II. Sa. 12: 13; I. Ki. 8: 56; II. Chr. 16: 9; 30: 9; Ezra 8: 18; Neh. 2: 18; 9: 17; Job 5: 17; 7: 17; 11: 6; 33: 14; 36: 11; 37: 23; Ps. 34: 8; 36: 5; 69: 16; Prov. 8: 30; 11: 20; 18: 10; 28: 13; Ec. 2: 26; 8: 12; Isa. 25: 4; 27: 3; 30: 18; 38: 17; 40: 29; 43: 1; 48: 9, 17; 49: 15; 54: 7; 55: 3; 63: 7; Jer. 3: 12; 9: 24; 16: 14; 17: 7; 31: 12; 32: 39; 33: 11; 46: 28; Lam. 3: 22; 31; Eze. 20: 17; 33: 11; Dan. 9: 9; Hos. 2: 19; 11: 4; 13: 14; 14: 3; Joel 2: 13; Mic. 7: 18; Nah. 1: 7; Zep. 3: 17; Mal. 3: 6, 16; 4; Mat. 5: 45; 19: 17; 23: 37; Lu. 1: 50, 78; 5: 21; 6: 35; 12: 6; John 1: 4, 9; 3: 16; 4: 10; 14: 15; 9: 16; 7: 17; Ac. 14: 17; Rom. 2: 4; 3: 25; 5: 5; 8: 32; 9: 22; 11; II. Cor. 1: 3; 12: 9; 13: 11; Gal. 1: 4; Eph. 2: 4; 19: 4; 6: I. Tim. 2: 4; 6: 17; II. Tim. 1: 8; Tit. 3: 4; Heb. 12: 6; Jas. 1: 5, 17; 5: 11; I. Pet. 1: 3; 3: 20; II. Pet. 3: 9, 15; I. John 1: Jude 21; Rev. 2: 7. *See Psalms.*  
 jealousy, Ex. 20: 5; 34: 14; Deu. 4: 24; 5: 9; 6: 15; 29: 20; 32: 16; Josh. 24: 19; Ps. 78: 58; 79: 5; Eze. 16: 23; Joel 2: 18; Zep. 1: 18; Zec. 1: 14; I. Cor. 10: 22; Rev. 2: 4.  
**HIS CHARACTERS:**  
 Supreme Governor, Gen. 6-9; 11: 8; 12; 14: 20; 18: 14; 22: 25; 23; 26; Ex. 9: 16; Deu. 7: 7; I. Sa. 2: 6; 9: 15; 13: 14; 15: 17; 16: II. Sa. 7: 8; 22: 1; Ps. 10: 16; 22: 28; 24: 33; 74: 12; 75; Isa. 6: 5; 40: 13; 43-45; 64: 8; Jer. 8: 19; 10: 10; 18; 19; Dan. 4: 5; Zec. 14: 9; Lu. 10: 21; Rom. 9; Eph. 1: I. Tim. 1: 17; 6: 15; Jas. 4: 12.  
 Judge of all, Gen. 18: 25; Deu. 32: 36; Judg. 11: 27; Ps. 7: 11; 9: 7; 60; 58: 11; 68: 5; 75: 7; 94: 2; Ec. 3: 17; 11: 9; 12: 14; Isa. 2: 4; 3: 13; Jer. 11: 20; Ac. 10: 42; Rom. 2: 16; II. Tim. 4: 8; Heb. 12: 23; Jude 6; Rev. 11: 18; 18: 8; 19: 11.  
 Searcher of hearts, I. Chr. 28: 9; Ps. 7: 9; 44: 21; 139: 23; Prov. 17: 3; 24: 12; Jer. 17: 10; Ac. 1: 24; Rom. 8: 27; Rev. 2: 23.  
 Refuge and Sanctuary, Deu. 33: 27; II. Sa. 22: 3; Ps. 9: 9; 46: 1; 57: 1; 59: 16; 62; 71: 7; 91; 94; 22; 142: 5; Isa. 8: 14; Eze. 11: 16; Heb. 6: 18.  
 Saviour, Ps. 106: 21; Isa. 43: 3, 11; 45: 15; 49: 26; 60: 16; 63: 8; Jer. 14: 8; Hos. 13: 4; Lu. 1: 47.



**God, continued.****HIS NAMES:**

Jehovah, Ex. 6: 3; Ps. 83: 18; Isa. 12: 2; 26: 4; usually rendered LORD.  
 I Am, Ex. 3: 14.  
 Living God, Deu. 5: 26; Josh. 3: 10.  
 God of Heaven, Ezra 5: 11; Neh. 1: 4; 2: 4.  
 God of Hosts, Ps. 80: 7, 14, 19.  
 Holy One, Job 6: 10; Ps. 16: 10; Isa. 10: 17; Hos. 11: 9; Hab. 1: 12.  
 Holy One of Israel, II. Ki. 19: 22; Ps. 71: 22; Isa. 1: 4; Jer. 51: 5; Eze. 39: 7.  
 Lord of Hosts, I. Sa. 1: 11; Isa. 1: 24.  
 Lord of Lords, Deu. 10: 17; I. Tim. 6: 15; Rev. 17: 14.  
 Mighty God, Ps. 50: 1; Isa. 9: 6; 10: 21; Jer. 32: 18.  
 Most High, Nu. 24: 16; Deu. 32: 8; II. Sa. 22: 14; Ps. 7: 17.  
 Most High God, Gen. 14: 18; Ps. 57: 2; Dan. 3: 26.  
 Father of Lights, Jas. 1: 17.  
 Lord of Sabaoth, Rom. 9: 29; Jas. 5: 4.  
 King of Kings, I. Tim. 6: 15; Rev. 17: 14.  
**THE FATHER,** Mat. 11: 25; 28: 19; Mar. 14: 36; Lu. 10: 21; 22: 42; John 1: 14; Ac. 1: 4; 2: 33; Rom. 6: 4; 8: 15; I. Cor. 8: 6; 15: 2; II. Cor. 1: 3; 6: 18; Gal. 1: 1, 3, 4; Eph. 1: 17; Col. 1: 19; 2: 2; I. Thes. 1: 1; Jas. 1: 27; 3: 9; II. Pet. 1: 17; I. John 1: 2; Jude 1.  
**THE SON,** Mat. 11: 27; Lu. 1: 32; John 1: 18; Ac. 8: 37; 9: 20; Rom. 1: 4; II. Cor. 1: 19; Gal. 2: 20; Eph. 4: 13; Heb. 4: 14; I. John 2: 22; Rev. 2: 18.  
*See Christ.*  
**THE HOLY GHOST:**  
*As a Spirit:*  
 the Holy Ghost, John 4: 24; II. Cor. 3: 17.  
 eternal, Heb. 9: 14.  
 omnipresent, Ps. 139: 7.  
 omniscient, I. Cor. 2: 10.  
 omnipotent, Lu. 1: 35; Rom. 15: 19.  
 author of the new birth, John 3: 5, 6; I. John 5: 4.  
 the source of wisdom, Isa. 11: 2; John 14: 26; 16: 13; I. Cor. 12: 8.  
 the source of miraculous power, Mat. 12: 28; Lu. 11: 20; Ac. 19: 11; Rom. 15: 19.  
 inspiring Scripture, II. Tim. 3: 16; II. Pet. 1: 21.  
 appointing ministers, Ac. 13: 2, 4; 20: 28.  
 directing where to preach the gospel, Ac. 16: 6, 7.  
 dwelling in saints, John 14: 17; I. Cor. 6: 19.  
 sanctifying the church, Rom. 15: 16; (Eze. 37: 28).  
 the witness, Heb. 10: 15; I. John 5: 8.  
 convincing of sin, of righteousness, and of judgment, John 16: 8-11.

**Personality of:**

he strives with sinners, Gen. 6: 3.  
 he creates and gives life, Job 33: 4.

**God, continued.**

he commissions his servants, etc., Isa. 48: 16; Ac. 8: 29; 10: 19, 20; I. Cor. 2: 13.  
 he teaches, etc., John 14: 26; 15: 26; 16: 8; 16: 13, 14; I. Cor. 12: 13.  
 helps our infirmities, Rom. 8: 26.  
 searches all things, Rom. 11: 33, 34; I. Cor. 2: 10, 11.  
 works according to his own will, I. Cor. 12: 11.  
 he spoke in and by the prophets, Ac. 1: 16; I. Pet. 1: 11, 12; II. Pet. 1: 21.  
*See Ac. 7: 51; 9: 31; Rom. 15: 16.*  
**The Comforter:**  
 given by Christ, Lu. 4: 18; John 14: 26; 15: 26; 16: 7.  
 edifies the church, Ac. 9: 31.  
 imparts the love of God, Rom. 5: 5.  
 communicates joy, Rom. 14: 17; Gal. 5: 22; I. Thes. 1: 6.  
 imparts hope, Rom. 15: 13; Gal. 5: 5.  
**The Teacher:**  
 as the spirit of wisdom, Isa. 11: 2; 40: 13, 14.  
 given to saints, Neh. 9: 20; I. Cor. 2: 12, 13; Eph. 1: 16, 17.  
*See Eze. 36: 27; Mar. 13: 11; Lu. 2: 26; 12: 12; John 16: 13, 14; Ac. 15: 28; I. Cor. 12: 8.*  
**Emblems of:**  
 water, John 3: 5; 7: 38; Eph. 5: 26; Heb. 10: 22; Rev. 22: 17; (Isa. 55: 1).  
 fire, Ex. 13: 21; Ps. 78: 14; Isa. 4: 4; Mal. 3: 2, 3; Mat. 3: 11; Heb. 12: 29.  
 wind, I. Ki. 19: 11; John 3: 8; Ac. 2: 2.  
 oil, Isa. 61: 1, 3; Heb. 1: 9; I. John 2: 20, 27.  
 rain and dew, Ps. 68: 9; 72: 6; Hos. 6: 3; 10: 12; 14: 5.  
 a dove, Mat. 3: 16.  
 a voice, Isa. 6: 8; 30: 21; John 16: 13; Heb. 3: 7.  
 seal, II. Cor. 1: 22; Eph. 1: 13, 14; 4: 30; Rev. 7: 2.  
 cloven tongues, Ac. 2: 3, 6-11.  
**The Gift of the Holy Ghost,** Ps. 68: 18; Isa. 32: 15; 59: 21; Eze. 39: 29; Hag. 2: 5; Lu. 11: 13; John 3: 34; 20: 22; Ac. 2: 38; 5: 32; 10: 44, 45; 15: 8; II. Cor. 5: 5; Gal. 3: 14; I. John 3: 24; 4: 13.  
 —Gen. 5: 22; 6: 9, walked with G.  
 16: 13, thou G. seest me.  
 32: 28, power with G.  
 48: 21, G. shall be with you.  
 Nu. 23: 19, G. is not a man, that he should lie.  
 Deu. 33: 27, the eternal G. is thy refuge.  
 I. Sa. 17: 43, may know there is a G. in Israel.  
 II. Sa. 16: 16, G. save the king.  
 22: 32; Ps. 18: 31, who is G. save the Lord?  
 I. Ki. 18: 21, if the Lord be G., follow him.  
 18: 39, the Lord, he is the G.  
 II. Ki. 19: 15, thou art G.  
 Job 22: 13; Ps. 73: 11, how doth G. know?  
 Ps. 14: 1; 53: 1, fool said, There is no G.  
 22: 1; Mat. 27: 46, my G., my G., why hast thou forsaken me?

**God, continued.**

Ps. 86: 10; Isa. 37: 16, thou art G. alone.  
 Ec. 5: 2, G. is in heaven.  
 Isa. 44: 8, is there a G. besides me?  
 45: 22, I am G., there is none else.  
 Jer. 31: 33; 32: 38, I will be their G.  
 Hos. 11: 9, I am G., and not man.  
 Jon. 1: 6, call upon thy G.  
 Mic. 6: 8, walk humbly with thy G.  
 Mat. 1: 23, G. with us.  
 6: 24; Lu. 16: 13, ye cannot serve G. and mammon.  
 Mat. 19: 17; Mar. 10: 13; Lu. 18: 19, there is none good but one, that is G.  
 Mat. 22: 32, G. is not the G. of the dead.  
 Mar. 12: 32, there is one G.; and there is none other.  
 John 1: 1, the Word was G.  
 3: 2, do miracles, except G. be with him.  
 4: 24, G. is a Spirit.  
 17: 3, life eternal, to know thee the only true G.  
 Ac. 10: 34, G. is no respecter of persons.  
 Rom. 8: 31, if G. be for us, who can be against us?  
 I. Cor. 8: 6, but one G., the Father.  
 15: 28, that G. may be all in all.  
 II. Cor. 13: 11, G. of love and peace shall be with you.  
 II. Thes. 2: 4, above all that is called G.  
 I. Tim. 3: 16, G. was manifest in the flesh.  
 Heb. 3: 4, he that built all things is G.  
 8: 10, I will be to them a G.  
 11: 16, not ashamed to be called their G.  
 I. John 1: 5, G. is light.  
 4: 8, 16, G. is love.  
 Rev. 21: 4, G. shall wipe away all tears.  
**God** (an idol), Ex. 32: 1, make us G., which shall go before us.  
 Judg. 6: 31, if he be a G., let him plead.  
 17: 5, Micah had a house of G.  
 Ps. 16: 4, hasten after another G.  
 Isa. 44: 15, maketh a G., and worshippeth it.  
 45: 20, pray unto a G. that cannot save.  
 Am. 5: 26; Ac. 7: 43, star of your G.  
 Jon. 1: 5, cried every man to his G.  
 Ac. 12: 22, the voice of a G., not of a man.  
 14: 11, the G. are come down to us.  
 I. Cor. 8: 5, there be G. many.  
**Goddess,** I. Ki. 11: 5; Ac. 19: 27, 35, 37.  
**Godhead,** Ac. 17: 29, not to think that the G. is like unto gold.  
 Rom. 1: 20, his eternal power and G.  
 Col. 2: 9, all the fulness of the G. bodily.  
**Godliness,** I. Tim. 3: 16, the mystery of G.



**Godliness, continued.**

- I. Tim. 4: 8, *g.* is profitable unto all things.  
 6: 5, supposing that gain is *g.*  
 II. Tim. 3: 5, a form of *g.*  
 Tit. 1: 1, the truth which is after *g.*  
 II. Pet. 1: 3, pertain to life and *g.*  
 3: 11, in all holy conversation and *g.*  
**Godly**, Ps. 12: 1, the *g.* man ceaseth.  
 II. Cor. 1: 12, in *g.* sincerity.  
 7: 10, *g.* sorrow worketh repentance.  
 II. Tim. 3: 12, all that will live *g.* in Christ.  
 Tit. 2: 12, live *g.* in this world.  
 Heb. 12: 28, reverence and *g.* fear.  
 II. Pet. 2: 9, Lord knoweth how to deliver the *g.*  
 III. John 6, bring forward after a *g.* sort.

**Gods**, judges described as, Ex. 22: 28; Ps. 82: 1; 138: 1; John 10: 34; I. Cor. 8: 5.

false, worship of, forbidden, Ex. 20: 3; 34: 17; Deu. 5: 7; 8: 19; 18: 20.

**Godward**, Ex. 18: 19; II. Cor. 3: 4; 1. Thes. 1: 8.

**Gog** (gōg), Eze. 39: 1. **140a**

**Goin**, II. Sa. 5: 24; I. Chr. 14: 15, sound of *g.* in trees.

- Ps. 17: 5, hold up my *g.*  
 19: 6, his *g.* forth is from the end of the heaven.  
 40: 2, established my *g.*  
 Prov. 5: 21, pondereth all his *g.*  
 14: 15, man looketh well to his *g.*  
 20: 24, man's *g.* are of the Lord.  
 Mic. 5: 2, whose *g.* forth have been from of old.  
 I. Tim. 5: 24, *g.* before to judgment.  
 I. Pet. 2: 25, were as sheep *g.* astray.

**Golan** (gōlan), circle, (5 De; 7 Ba; 13 Cc), a city of Manasseh, a city of refuge, Deu. 4: 43; Josh. 21: 27.

**Gold** (Heb., *zāhab*; *χρυσίον*; *aurum*, I. Ki. 9: 28; Heb., *sagur*, "carefully preserved"; *περιουσιασμός*, Ec. 2: 8; Heb., *kehem*, the "preserved thing" (poet.); *χρυσίον καθαρόν*, Job 28: 19; Heb., *pāz*, "purified"; *χρυσίον*, Job 28: 18; Heb., *betzer*, "broken off"; *πέρπα σωφίς*, Job 22: 24; Heb., *chārūt*, "dug out"; *χρυσίον*, Ps. 68: 13). There are six different names for gold used in the Bible, besides various qualifying terms prefixed to *zāhab*. These names refer to the characteristics or various attributes of gold, and testify to the high position of esteem which it occupied. As a medium of exchange, by weight, it was used in the time of Abraham, but does not appear to have been actually coined till the time of Ezra. There is no indication of its having been obtained in Palestine, but some may have come from Egypt or

**Gold, continued.**

even Midian. The Jews were mainly dependent, however, on supplies from Arabia (Sheba), Africa, and Ophir on the west coast of India.

coinage of, **118ab**  
 mentioned figuratively, Rev. 3: 18.

—Ex. 20: 23, neither shall ye make unto you gods of *g.*

Deu. 8: 13, when thy *g.* is multiplied.

I. Ki. 20: 3, thy silver and thy *g.* is mine.

Job 28: 1, a vein for silver, a place for *g.*

31: 24, if I made *g.* my hope.

Ps. 19: 10, more to be desired than *g.*

Prov. 16: 16, better to get wisdom than *g.*

25: 11, like apples of *g.*

Isa. 60: 17, for brass I will bring *g.*

Lam. 4: 1, how is *g.* become dim.

Hag. 2: 8, the silver is mine, and the *g.* is mine.

Zec. 13: 9, I will try them as *g.* is tried.

Mat. 23: 16, swear by *g.* of the temple.

Ac. 3: 6, silver and *g.* have I none.

I. Cor. 3: 12, build on this foundation *g.*

II. Tim. 2: 20, vessels of *g.*

Heb. 9: 4, ark overlaid with *g.*

Jas. 2: 2, man with a *g.* ring.

5: 3, your *g.* is cankered.

I. Pet. 1: 7, trial of your faith more precious than of *g.*

Rev. 21: 18, city was pure *g.*

See Gen. 2: 11; Ps. 21: 3; Zec. 4: 2.

**Golden**, candlestick, Ex. 25: 31; Rev. 1: 12, 20; 2: 1.

gate of Jerusalem (11 Bc).

**Goldsmith**, Isa. 41: 7; 46: 6; Neh. 3: 32.

**Golgotha** (gōl'go-thā), place of a skull, Mat. 27: 33; Mark 15: 22; Lu. 23: 33; John 19: 17.

**Goliath** (go-lī'ath), shining (?), I. Sa. 17: 4; 22: 10.

**Gomer** (gō'mer), complete, probably Assyrian Gimir, (1 Fc), district of Asia Minor, Gen. 10: 2; Eze. 38: 6.

**Gomorrah** (go-mō'r-rā), overflowed, (and Sodom), Gen. 19: 24, 28; Isa. 1: 9; Mat. 10: 15.

**Gone**, Nu. 16: 46, wrath *g.* out from the Lord.

Deu. 23: 23, that which is *g.* out of thy lips.

Ps. 42: 4, I had *g.* with the multitude.

73: 2, my feet were almost *g.*

77: 8, is his mercy clean *g.* for ever?

103: 16, wind passeth over it, and it is *g.*

109: 23, I am *g.* like the shadow.

S. of S. 2: 11, the rain is over and *g.*

Isa. 53: 6, we all like sheep have *g.* astray.

Mar. 5: 30; Lu. 8: 46, virtue had *g.* out of him.

John 12: 19, the world is *g.* after him.

**Gone, continued.**

Ac. 16: 19, hope of their gains was *g.*

Rom. 3: 12, they are all *g.* out of the way.

Jude 11, *g.* in the way of Cain.

**Good**, Gen. 27: 46, what *g.* shall my life do me?

Gen. 32: 12, I will surely do thee *g.*

50: 20, God meant it unto *g.*

Neh. 5: 19; 13: 31, think upon me for *g.*

Job 2: 10, shall we receive *g.*?

22: 21, *g.* shall come to thee.

Ps. 4: 6, who will show us any *g.*?

14: 1; 53: 1; Rom. 3: 12, none doeth *g.*

Ps. 34: 12, loveth days, that he may see *g.*

86: 17, show me a token for *g.*

Prov. 3: 27, withhold not *g.* from them.

11: 17, doeth *g.* to his own soul.

Ec. 7: 20, that doeth *g.*, and sinneth not.

9: 18, one sinner destroyeth much *g.*

Ac. 10: 38, who went about doing *g.*

14: 17, he did *g.* and gave us rain.

Rom. 8: 28, all things work together for *g.*

13: 4, a minister of God for *g.*

I. John 3: 17, this world's *g.*

Gen. 1: 4, 12, 31, God saw it was *g.*

2: 18, not *g.* that man should be alone.

26: 29, done nothing but *g.*

Deu. 2: 4; Josh. 23: 11, take *g.* heed.

I. Sa. 2: 24, it is no *g.* report I hear.

12: 23, teach you the *g.* way.

25: 15, men were very *g.* to us.

I. Ki. 8: 56, no word of *g.* promise failed.

II. Ki. 20: 19; Isa. 39: 8, *g.* is word of the Lord.

Ezra 8: 18, *g.* hand of our God upon us.

Neh. 9: 20, thy *g.* Spirit to instruct.

Ps. 25: 8, *g.* and upright is the Lord.

34: 8, taste and see that the Lord is *g.*

37: 23, steps of *g.* man ordered by the Lord.

45: 1, my heart is inditing a *g.* matter.

112: 5, a *g.* man showeth favour.

145: 9, the Lord is *g.* to all.

Prov. 12: 25, a *g.* word maketh the heart glad.

15: 23, word in season, how *g.*

22: 1, a *g.* name rather to be chosen than riches.

Ec. 9: 2, one event to the *g.*

Isa. 55: 2, eat ye that which is *g.*

Jer. 6: 16, the *g.* way, and walk therein.

29: 10, I will perform my *g.* work.

Lam. 3: 27, it is *g.* that a man bear the yoke in his youth.

Zec. 1: 13, Lord answereth with *g.* words.

**Good, continued.**

Mat. 7: 11; Lu. 11: 13, how to give *g.* gifts.  
 Mat. 9: 22; Lu. 8: 48, be of *g.* comfort.  
 Mat. 19: 17; Lu. 18: 10, none *g.*, save one.  
 Mat. 25: 21, well done, thou *g.* and faithful servant.  
 26: 24, been *g.* for that man.  
 Mar. 9: 50; Lu. 14: 34, salt is *g.*  
 Lu. 2: 14, peace on earth, *g.* will toward men.  
 6: 38, *g.* measure, pressed down.  
 10: 42, Mary hath chosen that *g.* part.  
 12: 32, your Father's *g.* pleasure to give.  
 23: 50, Joseph was a *g.* man.  
 John 1: 46, can any *g.* thing come out of Nazareth?  
 2: 10, kept *g.* wine until now.  
 10: 11, I am the *g.* shepherd.  
 10: 33, for a *g.* work we stone thee not.  
 Rom. 7: 12, the commandment holy, and just, and *g.*  
 12: 2, that *g.* and perfect will of God.  
 I. Cor. 15: 33, evil communications corrupt *g.* manners.  
 II. Cor. 9: 8, abound to every *g.* work.  
 Gal. 6: 6, communicate in all *g.* things.  
 Col. 1: 10, fruitful in every *g.* work.  
 I. Thes. 5: 21, hold fast that which is *g.*  
 I. Tim. 1: 18, the law is *g.*  
 4: 4, every creature of God is *g.*  
 Tit. 2: 14, zealous of *g.* works.  
 Heb. 6: 5, tasted the *g.* word of God.  
 Jas. 1: 17, every *g.* gift.  
**Goodliness**, Isa. 40: 6.  
**Goodly**, Gen. 39: 6, Joseph was a *g.* person.  
 Gen. 49: 21, he giveth *g.* words.  
 Ex. 2: 2, he was a *g.* child.  
 Nu. 24: 5, how *g.* are thy tents, O Jacob.  
 Deu. 3: 25, let me see that *g.* mountain.  
 6: 10, *g.* cities, which thou buildedst not.  
 8: 12, thou hast built *g.* houses.  
 Josh. 7: 21, a *g.* Babylonish garment.  
 I. Sa. 9: 2, a choice young man, and a *g.*  
 16: 12, David was *g.* to look to.  
 Ps. 16: 6; Jer. 3: 19, a *g.* heritage.  
 Ps. 80: 10, boughs were like *g.* cedars.  
 Zec. 11: 13, a *g.* price that I was prized at.  
 Mat. 13: 45, seeking *g.* pearls.  
 Jas. 2: 2, a man in *g.* apparel.  
**Goodman**, *ar.*, man of the house, Prov. 7: 19; Mar. 14: 14; Lu. 22: 11.  
**Goodness**, Ex. 33: 19, I will make all my *g.* pass before thee.  
 Ex. 34: 6, the Lord God abundant in *g.*  
 II. Chr. 6: 41, let thy saints rejoice in *g.*  
 Ps. 16: 2, my *g.* extendeth not to thee.

**Goodness, continued.**

Ps. 23: 6, *g.* and mercy shall follow me.  
 27: 13, believed to see the *g.* of the Lord.  
 31: 19, how great is thy *g.*  
 33: 5, earth is full of *g.* of the Lord.  
 65: 11, thou crownest the year with thy *g.*  
 107: 9, he filleth the hungry soul with *g.*  
 145: 7, the memory of thy *g.*  
 Prov. 20: 6, proclaim every one his *g.*  
 Jer. 31: 12, flow together to *g.* of the Lord.  
 Hos. 6: 4, your *g.* is as a morning cloud.  
 Rom. 2: 4, the riches of his *g.*  
 11: 22, the *g.* and severity of God.  
 II. Thes. 1: 11, fulfil good pleasure of his *g.*  
**Goods**, Mat. 12: 29; Mar. 3: 27, spoil his *g.*  
 Lu. 12: 19, much *g.* laid up.  
 15: 12, the portion of *g.*  
 16: 1, accused that he had wasted his *g.*  
 19: 8, half of my *g.* I give to the poor.  
 Rev. 3: 17, rich, and increased with *g.*  
**Gopher Wood** (Heb., *gopher*), mentioned only in Gen. 6: 14. The Hebrew word is left untranslated; some versions render it "pine" or "cedar," but the weight of authority is in favor of the cypress tree.  
**Gore**, Ex. 21: 28, 31.  
**Gorgeous**, Eze. 23: 12; Lu. 7: 25; 23: 11.  
**Goshen** (*gō'shen*) (2 Cb; 4 Bb) (Egypt), land of, Israelites placed there, Gen. 45: 10; 46: 34; 47: 4.  
 no plagues there, Ex. 8: 22; 9: 26.  
 —(Canaan), Josh. 10: 41; 11: 16.  
**Gospel** of Christ, characterized, Mat. 4: 23; 24: 14; Mar. 1: 14; Lu. 2: 10; 20: 21; Ac. 13: 26; 14: 3; 20: 21; Rom. 1: 9, 16; 2: 16; 10: 8; 16: 25; I. Cor. 1: 17; 2: 13; 15: 1; II. Cor. 4: 4; 5: 19; 6: 7; Eph. 1: 13; 3: 2; Phil. 2: 16; Col. 1: 5; 3: 16; I. Thes. 1: 5; 2: 8; 3: 2; I. Tim. 6: 3; Heb. 4: 2; I. Pet. 1: 12, 25; 4: 17.  
 preached to Abraham, Gal. 3: 8.  
 preached to the poor and others, Mat. 11: 5; Mar. 16: 15; Lu. 4: 18; 24: 47; Ac. 13: 46; 14: I. Cor. 1: 17; 9: 16; Gal. 2: 2.  
 its effects, Mar. 8: 35; Lu. 2: 10, 14; 9: 8; Ac. 4: 32; Rom. 1: 16; 12: 13; 15: 29; 16: 26; II. Cor. 8: 9; Gal. 1: 16; 2: 14; Eph. 4-6; Phil. 1: 5, 17, 27; Col. 3: 4; I. Thes. 1: 2; Tit. 2: 3; Jas. 1: 1. and II. Pet.; I. John 3; Jude 3.  
 from whom hid, I. Cor. 1: 23; 2: 8.  
 rejected by the Jews, Ac. 13: 46; 28: 25; Rom. 9-11; I. Thes. 2: 16.  
 —Mar. 1: 15, repent, and believe the *G.*  
 13: 10, the *G.* must first be published.

**Gospel, continued.**

Ac. 20: 24, the *g.* of the grace of God.  
 Rom. 1: 16, I am not ashamed of the *g.* of Christ.  
 15: 29, the blessing of the *g.* of Christ.  
 II. Cor. 4: 3, if our *G.* be hid.  
 Gal. 1: 7, pervert *g.* of Christ.  
 2: 7, the *g.* of uncircumcision, *g.* of circumcision.  
 Eph. 6: 15, preparation of the *g.* of peace.  
 Col. 1: 23, be not moved from the hope of the *G.*  
 I. Tim. 1: 11, the glorious *g.* of the blessed God.  
 II. Tim. 1: 10, immortality to light through the *G.*  
 Rev. 14: 6, having the everlasting *g.* to preach.  
**Gospels**, The, 43a  
 harmony of, 74  
 summary of incidents in, 73  
 synoptical, 73a  
 apocryphal, 55a  
**Gotten**, Prov. 20: 21; Jer. 48: 36; Eze. 28: 4; Dan. 9: 15.  
**Gourd** (Heb., *kikayon*). There is uncertainty as to what plant is referred to in Jon. 4: 6-10. In the East, or in warm countries, gourds are grown to cover booths or arbors. They grow up rapidly, and a grub destroying the root would cause the whole stem and foliage to quickly wither.  
**Gourd**, Wild, (Heb., *pakku ah*), II. Ki. 4: 39. Probably the *Citrullus colocynthis*, or colocynth, which is common in Palestine, and of bitter taste. Tristram suggests that the beautiful fruits are referred to as "knops" in the ornamentation of Solomon's temple (I. Ki. 6: 18).  
**Government**, Isa. 9: 7, of increase of his *g.* shall be no end.  
 I. Cor. 12: 28, *g.*, diversities of tongues.  
 II. Pet. 2: 10, them that despise *g.*  
**Governor**, Gen. 42: 6, Joseph was *g.* over the land.  
 Ps. 22: 28, *g.* among the nations.  
 Mat. 2: 6, come a *G.*, that shall rule my people Israel.  
 28: 14, come to the *g.* ears.  
 Ac. 23: 24, *g.* had read the letter.  
 —*ar.*, pilot, Jas. 3: 4, whithersoever the *g.* listeth.  
**Gozan** (*gō'zan*) (8 Ba), a river of Assyria, II. Ki. 17: 6; I. Chr. 5: 26; Isa. 37: 12.  
**Grace**, of God and Jesus Christ, Ps. 84: 11; Lu. 2: 40; John 1: 16; Ac. 20: 24; I. Cor. 15: 10; II. Cor. 8: 9; II. Tim. 1: 9.  
 salvation through, Ac. 15: 11; Rom. 4: 4; II. Thes. 2: 16; Tit. 3: 7; I. Pet. 1: 10.  
 effects of, II. Cor. 1: 12; Tit. 2: 11; I. Pet. 4: 10. See *Gospel*.  
 prayer for, Rom. 16: 20; I. Tim. 1: 2.  
 danger of abusing, Rom. 6; Jude 4; and departing from, Gal. 5: 4.



**Grace, continued.**

exhortations concerning, II. Tim. 1: 9; Heb. 12: 15, 28.  
 Ps. 45: 2, *g.* is poured into my lips.  
 Prov. 1: 9, an ornament of *g.*  
 3: 34; Jas. 4: 6, giveth *g.* to the lowly.  
 Zec. 4: 7, crying, *G., g.*, unto it.  
 12: 10, spirit of *g.* and of supplications.  
 John 1: 14, full of *g.* and truth.  
 1: 17, *g.* and truth came by Jesus Christ.  
 Ac. 4: 33, great *g.* was upon them all.  
 14: 3, the word of his *g.*  
 Rom. 1: 7; I. Cor. 1: 3; II. Cor. 1: 2; Gal. 1: 3; Eph. 1: 2; Phil. 1: 2; Col. 1: 2; I. Thes. 1: 1; II. Thes. 1: 2, *g.* and peace.  
 Rom. 3: 24, justified freely by his *g.*  
 5: 2, access into this *g.*  
 5: 20, where sin abounded, *g.* did much more abound.  
 6: 14, under *g.*  
 11: 5, the election of *g.*  
 II. Cor. 4: 15, *g.* redound to the glory of God.  
 12: 9, my *g.* is sufficient for thee.  
 Gal. 5: 4, ye are fallen from *g.*  
 Eph. 1: 7, forgiveness, according to riches of *g.*  
 2: 5, 8, by *g.* are ye saved through faith.  
 4: 29, minister *g.* to hearers.  
 6: 24, *g.* be with all that love our Lord.  
 Col. 4: 6, let your speech be always with *g.*  
 I. Tim. 1: 2; II. Tim. 1: 2; Tit. 1: 4; II. John 3, *g.*, mercy, and peace.  
 II. Tim. 2: 1, be strong in the *g.* that is in Christ.  
 Heb. 4: 16, come boldly unto the throne of *g.*  
 10: 29, done despite to the spirit of *g.*  
 13: 9, heart established with *g.*  
 Jas. 1: 11, the *g.* of the fashion of it perisheth.  
 4: 6, he giveth more *g.*  
 I. Pet. 1: 2; II. Pet. 1: 2, *g.* and peace be multiplied.  
 I. Pet. 3: 7, heirs of *g.*  
 5: 5, giveth *g.* to the humble.  
 II. Pet. 3: 18, grow in *g.*  
 Jude 4, turning *g.* of God into lasciviousness.  
 Rev. 1: 4, *g.* from him who is, and was.

**Gracious, Gen. 43: 29, God be *g.* to thee.**  
 Ex. 22: 27, I will hear, for I am *g.*  
 33: 19, I will be *g.* to whom I will be *g.*  
 Nu. 6: 25, Lord be *g.* unto thee.  
 II. Sa. 12: 22, who can tell whether God will be *g.*?  
 Neh. 9: 17, 31, a God *g.*, merciful.  
 Ps. 77: 9, hath God forgotten to be *g.*?  
 Isa. 30: 18, Lord will wait that he may be *g.*  
 Am. 5: 15, may be the Lord will be *g.*  
 Jon. 4: 2, I knew that thou art a *g.* God.

**Gracious, continued.**

Mal. 1: 9, beseech God that he will be *g.* unto us.  
 Lu. 4: 22, wondered at the *g.* words.  
 I. Pet. 2: 3, tasted that the Lord is *g.*  
**Graciously, Gen. 33: 11, God hath dealt *g.* with me.**  
 Ps. 119: 29, grant me thy law *g.*  
 Hos. 14: 2, receive us *g.*  
**Grafted, Rom. 11: 17, 19, 23, 24.**  
**Grain, Am. 9: 9; Mat. 17: 20; I. Cor. 15: 37.**  
**Grandmother, II. Tim. 1: 5.**  
**Grant, I. Sa. 1: 17, God *g.* thee thy petition.**  
 I. Chr. 4: 10, God *g.* what he requested.  
 Job 6: 8, God *g.* the thing I long for.  
 Prov. 10: 24, desire of righteous shall be *g.*  
 Mat. 20: 21; Mar. 10: 37, *g.* that my two sons may sit.  
 II. Tim. 1: 18, Lord *g.* he may find mercy.  
 Rev. 3: 21, will I *g.* to sit with me in my throne.

**Grapes, laws concerning, Lev. 19: 10; Nu. 6: 3; Deu. 23: 24; 24: 21.**  
 —Gen. 49: 11, washed clothes in blood of *g.*  
 Deu. 32: 14, drink the blood of the *g.*  
 S. of S. 2: 13, vines with tender *g.* give good smell.  
 Isa. 5: 2, looked that it should bring forth *g.*  
 17: 6; 24: 13, gleanings of *g.*  
 Jer. 6: 9, thine hand as a *g.*-gatherer.  
 8: 13, there shall be no *g.* on the vine.  
 Mic. 7: 1, *g.* gleanings of the vintage.  
 Mat. 7: 16, do men gather *g.* of thorns?  
 Lu. 6: 44, nor of a bramble bush gather they *g.*  
 Rev. 14: 18, her *g.* are fully ripe.  
 See Jer. 31: 29; Eze. 18: 2.  
 See Vine.

**Grass. Several Hebrew words are thus translated; besides the green herbage there is grass as distinguished from herbs, and fodder or dried grass. After the king's mowings there was the latter growth of grass (Am. 7: 1, 2). Permanent pastures like those in northern countries are not met with in Palestine, but there fields green with grass and clover in spring will in the heat of summer be as arid and dusty as a roadway. The Psalms are full of references to the grasses and their brief duration. Grass of the field, in Mat. 6: 30, indicates all herbs of the field. Hay, as dried grass, is unknown in the East, but grass to be cut for eating is mentioned in Prov. 27: 25.**  
 —Gen. 1: 11, let the earth bring forth *g.*  
 Deu. 32: 2, as showers upon the *g.*

**Grass, continued.**

II. Ki. 19: 26; Ps. 129: 6; Isa. 37: 27, as *g.* on housetops.  
 Ps. 72: 6, like rain upon the mown *g.*  
 90: 5, like *g.* which groweth up.  
 102: 4, my heart is withered like the *g.*  
 103: 15, as for man, his days are as *g.*  
 Prov. 27: 25, the tender *g.* showeth itself.  
 Isa. 40: 6; I. Pet. 1: 24, all flesh is *g.*  
 Mic. 5: 7, as showers upon the *g.*  
 Mat. 6: 30; Lu. 12: 28, if God so clothe the *g.*  
 Jas. 1: 10, as *g.* he shall pass away.

**Grasshopper (Heb., *chagab*).**  
 This insect, mentioned in Lev. 11: 22, belongs to the straight-winged or orthopterous insects. This order includes the locusts, crickets, and cockroaches. The majority of them are herbivorous. The small species referred to under the name *chagab* was probably a small locust.  
 —Judg. 6: 5, came as *g.* for multitude.  
 Ec. 12: 5, *g.* shall be a burden.

**Grate, Ex. 27: 4; 38: 4, 5.**  
**Grave, law of, Nu. 19: 16.**  
 triumphed over, Hos. 13: 14;  
 John 5: 28; Rev. 20: 13.  
 —Gen. 37: 35, will go down to *g.* to my son.  
 42: 38; 44: 31, with sorrow to the *g.*  
 Ex. 14: 11, no *g.* in Egypt.  
 Job 5: 26, come to *g.* in full age.  
 7: 9, he that goeth down to the *g.* shall come up no more.  
 14: 13, hide me in the *g.*  
 17: 1, the *g.* are ready for me.  
 33: 22, his soul draveth near to the *g.*  
 Ps. 6: 5, in *g.* who shall give thanks?  
 30: 3, brought my soul from the *g.*  
 49: 15; Hos. 13: 14, the power of the *g.*  
 Ec. 9: 10, no wisdom in the *g.*  
 Isa. 38: 18, the *g.* cannot praise thee.  
 53: 9, he made his *g.* with the wicked.  
 Mat. 27: 52, the *g.* were opened.  
 Lu. 11: 44, as *g.* which appear not.  
 I. Cor. 15: 55, O *g.*, where is thy victory?  
 —carve, cut, II. Chr. 2: 7, send a man that can skill to *g.*  
 Job 19: 24, were *g.* with an iron pen.  
 Isa. 49: 16, I have *g.* thee upon the palms of my hands.  
 Jer. 17: 1, is *g.* upon table of their heart.  
 Hab. 2: 18, that the maker hath *g.* it.

**Grave-clothes, John 11: 44.**  
**Gravel, Prov. 20: 17; Lam. 3: 16.**  
**Gravity, I. Tim. 3: 4, in subjection with all *g.***  
 Tit. 2: 7, in doctrine showing *g.*

**Grease**, Ps. 119: 70.  
**Great**, Gen. 12: 2; 18: 18; 46: 3, make a *g.* nation.  
 Gen. 48: 19, he also shall be *g.*  
 Deu. 10: 17; I. Chr. 2: 5, the Lord your God is a *g.* God.  
 Deu. 29: 24, what meaneth the heat of this *g.* anger?  
 II. Sa. 22: 36; Ps. 18: 35, thy gentleness hath made me *g.*  
 II. Ki. 5: 13, bid thee do some *g.* thing.  
 II. Chr. 2: 5, the house is *g.*, for *g.* is our God.  
 Job 32: 9, *g.* men are not always wise.  
 36: 18, a *g.* ransom.  
 Ps. 14: 5; 53: 5, there were they in *g.* fear.  
 31: 19, how *g.* is thy goodness.  
 92: 5, how *g.* are thy works.  
 139: 17, how *g.* is the sum of them.  
 Isa. 53: 12, divide him a portion with the *g.*  
 Jer. 32: 19, *g.* in counsel.  
 Mat. 5: 12; Lu. 6: 23, *g.* is your reward.  
 Mat. 20: 26, whosoever will be *g.* among you.  
 22: 38, the first and *g.* commandment.  
 Lu. 10: 2, the harvest is *g.*  
 16: 26, a *g.* gulf is fixed.  
 Ac. 8: 9, giving out that he was some *g.* one.  
 19: 28, 34, *g.* is Diana of the Ephesians.  
 I. Tim. 3: 16, *g.* is the mystery of godliness.  
 Heb. 2: 3, so *g.* salvation.  
 12: 1, so *g.* a cloud of witness.  
 Jas. 3: 5, how *g.* a matter a little fire kindleth.

**Great Bible**, 28b

**Great Sea** (3 Bd; 4 Ea; 5 Be; 6 Ce; 7 Bc), the Mediterranean, Nu. 34: 6; Josh. 1: 4; Eze. 47: 10; Dan. 7: 2.

**Great Synagogue**, men of the, 22b, 33b, 65a

**Greater**, Gen. 4: 13, punishment *g.* than I can bear.

Ex. 18: 11, Lord is *g.* than all gods.

Deu. 1: 28, people *g.* and taller than we.

Job 35: 12, that God is *g.* than man.

Hag. 2: 9, glory of latter house *g.* than former.

Mat. 11: 11; Lu. 7: 28, not risen a *g.* than John.

Mat. 12: 6, one *g.* than the temple.

12: 42; Lu. 11: 31, a *g.* than Solomon is here.

John 1: 50, thou shalt see *g.* things.

4: 12; 8: 53, art thou *g.* than our father?

5: 20; 14: 12, *g.* works than these.

10: 29; 14: 28, my Father is *g.* than all.

13: 16; 15: 20, servant not *g.* than lord.

15: 13, *g.* love hath no man than this.

19: 11, he that delivered me hath the *g.* sin.

Heb. 6: 13, he could swear by no *g.*

**Greater**, *continued*.

Heb. 9: 11, *g.* and more perfect tabernacle.

11: 26, the reproach of Christ *g.* riches.

I. John 3: 20, God is *g.* than our heart.

4: 4, *g.* is he in you, than he in the world.

5: 9, witness of God is *g.*

III. John 4, no *g.* joy than to hear that.

**Greatest**, Jer. 31: 34; Heb. 8: 11, all know me, from least to *g.*

Mat. 13: 32, it is the *g.* among herbs.

18: 1, who is *g.* in kingdom of heaven?

Mar. 9: 34; Lu. 9: 46, who should be *g.*

I. Cor. 13: 13, the *g.* of these is charity.

**Greatly**, Gen. 3: 16, I will *g.* multiply thy sorrow.

Ex. 19: 18, mount quaked *g.*

I. Sa. 12: 18, the people *g.* feared the Lord.

II. Sa. 24: 10; I. Chr. 21: 8, I have sinned *g.*

I. Chr. 16: 25; Ps. 48: 1; 96: 4; 145: 3, the Lord is *g.* to be praised.

Ps. 21: 1, in thy salvation *g.* rejoice.

28: 7, my heart *g.* rejoiceth.

47: 9, God is *g.* exalted.

89: 7, God is *g.* to be feared in the assembly of the saints.

Dan. 9: 23; 10: 11, thou art *g.* beloved.

Mar. 5: 38, wept and wailed *g.*

12: 27, ye do *g.* err.

**Greatness**, Ex. 15: 7, *g.* of thine excellency.

Deu. 32: 3, ascribe ye *g.* unto our God.

I. Chr. 29: 11, thine is the *g.*

Ps. 79: 11, according to *g.* of thy power.

145: 3, his *g.* is unsearchable.

Prov. 5: 23, in *g.* of folly go astray.

Isa. 40: 26, by *g.* of his might.

63: 1, travelling in *g.* of strength.

Dan. 4: 22, thy *g.* reacheth unto heaven.

Eph. 1: 19, the exceeding *g.* of his power.

**Greaves**, armor for the legs below the knee, I. Sa. 17: 6.

**Grecia** (grē'shī-ā), Greece, Dan. 8: 21.

**Grecians**. The "Grecians" were Greek-speaking Jews as distinguished from Jews who spoke Hebrew. "Greeks," on the other hand, were either *Greeks* by race (Ac. 16: 1-3) or *Gentiles* of any other nation (Rom. 2: 9, 10).

The "Greeks" were *Hellenes*, the "Grecians" were *Hellenists*. The "murmuring of the *Grecians* against the *Hebrews*" (Ac. 6: 1) was that of foreign Jews, who spoke Greek, against Palestinian Jews, who spoke Hebrew.

**Greece**, prophecies of, Dan. 8: 21; 10: 20; 11: 2; Zec. 9: 13.

Paul preaches in, Ac. 16: 20.

139a

**Greedy**, Ps. 17: 12, a lion that is *g.* of prey.

Prov. 1: 19; 15: 27, *g.* of gain.

Isa. 56: 11, they are *g.* dogs.

I. Tim. 3: 3, not *g.* of filthy lucre.

See Prov. 21: 26; Eph. 4: 19; Jude 11.

**Greek**, New Testament, 25a

measures of distance, 118b

**Greeks**, would see Jesus, John 12: 20.

believe in him, Ac. 11: 21; 17: 4.

**Green**, Lev. 2: 14; Job 8: 12; Hos. 14: 8; Mar. 6: 39.

**Greeting**, Mat. 23: 7; Lu. 11: 43; 20: 46, *g.* in the markets.

Ac. 15: 23, send *g.* unto the brethren.

See II. Tim. 4: 21; Jas. 1: 1.

**Grew**, Lu. 1: 80; Ac. 7: 17; 12: 24.

**Grey**, Gen. 42: 38; 41: 29, *g.* hairs with sorrow.

Hos. 7: 9, *g.* hairs are here and there.

**Grey-headed**, Ps. 71: 18, I am old and *g.*

**Greyhound** (Heb., *zazir-moth-nayim*, "girt in the loins") occurs in Prov. 30: 31, but the translation "war-horse," given in the margin, is preferable.

**Grief**, I. Sa. 1: 16, out of abundance of *g.*

II. Chr. 6: 29, every one shall know his own *g.*

Job 6: 2, oh that my *g.* were thoroughly weighed.

Ps. 31: 10, my life is spent with *g.*

Ec. 1: 18, in much wisdom is much *g.*

Isa. 53: 3, a man of sorrows, and acquainted with *g.*

Heb. 13: 17, do it with joy, and not with *g.*

**Grievance**, Hab. 1: 3, why dost thou cause me to behold *g.*?

**Grieve**, Gen. 6: 6, it *g.* the Lord that he had made man.

Gen. 45: 5, be not *g.* that ye sold me.

I. Sa. 2: 33, the man to *g.* thy heart.

Ps. 78: 40, how oft did they *g.* him.

95: 10, forty years was I *g.*

139: 21, am not I *g.* with those that rise against thee?

Lam. 3: 33, doth not willingly *g.* men.

Mar. 3: 5, being *g.* for hardness of their hearts.

10: 22, he went away *g.*

John 21: 17, Peter was *g.*

Ac. 4: 2, being *g.* that they taught the people.

Rom. 14: 15, if brother be *g.* with meat.

Eph. 4: 30, *g.* not the Holy Spirit of God.

**Grievous**, Gen. 12: 10, famine was *g.* in the land.

Gen. 50: 11, a *g.* mourning to the Egyptians.

Ps. 10: 5, his ways are always *g.*

Prov. 15: 1, *g.* words stir up anger.

Ec. 2: 17, the work that is wrought under the sun is *g.*

Isa. 21: 2, a *g.* vision is declared.



**Grievous, continued.**

Jer. 30: 12; Nah. 3: 19, thy wound is *g.*  
 23: 4; Lu. 11: 46, burdens *g.* to be borne.  
 Ac. 20: 29, *g.* wolves enter in among you.  
 Phil. 3: 1, to me indeed is not *g.*  
 Heb. 12: 11, no chastening joyous, but *g.*  
 I. John 5: 3, his commandments are not *g.*  
 Mat. 15: 22, daughter is *g.* vexed.  
**Grind**, Isa. 3: 15, *g.* the faces of the poor.  
 Lam. 5: 13, took young men to *g.*  
 Mat. 21: 44; Lu. 20: 18, it will *g.* him to powder.  
 Mat. 24: 41; Lu. 17: 35, two women shall be *g.*  
 See Ec. 12: 3.

**Grisled**, Zec. 6: 3, 6.

**Groan**, Job 24: 12, men *g.* from out of the city.  
 Joel 1: 18, how do the beasts *g.*  
 Rom. 8: 23, we ourselves *g.* within.  
 II. Cor. 5: 2, we *g.*, desiring to be clothed.  
**Groaning**, Ex. 2: 24, God heard their *g.*  
 Rom. 8: 26, *g.* which cannot be uttered.  
**Grope**, Deu. 28: 29; Job 12: 25; Isa. 59: 10.

**Gross**, Isa. 60: 2, *g.* darkness shall cover the people.  
 Mat. 13: 15; Ac. 28: 27, waxed *g.*  
**Ground**, Gen. 2: 5, not a man to till *g.*  
 Ex. 3: 5; Ac. 7: 33, holy *g.*  
 Job 5: 6, nor trouble spring out of *g.*  
 Ps. 107: 33, turneth springs into dry *g.*  
 Isa. 35: 7, parched *g.* shall become a pool.  
 Jer. 4: 3; Hos. 10: 12, break your fallow *g.*  
 Zec. 8: 12, *g.* shall give her increase.  
 Mat. 13: 8; Lu. 8: 8, fell into good *g.*  
 Mar. 4: 26, cast seed into *g.*  
 Lu. 13: 7, why cumbereth it the *g.*?  
 14: 18, I have bought a piece of *g.*  
 19: 44, lay thee even with *g.*  
 John 8: 6, he wrote on the *g.*  
 12: 24, a corn of wheat fall into *g.*

**Grounded**, Isa. 30: 32, where *g.* staff shall pass.  
 Eph. 3: 17, being rooted and *g.* in love.  
 Col. 1: 23, in the faith *g.* and settled.

**Grove**, The Hebrew word *eshel* thus translated in Gen. 21: 33; I. Sa. 22: 6; 31: 13, A.V., is translated in the R.V. "tamarisk." This tree belongs to the genus *Tamarix*. Some species grow to the size of large trees. In many places the word *Ashe-rah* is translated in the A.V. "grove," but in the R.V. it is untranslated. It is the Assyrian *Asirat*—the productive goddess (Deu. 16: 21;

**Grove, continued.**

Judg. 6: 25, 30), called *Astarte*, and worshiped as the moon-goddess.  
 for worship, Gen. 21: 33.  
 idolatrous, forbidden, Deu. 16: 21; Judg. 6: 25; I. Ki. 14: 15; 15: 13; 16: 33; II. Ki. 17: 16; 21: 3; 23: 4.  
**Grow**, Gen. 48: 16, let them *g.* into a multitude.  
 II. Sa. 23: 5, though he make it not to *g.*  
 Ps. 92: 12, *g.* like cedar on Lebanon.  
 104: 14; 147: 8, grass to *g.* for cattle.  
 Isa. 53: 2, he shall grow up before him.  
 Hos. 14: 5, he shall *g.* as the lily.  
 Mal. 4: 2, ye shall *g.* up as calves.  
 Mat. 6: 28; Lu. 12: 27, consider the lilies, how they *g.*  
 Mat. 13: 30, let both *g.* together.  
 21: 19, no fruit *g.* on thee henceforward.  
 Mar. 4: 27, seed *g.* up, he knoweth not how.  
 Ac. 5: 24, doubted whereunto this would *g.*  
 Eph. 2: 21, *g.* unto a holy temple.  
 II. Thes. 1: 3, your faith *g.* exceedingly.  
 I. Pet. 2: 2, milk of word, that ye may *g.*  
 II. Pet. 3: 18, *g.* in grace.  
**Grudge**, Lev. 19: 18, not bear *g.* against people.  
 Jas. 5: 9, *g.* not one against another.  
 I. Pet. 4: 9, use hospitality without *g.*  
**Grudgingly**, II. Cor. 9: 7, let him give, not *g.*  
**Guard**, Gen. 40: 4; II. Ki. 11: 11; Ac. 28: 16.  
**Gudgodah** (gud-gō'dā), Deu. 10: 7.  
**Guest**, Mat. 22: 10, 11; Mar. 14: 14; Lu. 19: 7.  
**Guide**, Ps. 48: 14, our *g.* even unto death.  
 Prov. 2: 17, forsaketh *g.* of her youth.  
 6: 7, having no *g.*, overseer, or ruler.  
 Jer. 3: 4, thou art the *g.* of my youth.  
 Mat. 23: 16, 24, ye blind *g.*  
 Rom. 2: 19, a *g.* of the blind.  
 Ps. 25: 9, meek will he *g.* in judgment.  
 32: 8, I will *g.* thee with mine eye.  
 73: 24, *g.* me with thy counsel.  
 112: 5, *g.* his affairs with discretion.  
 Isa. 58: 11, Lord shall *g.* thee continually.  
 Lu. 1: 79, *g.* our feet into the way of peace.  
 John 16: 13, he will *g.* you into all truth.  
**Guile**, Ex. 21: 14, if a man slay with *g.*  
 Ps. 32: 2, in whose spirit is no *g.*  
 34: 13; I. Pet. 3: 10, keep lips from speaking *g.*  
 John 1: 47, an Israelite, in whom is no *g.*

**Guile, continued.**

II. Cor. 12: 16, I caught you with *g.*  
 I. Pet. 2: 1, laying aside malice and *g.*  
 2: 22, nor was *g.* found in his mouth.  
**Guiltiness**, Gen. 26: 10.  
**Guileless**, Ex. 20: 7; Deu. 5: 11, Lord will not hold him *g.*  
 Josh. 2: 19, we will be *g.*  
 II. Sa. 3: 28, *g.* of blood.  
 Mat. 12: 7, ye would not have condemned the *g.*  
**Guilty**, Gen. 42: 21, verily *g.* concerning our brother.  
 Ex. 34: 7; Nu. 14: 18, by no means clear the *g.*  
 Rom. 3: 19, all the world become *g.* before God.  
 I. Cor. 11: 27, *g.* of the body and blood of the Lord.  
 Jas. 2: 10, offend in one point, he is *g.* of all.  
**Gulf**, Lu. 16: 26.  
**Gum Tragacanth**, Gen. 37: 25, R. V. in the margin, for *spicery*. It is the gum from a species of *Astragalus*, possibly *Astragalus gummifer*.  
**Guni** (gū'nī), Gen. 46: 24; I. Chr. 5: 15.  
**Gur** (gār), *place of sojourn*, II. Ki. 9: 27.  
**Gur-baal** (gūr'bā'al), *dwelling-place of Baal*, II. Chr. 26: 7.  
**Gush**, Isa. 48: 21; Jer. 9: 18.  
**Gutter**, Gen. 30: 38, 41; II. Sa. 5: 8.  
**HAAHASTARI** (hā'a-hāsh'ta-rī), I. Chr. 4: 6.  
**Habaiah** (ha-bā'yā), *Jehovah hides*, Neh. 7: 63.  
**Habakkuk** (ha-bāk'kuk), *embrace*, prophet, his burden, complaint to God, answer, and prayer, Hab. 1; 2; 3.  
**Habakkuk, Book of**, 40b, 64  
**Habakkuk, Prophecy of**, apocryphal book, 43a  
**Habaziniah** (hāb'a-zi-nī'ā), Jer. 35: 3.  
**Habergeon**, coat of mail for neck and shoulders, Ex. 28: 32; Neh. 4: 16.  
**Habitation**, Ex. 15: 2, I will prepare him an *h.*  
 Ex. 15: 13, guided them to thy holy *h.*  
 II. Chr. 6: 2, have built an house of *h.*  
 Ps. 26: 8, I have loved *h.* of thy house.  
 33: 14, from the place of his *h.*  
 69: 25, let their *h.* be desolate.  
 71: 3, be thou my strong *h.*  
 74: 20, full of *h.* of cruelty.  
 89: 14, justice and judgment the *h.* of thy throne.  
 91: 9, made the Most High thy *h.*  
 107: 7, 36, might go to a city of *h.*  
 132: 13, Lord hath desired it for his *h.*  
 Prov. 3: 33, he blesseth the *h.* of the just.  
 Isa. 32: 18, dwell in a peaceable *h.*  
 Lu. 16: 9, receive you into everlasting *h.*



**Habitation, continued.**

Ac. 17: 26, hath determined bounds of *h*.

Eph. 2: 22, an *h.* of God through the Spirit.

Jude 6, angels which left their own *h*.

**Habor** (hā'bōr) (8 Bb), *i. q.* river Chebar.

**Hachaliah** (hāk'a-lī'ā), *Jehovah saddens*, Neh. 1: 1.

**Hachilah** (hāk'i-lā), I. Sa. 23: 19; 26: 1.

**Hachmoni** (hāk'mo-nī), *wise*, I. Chr. 27: 32.

**Hachmonite**, I. Chr. 11: 11.

**Hadad** (hā'dād), name of a Syrian god, an Edomite, I. Ki. 11: 14.

—(*sharpness*), I. Chr. 1: 30.

**Hadadezer** (hād'ad-ē'zer), *Hadad is help*, (Hadazer), king of Zobah, David's wars with, II. Sa. 8: 10; 15: I. Chr. 18.

**Hadad-rimmon** (hā'dad-rīm'mon), probably *Hadad the thunderer*, (5 Co), a city in the valley of Megiddo, Zec. 12: 11.

**Hadar** (hā'dar), Gen. 25: 15.

**Hadazer** (hād'ar-ē'zer), II. Sa. 10: 16; I. Chr. 18: 3, 9. *See* Hadadezer.

**Hadashah** (hā'd'a-shā), *new*, Josh. 15: 37.

**Hadassah** (ha-dās'sā), *myrtle*, Esth. 2: 7.

**Hadattah** (ha-dāt'tā), Josh. 15: 25.

**Hadid** (hā'did), Ezra 2: 33; Neh. 11: 34.

**Hadireh** (hād'i-reh), probably the ancient *Hazor*.

**Hadlai** (hād'lā-i), II. Chr. 28: 12.

**Hadoram** (ha-dō'ram), contraction of *Adoniram*, lord of the height.

—(1 Gf), land occupied by descendants of Hadoram, I. Chr. 1: 21.

**Hadrach** (hā'drak), Assyrian province Hatarika, Zec. 9: 1.

**Haft**, Judg. 3: 22.

**Hagab** (hā'gāb), Ezra 2: 46.

**Hagaba** (hā'gā-bā), Neh. 7: 48.

**Hagar** (hā'gar), *flight*, mother of Ishmael, Gen. 16.

fleeing from Sarah, is comforted by an angel, Gen. 16: 10, 11.

dismissed with her son, Gen. 21: 14; allegory of, Gal. 4: 24.

**Hagarenes** (hā'gar-ēnz'), Ps. 83: 6.

**Hagarites**, I. Chr. 5: 10, 19, 20.

**Haggai** (hā'gā-i), born on a festival, masculine name, prophet, Ezra 5: 1; 6: 14.

**Haggai**, Book of, author, contents, 41a, 63a, 64

**Haggeri** (hā'gē-ri), I. Chr. 11: 38.

**Haggih** (hā'gī), Gen. 46: 16.

**Haggiah** (hā'gā'ā), I. Chr. 6: 30.

**Haggites**, Nu. 26: 15.

**Haggith** (hā'gīth), born on a festival, feminine name, II. Sa. 3: 4.

**Hagiographa** (hā'gi-ōg'rá-fā), third division of Jewish Scripture. 22a

**Hai** (hā'i), Gen. 12: 8.

**Hail**, plague of, Ex. 9: 23; Josh. 10: 11; Ps. 18: 12; 78: 47; Isa. 28: 2; Eze. 13: 11; Hag. 2: 17; Rev. 8: 7; 11: 19; 16: 21.

**Hail, continued.**

—(to greet or salute), Mat. 26: 49; 27: 29; Lu. 1: 28.

—Job 38: 32, hast thou seen the treasures of the *h*.?

Ps. 105: 32, he gave them *h.* for rain.

148: 8, fire and *h.*, snow and vapours.

Isa. 28: 17, the *h.* shall sweep away the refuge of lies.

Eze. 38: 22, great *h.*, fire, and brimstone.

**Hair**, Gen. 42: 38; 44: 29, bring down gray *h.* with sorrow.

Judg. 20: 16, sling stones at *h.*-breadth.

I. Ki. 1: 52, not an *h.* fall to earth.

Job 4: 15, the *h.* of my flesh stood up.

Ps. 40: 12; 69: 4, more than the *h.* of my head.

Mat. 3: 4; Mar. 1: 6, raiment of camel's *h.*

Mat. 5: 36, not make one *h.* white or black.

10: 30; Lu. 12: 7, the *h.* of your head are numbered.

John 11: 2; 12: 3, wiped his feet with her *h.*

I. Cor. 11: 14, if a man have long *h.*

I. Tim. 2: 9, not with broidered *h.*

I. Pet. 3: 3, plaiting the *h.*

**Hairy**, Gen. 27: 11, 23; Ps. 68: 21.

**Hakkatan** (hāk'ka-tān), Ezra 8: 12.

**Hakkoz** (hāk'kōz), I. Chr. 24: 10.

**Hakupha** (ha-kū'fā), Ezra 2: 51.

**Halah** (hā'lā) (8 Eb), II. Ki. 17: 6; I. Chr. 5: 26.

**Halak** (hā'lāk), *bare*, Josh. 11: 17.

**Hale**, *ar.* to drag by force, Ac. 8: 3.

**Halhul** (hāl'hul), *full of hollows*, (5 Ce), a town in the mountains of Judah, Josh. 15: 53.

**Hali** (hā'li) (7 Ba), a border town of Asher, Josh. 19: 25.

**Hall** of judgment, John 18: 28, 33; 19: 9; Ac. 23: 35.

**Hallelujah** (hāl'le-lū'yā), (Alleluia), *praise ye Jehovah*, Ps. 106: 11; 113: 146; 148: 149; 150; Rev. 19: 1, 3, 4, 6.

**Hallow**, Ex. 20: 11, blessed the sabbath day, and *h.* it.

Lev. 22: 32, I am the Lord, which *h.* you.

25: 10, shall *h.* the fiftieth year.

I. Ki. 9: 3, I have *h.* this house.

Jer. 17: 22, *h.* ye the sabbath day.

Eze. 20: 20; 44: 24, and *h.* my sabbaths.

Mat. 6: 9; Lu. 11: 2, *h.* be thy name.

Nu. 5: 10, every man's *h.* things.

I. Sa. 21: 6, priest gave him *h.* bread.

**Halohesh** (ha-lō'hesh), Neh. 3: 12.

**Halt**, I. Ki. 18: 21, how long *h.* ye between two opinions?

Ps. 38: 17, I am ready to *h.*

Jer. 20: 10, my familiars watched for my *h.*

—(lame), Mat. 18: 8; Mar. 9: 45, better to enter into life *h.*

Lu. 14: 21, bring hither *h.* and blind.

John 5: 3, blind, *h.*, waiting for moving of the water.

**Ham**, black, son of Noah, cursed, Gen. 9: 22.

—his descendants, Gen. 10: 6; I. Chr. 1: 8; Ps. 105: 23; smitten by the Simeonites, I. Chr. 4: 40.

(1 Kf), land of.

**Haman** (hā'man), *magnificent*, probably connected with the Sanskrit *Heman*, name of planet Mercury.

advancement, Esth. 3.

hated to Mordecai, Esth. 3: 8.

fall, Esth. 7. 33b

**Hamath** (hā'math), *fortification*, (Syria), (1 Fd; 2 Cb; 6 Da), a celebrated city of 13,000 inhabitants, on the Orontes. The first known Hittite texts were found here in 1812.

conquered, II. Ki. 18: 34; Isa. 37: 13; Jer. 49: 23.

*See* Nu. 34: 8; Josh. 13: 5; II. Ki. 14: 23; 17: 24. 127b

**Hamath-zobah** (hā'math-zō'bā), *fortress of Zobah*, II. Chr. 8: 3.

**Hammath** (hām'math), *warm springs*, (5 Dc; 14 Bc; 16 Dc), a fenced city of Naphtali, now called Hammam, Josh. 19: 35. 131b

**Hammedatha** (ham-mēd'a-thā), *gift of the moon*, Esth. 3: 1, 10.

**Hammelech** (hām'me-lēk), Jer. 36: 26.

**Hammer**, I. Ki. 6: 7; Ps. 74: 6; Isa. 44: 12; Jer. 23: 29; 50: 23.

**Hammoleteth** (ham-mō'l'e-kēth), I. Chr. 7: 18.

**Hammon** (hām'mon), I. Chr. 6: 76.

**Hammurabi**, 60c

**Hamonah** (hām'o-nā), *multitude*, Eze. 39: 16.

**Hamon-gog** (hā'mon-gōg), *the multitude of God*, Eze. 39: 11.

**Hamor** (hā'mor), *ass*, Gen. 34: 2.

**Hamoth-dor** (hā'moth-dōr), *warm springs*, Josh. 21: 32.

**Hamul** (ha-mū'el), *God is warmth*, I. Chr. 4: 26.

**Hamul** (hām'ul), *spared*, Nu. 26: 21.

**Hamulites**, Nu. 26: 21.

**Hamutal** (ha-mū'tal), *warmth of dew*, II. Ki. 23: 31.

**Hanameel** (ha-nām'e-el), a corruption of the name *Hanan-eel*, Jer. 32: 7, 12.

**Hanan** (hā'nān), *gracious*, Ezra 2: 46.

**Hanameel** (ha-nān'e-el), *God is gracious*, Neh. 3: 1. *See* **Hanameel**.

**Hanani** (ha-nā'nī), *inclined to grace*, prophet, II. Chr. 16: 7.

—brother of Nehemiah, Neh. 1: 2; 7: 2; 12: 36.

**Hananiah** (hān'a-nī'ā), *Jehovah is gracious*, false prophet, Jer. 28.

his death, Jer. 28: 17.

**Hand** of God, for blessing, II. Chr. 30: 12; Ezra 8: 18; Neh. 2: 18.

for chastisement, Deu. 2: 15; Ru. 1: 13; Job 2: 10; 19: 21; I. Pet. 5: 6.

hands, laying on of, Nu. 8: 10; 27: 18; Ac. 6: 6; 13: 3; I. Tim. 4: 14; II. Tim. 1: 6.

washing, as mark of innocence, Deu. 21: 6; Ps. 26: 6; Mat. 27: 24.



**Hand, continued.**

lifting up, in prayer, Ex. 17: 11; Ps. 28: 2; 63: 4; 141: 2; 143: 6.  
 — Gen. 3: 22, put forth his *h.* and take of the tree.  
 16: 12, his *h.* against every man.  
 24: 2; 47: 29, put thy *h.* under my thigh.  
 Ex. 14: 8; Nu. 33: 3, Israel went out with an high *h.*  
 Ex. 21: 24; Deu. 19: 21, *h.* for *h.*  
 Ex. 33: 22, cover with my *h.* while I pass.  
 Nu. 11: 23, is Lord's *h.* waxed short?  
 22: 29, would there were a sword in mine *h.*  
 Deu. 8: 17, my *h.* hath gotten this wealth.  
 33: 3, his saints are in thy *h.*  
 Judg. 7: 2, saying, Mine own *h.* hath saved me.  
 I. Sa. 5: 6, *h.* of Lord heavy on them.  
 12: 3, of whose *h.* have I received any bribe?  
 26: 18, what evil is in mine *h.*?  
 28: 21, I have put my life in my *h.*  
 II. Sa. 24: 14; I. Chr. 21: 13, let us fall into *h.* of Lord.  
 I. Ki. 18: 44, cloud like a man's *h.*  
 Ezra 7: 9, good *h.* of God.  
 Neh. 2: 18, strengthened their *h.* for work.  
 Job 12: 10, in whose *h.* is soul of every living thing.  
 17: 9, hath clean *h.* shall be stronger.  
 40: 14, thine own *h.* can save.  
 Ps. 16: 11, at right *h.* pleasures for evermore.  
 24: 4, clean *h.* and pure heart.  
 31: 5, into thy *h.* I commit my spirit.  
 32: 4, day and night thy *h.* heavy.  
 80: 17, thy *h.* on man of thy right *h.*  
 90: 17, establish thou the work of our *h.*  
 119: 73, thy *h.* made and fashioned me.  
 137: 5, let my right *h.* forget her cunning.  
 139: 10, there shall thy *h.* lead me.  
 Prov. 3: 16, in left *h.* riches and honour.  
 10: 4, *h.* of diligent maketh rich.  
 11: 21; 16: 5, though *h.* join in *h.*  
 12: 24, *h.* of diligent shall bear rule.  
 19: 24; 26: 15, slothful man hideth his *h.*  
 22: 26, be not of them that strike *h.*  
 Ec. 2: 24, this was from *h.* of God.  
 9: 10, whatsoever thy *h.* findeth to do.  
 11: 6, in evening withhold not thine *h.*  
 Isa. 1: 12, who hath required this at your *h.*?  
 5: 25; 9: 12; 10: 4; 14: 27, his *h.* is stretched out still.  
 40: 12, measured waters in hollow of *h.*

**Hand, continued.**

53: 10, pleasure of Lord shall prosper in his *h.*  
 56: 2, keepeth his *h.* from doing evil.  
 Jer. 18: 6, as clay in the potter's *h.*  
 Eze. 7: 17; 21: 7, all *h.* shall be feeble.  
 Dan. 4: 35, none can stay his *h.*  
 Joel 2: 1, day of Lord is nigh at *h.*  
 Mic. 7: 3, do evil with both *h.* earnestly.  
 Mat. 3: 2; 4: 17; 10: 7, kingdom of heaven at *h.*  
 3: 12; Lu. 3: 17, whose fan is in his *h.*  
 Mat. 18: 8; Mar. 9: 43, if thy *h.* offend.  
 Mat. 26: 18, my time is at *h.*  
 Mar. 14: 41, Son of man is betrayed into *h.* of sinners.  
 16: 19, sat on right *h.* of God.  
 Lu. 9: 44, delivered into *h.* of men.  
 22: 21, *h.* that betrayeth is with me.  
 John 10: 29, to pluck out of my Father's *h.*  
 20: 27, reach hither thy *h.*  
 I. Cor. 12: 15, because I am not the *h.*  
 II. Cor. 5: 1, house not made with *h.*  
 Phil. 4: 5, the Lord is at *h.*  
 Col. 2: 11, circumcision made without *h.*  
 I. Thes. 4: 11, work with your own *h.*  
 II. Thes. 2: 2, the day of Christ is at *h.*  
 I. Tim. 2: 8, lifting up holy *h.*  
 Heb. 9: 24, not entered places made with *h.*  
 10: 31, fall into *h.* of living God.  
 Jas. 4: 8, cleanse your *h.*  
 I. Pet. 4: 7, end of all things is at *h.*  
 I. John 1: 1, our *h.* have handled of Word of life.  
**Hand-breadth**, II. Chr. 4: 5; Ps. 39: 5.  
**Handful**, Gen. 41: 47, earth brought forth by *h.*  
 Ru. 2: 16, let fall some of the *h.*  
 I. Ki. 17: 12, *h.* of meal in a barrel.  
 Ps. 72: 16, shall be an *h.* of corn.  
 Ec. 4: 6, *h.* with quietness.  
**Handkerchiefs**, Ac. 19: 12.  
**Handle**, Gen. 4: 21, father of such as *h.* harp.  
 Judg. 5: 14, *h.* pen of writer.  
 Ps. 115: 7, hands, but they *h.* not.  
 Prov. 16: 20, that *h.* a matter wisely.  
 Jer. 2: 8, they that *h.* the law.  
 Eze. 27: 29, all that *h.* the oar.  
 Mar. 12: 4, sent him away shamefully *h.*  
 Lu. 24: 39, *h.* me, and see.  
 II. Cor. 4: 2, not *h.* word of God deceitfully.  
 Col. 2: 21, taste not; *h.* not.  
 I. John 1: 1, *h.* of Word of life.  
**Handmaid**, Ps. 86: 16, save the son of thy *h.*  
 Ps. 116: 16, thy servant, and son of thy *h.*  
 Lu. 1: 38, behold the *h.* of the Lord.

**Hand-staves**, Eze. 39: 9.

**Hand-writing**, Col. 2: 14.  
**Handywork**, Ps. 19: 1.  
**Hanes** (hā'nēz), Isa. 30: 4.  
**Hang**, Job 26: 7, he *h.* the earth on nothing.  
 Ps. 137: 2, we *h.* our harps upon the willows.  
 Mat. 18: 6; Mar. 9: 42; Lu. 17: 2, millstone *h.* about neck.  
 Mat. 22: 40, on these *h.* all the Law and the Prophets.  
 27: 5, Judas went and *h.* himself.  
 Heb. 12: 12, lift up the hands which *h.* down.  
**Hanging**, a punishment, Gen. 40: 22; Nu. 25: 4; Esth. 7: 10, the hanged executed, Deu. 21: 23; Gal. 3: 13.  
**Hannah** (hā'nā), grace, her vow and prayer, I. Sa. 1: 11; answered, I. Sa. 1: 19.  
 32b  
**Hannathon** (hā'nā-thōn) (5 Ce), a city of Naphtali, now called Kefr Anan, Josh. 19: 14.  
**Hanniel** (hā'nī-el), Nu. 34: 23.  
**Hanoah** (hā'nok), consecration, *i. q.* Enoch, Gen. 25: 4.  
**Hanochites**, Nu. 26: 5.  
**Hanun** (hā'nūn), given by grace, king of the Ammonites, dishonors David's messengers, II. Sa. 10: 4; chastised, II. Sa. 12: 30.  
**Haphraim** (haf-rā'im), Josh. 19: 19.  
**Haply**, Mar. 11: 13, if *h.* he might find fruit.  
 Lu. 14: 29, lest *h.* after he hath laid foundation.  
 Ac. 5: 39, *h.* ye be found to fight against God.  
 17: 27, if *h.* they might feel after him.  
**Happen**, Prov. 12: 21, no evil *h.* to the just.  
 Ec. 2: 14, one event *h.* to them all.  
 Isa. 41: 22, let them show us what shall *h.*  
 Jer. 41: 23, therefore this evil is *h.*  
 Lu. 24: 14, talked of things that had *h.*  
 Rom. 11: 25, blindness is *h.* to Israel.  
 I. Cor. 10: 11, these things *h.* for ensamples.  
 Phil. 1: 12, things which *h.* to me.  
 I. Pet. 4: 12, as though some strange thing *h.*  
 II. Pet. 2: 22, it is *h.* according to proverb.  
**Happy**, Deu. 33: 29, *h.* art thou, O Israel.  
 Job 5: 17, *h.* is the man whom God correcteth.  
 Ps. 144: 15, *h.* is that people whose God is the Lord.  
 Prov. 3: 13, *h.* is the man that findeth wisdom.  
 14: 21, he that hath mercy on the poor, *h.* is he.  
 16: 20, whose trusteth in the Lord, *h.* is he.  
 28: 14, *h.* is the man that feareth alway.  
 Jer. 12: 1, why are they *h.* that deal treacherously?  
 Mal. 3: 15, now we call the proud *h.*

**Happy, continued.**

John 13: 17, if ye know these things, *h.* if ye do them.

Rom. 14: 22, *h.* is he that condemneth not.

Jas. 5: 11, we count them *h.* that endure.

I. Pet. 3: 14; 4: 14, *h.* are ye.

**Hara** (hā'ra), or **Zarnah**, (8 Ec), a city of Assyria, I. Chr. 5: 26.

**Haradah** (hār'a-dā), Nu. 33: 24, 25.

**Haran** (hār'an), *mountainous*, a son of Terah, Gen. 11: 26.

—(2 Cb; 8 Aa), a town of Padan-aram.

Abram comes to, Gen. 11: 31; departs from, Gen. 12: 4.

Jacob flees to Laban at, Gen. 27: 43; 28: 10; 29. **127b**

**Hararite** (hā'ra-rite), II. Sa. 23: 11.

**Harbonah** (har-bō'nā), probably *ass driver*, chamberlain of Artaxerxes, Esth. 1: 10.

proposes the hanging of Haman, Esth. 7: 9.

**Hard**, Gen. 18: 14, is any thing too *h.* for the Lord?

Deu. 1: 17, cause that is too *h.*

26: 6, Egyptians laid on *h.* bondage.

II. Sa. 3: 39, sons of Zeruiah too *h.*

I. Ki. 10: 1; II. Chr. 9: 1, to prove with *h.* questions.

II. Ki. 2: 10, thou hast asked a *h.* thing.

Job 41: 24, as *h.* as a piece of nether millstone.

Prov. 13: 15, way of transgressors is *h.*

18: 19, brother offended is *h.* to be won.

Jer. 32: 17, 27, there is nothing too *h.* for thee.

Eze. 3: 5, 6, to a people of *h.* language.

3: 7, Israel, impudent and *h.* hearted.

Mat. 25: 24, I knew thee that thou art an *h.* man.

Mar. 10: 24, how *h.* for them that trust in riches.

John 6: 60, this is an *h.* saying.

Ac. 9: 5; 26: 14, *h.* to kick against the pricks.

Heb. 5: 11, many things *h.* to be uttered.

II. Pet. 3: 16, things *h.* to be understood.

Jude 15, convince all of *h.* speeches.

Lu. 18: 24, *h.* shall they that have riches.

**Harden**, Ex. 4: 21; 7: 3; 14: 4, I will *h.* Pharaoh's heart.

Ex. 14: 17, *h.* hearts of Egyptians.

Deu. 15: 7, shalt not *h.* thy heart.

II. Ki. 17: 14; Neh. 9: 16, *h.* their necks.

Job 6: 10, I would *h.* myself in sorrow.

9: 4, who hath *h.* himself against him?

Prov. 21: 29, a wicked man *h.* his face.

28: 14, he that *h.* his heart.

29: 1, he that, being often reproved, *h.* his neck.

Isa. 63: 17, why hast thou *h.* our heart?

Dan. 5: 20, mind was *h.* in pride.

**Harden, continued.**

Mar. 6: 52; 8: 17, their heart *h.*

John 12: 40, he hath *h.* their heart.

Rom. 9: 18, whom he will he *h.*

Heb. 3: 13, lest any of you be *h.*

3: 15; 4: 7, *h.* not your hearts.

**Hardened** heart, deprecated, I. Sa. 6: 6; Ps. 95: 8; Heb. 3: 8.

results of, Ex. 7: 13 ff.; 8: 15 ff.; Prov. 28: 14.

**Hardness**, Mar. 3: 5, grieved for *h.* of their hearts.

Mar. 16: 14, upbraided them for *h.* of heart.

Rom. 2: 5, *h.* and impenitent heart.

II. Tim. 2: 3, endure *h.*, as a good soldier.

**Hare** (Heb., *arnebeth*), one of the unclean animals mentioned in Lev. 11: 6. Several species of the genus *Lepus*, to which the European hare belongs, are natives of Palestine.

None of the rodent animals are chevers of the cud. The hare often divides its food by a rotating movement of its jaws, which, some have thought, gives it the appearance of ruminating.

The Septuagint translates the word "hedgehog," but that animal is also not a ruminant.

**Hareph** (hā'ref), I. Chr. 2: 51.

**Hareth** (hā'reth), I. Sa. 22: 5.

**Harhaiah** (hār'ha-ī'ā), *zeal of Jehovah*, Neh. 3: 8.

**Harhas** (hār'has), II. Ki. 22: 14.

**Harhur** (hār'hur), *fever*, Ezra 2: 51.

**Harim** (hā'rim), *flat-nosed*, I. Chr. 2: 8.

**Hariph** (hā'rif), Neh. 7: 24; 10: 19.

**Harlots**, Gen. 34: 31; Lev. 19: 29; 21: 7; Deu. 23: 17; Isa. 57: 3; Jer. 3: 3; Mat. 21: 32; I. Cor. 6: 15.

Rahab of Jericho, Josh. 2: 1.

priests forbidden to marry, Lev. 21: 14.

Solomon's judgment between two, I. Ki. 3: 16.

figurative of idolatry, Isa. 1: 21; Jer. 2: 20; Eze. 16: 28; Hos. 2: Rev. 17: 18.

**Harm**, Lev. 5: 16, make amends for *h.* done.

II. Ki. 4: 41, no *h.* in the pot.

I. Chr. 16: 22; Ps. 105: 15, do prophets no *h.*

Prov. 3: 30, if he have done thee no *h.*

Ac. 16: 28, do thyself no *h.*

28: 5, he felt no *h.*

I. Pet. 3: 13, who will *h.* you, if followers of good?

**Harmless**, Mat. 10: 16, wise as serpents, *h.* as doves.

Phil. 2: 15, may be *h.*, the sons of God.

Heb. 7: 26, holy, *h.*, undefiled.

**Harmony of the Gospels**, 74

**Harnepher** (hār'ne-fer), I. Chr. 7: 36.

**Harness**, *ar.*, body armor, I. Ki. 22: 34; II. Chr. 18: 33.

**Harod** (hā'rōd), *fear, terror*, Judg. 7: 1.

**Harodite**, II. Sa. 23: 25.

**Haroech** (hār'o-ē), I. Chr. 2: 52.

**Harorite** (hā'ro-rite), I. Chr. 11: 27.

**Harosheth** (ha-rō'shēth), *working in stone or wood*, Judg. 4: 2.

**Harp** (and organ). St. Paul alludes to the harp (Gr., *κithāra*) in I. Cor. 14: 7; harps and harpers are mentioned in Rev. 5: 8; 14: 2; 15: 2; 18: 22.

played on by David, I. Sa. 16: 23; II. Sa. 6: 5.

used in public worship, I. Chr. 25: 3; Ps. 33: 2; 81: 2; 150: 3.

in heaven, Rev. 14: 2.

See Gen. 4: 21; Ps. 98: 5. **117b**

—I. Sa. 16: 16, cunning player on an *h.*

Job 30: 31, my *h.* is turned to mourning.

Ps. 49: 4, dark saying upon the *h.*

137: 2, hanged *h.* on the willows.

Isa. 5: 12, *h.* and viol are in their feasts.

I. Cor. 14: 7, whether pipe or *h.*

**Harrow**, I. Chr. 20: 3; Job 39: 10.

**Harsha** (hār'shā), Ezra 2: 52.

**Hart**, **Hind** (Heb., *ayyal*, *ayyalah*). It is difficult to determine to which species of the deer tribe these words refer. The animal must have been common, for it gave its name to a city (Josh. 21: 24; Judg. 12: 12), and to Mount Ajalon. It was used as food. The references to its habits, timidity, swiftness, and gracefulness are numerous. It may have been our fallow deer (*Dama vulgaris*), now all but extinct in Palestine, or the red deer (*Cervus elaphus*), which has been exterminated.

a clean animal, Deu. 12: 15; I. Ki. 4: 23; Isa. 35: 6; Ps. 42: 1.

**Harum** (hā'rum), *elevated*, I. Chr. 4: 8.

**Harumaph** (ha-rū'maf), Neh. 3: 10.

**Haruphite** (hār'u-fite), I. Chr. 12: 5.

**Haruz** (hā'ruz), II. Ki. 21: 19.

**Harvest**, promise concerning, Gen. 8: 22.

feast of, Ex. 34: 21; Lev. 19: 9; Isa. 9: 3; 16: 9.

of the world, Mat. 13: 30, 39; Rev. 14: 15.

—Ex. 23: 16, the feast of *h.*

I. Sa. 6: 13, men reaping their *h.*

12: 17, is it not wheat *h.* today?

Job 5: 5, whose *h.* the hungry eateth up.

Prov. 6: 8, the ant gathereth food in *h.*

10: 5, he that sleepeth in *h.*

25: 13, cold of snow in time of *h.*

26: 1, as rain in *h.*

Isa. 17: 11, *h.* shall be a heap in day of grief.

18: 4, dew in heat of *h.*

Jer. 5: 17, they shall eat up thine *h.*

8: 20, the *h.* is past, the summer ended.

Joel 3: 13; Rev. 14: 15, put in sickle, for the *h.* is ripe.

Mat. 9: 37, the *h.* is plenteous.

9: 38; Lu. 10: 2, Lord of the *h.*



**Harvest, continued.**

Mar. 4: 29, he putteth in sickle, because *h.* is come.

John 4: 35, the fields are white to *h.*

**Harvest-man**, Isa. 17: 5; Jer. 9: 22.

**Hasadiah** (hās'a-dī'ā), *Jehovah is merciful*, I. Chr. 3: 20.

**Hasbany**, name given to upper Jordan River.

**Hasbeiya** (16 Db), a town on river Hasbany.

**Hasenuah** (hās'e-nū'ā), I. Chr. 9: 7.

**Hashabiah** (hāsh'a-bī'ā) and **Hashabnah** (ha-shāb'nā), *Jehovah provides*, Neh. 10: 11, 25.

**Hashabniah** (hāsh'ab-nī'ā), Neh. 3: 10; 9: 5.

**Hashbadana** (hash-bād'a-nā), Neh. 8: 4.

**Hashem** (hā'shem), I. Chr. 11: 34.

**Hashmonah** (hash-mō'nā), *fruitfulness*, Nu. 33: 29.

**Hashub** (hā'shub), Neh. 3: 11.

**Hashubah** (ha-shū'bā), I. Chr. 3: 20.

**Hashum** (hā'shum), Ezra 2: 19.

**Hashupha** (ha-shū'fā), *uncovered*, Neh. 7: 46.

**Hasmoneans**, 133b

**Hasrah** (hās'rā), *poverty*, II. Chr. 34: 22.

**Hassenah** (hās'se-nā'ā), Neh. 3: 3.

**Hashshub** (hāsh'ub), I. Chr. 9: 14.

**Haste**, Ex. 12: 11, shall eat in *h.*

I. Sa. 21: 8, king's business required *h.*

Ps. 31: 22; 116: 11, I said in my *h.*

Isa. 52: 12, ye shall not go out with *h.*

Mar. 6: 25, came in *h.* to the king.

Prov. 19: 2, he that *h.* with his feet sinneth.

28: 22, he that *h.* to be rich.

60: 22, the Lord will *h.* it.

Zep. 1: 14, day of the Lord *h.* greatly.

**Hasty**, Prov. 14: 29, he that is *h.* of spirit exalteth folly.

Prov. 29: 20, seest thou a man *h.* in words?

Ec. 5: 2, let not thy heart be *h.*

7: 9, be not *h.* in thy spirit.

Isa. 28: 4, as *h.* fruit before summer.

Dan. 2: 15, why is the decree so *h.*?

**Hasupha** (ha-sū'fā), Ezra 2: 43.

**Hatach** (hā'tāk), *verity*, Esth. 4: 5, 6, 9, 10.

**Hate**, Gen. 24: 60, possess gate of those that *h.* them.

Lev. 19: 17, shalt not *h.* thy brother.

26: 17, that *h.* you shall reign over you.

II. Chr. 19: 2, shouldest thou love them that *h.* the Lord?

Ps. 34: 21, they that *h.* the righteous shall be desolate.

83: 2, that *h.* thee have lifted up the head.

97: 10, ye that love the Lord, *h.* evil.

139: 21, do not I *h.* them that *h.* thee?

Prov. 1: 22, how long will ye *h.* knowledge?

8: 13, fear of the Lord is to *h.* evil.

**Hate, continued.**

Prov. 13: 24, he that spareth his rod *h.* his son.

15: 10, he that *h.* reproof shall die.

Ec. 3: 8, a time to *h.*

Isa. 1: 14, your feasts my soul *h.*

61: 8, I *h.* robbery for burnt offering.

Am. 5: 15, *h.* the evil and love the good.

Mic. 3: 2, who *h.* good and love evil.

Zec. 8: 17, these are things that I *h.*

Mal. 1: 8; Rom. 9: 13, I loved Jacob and *h.* Esau.

Mat. 5: 44; Lu. 6: 27, do good to them that *h.* you.

Mat. 6: 24, either he will *h.* the one.

10: 22; Mar. 13: 13; Lu. 21: 17, ye shall be *h.*

Mat. 24: 10, betray and *h.* one another.

Lu. 6: 22, blessed are ye when men shall *h.* you.

14: 26, *h.* not his father and mother.

John 3: 20, *h.* the light.

7: 7, the world cannot *h.* you.

12: 25, he that *h.* his life.

15: 18; I. John 3: 13, marvel not if the world *h.* you.

John 15: 23, he that *h.* me *h.* my Father also.

Rom. 7: 15, what I *h.*, that do I.

Eph. 5: 29, no man ever yet *h.* his own flesh.

Tit. 3: 3, *h.* and *h.* one another.

I. John: 2: 9; 3: 15; 4: 20, *h.* his brother.

**Haters**, Ps. 81: 15, *h.* of the Lord.

Rom. 1: 30, *h.* of God.

**Hathath** (hā'thāth), *terror*, I. Chr. 4: 13.

**Hatipha** (hā'tī-fā), *captured*, Ezra 2: 54.

**Hatita** (hā'tī-tā), Ezra 2: 42.

**Hatred** forbidden, Ex. 23: 5; Lev. 19: 17; Deu. 19: 11; Prov. 10: 12, 18; 15: 17; Mat. 5: 43; Gal. 5: 20; Tit. 3: 3; I. John 2: 9; 3: 15; 4: 20.

**Hats**, Dan. 3: 21.

**Hattil** (hāt'til), Ezra 2: 57.

**Hattush** (hāt'tush), Ezra 8: 2; Neh. 12: 2.

**Haughtiness** censured, II. Sa. 22: 28; Prov. 6: 17; 21: 4, 24; Isa. 2: 11; 13: 11; 16: 6; Jer. 48: 29.

**Haughty**, II. Sa. 22: 28, thine eyes are upon the *h.*

Ps. 131: 1, my heart is not *h.*

Prov. 16: 18, a *h.* spirit before a fall.

Isa. 3: 16, daughters of Zion are *h.*

10: 33, the *h.* shall be humbled.

Zep. 3: 11, no more be *h.*

**Hauran** (haw'ran), *cave land*.

**Haven**, Gen. 49: 13; Ps. 107: 30; Ac. 27: 8, 12.

**Havilah** (hāv'i-lā), *sand land*, probably gold-producing sand, (1 Ge; 1 Gf), Gen. 2: 11; I. Sa. 15: 7.

**Havoc**, Ac. 8: 3.

**Havoth-jair** (hāv'oth-jā'ir), *villages of Jair*, Nu. 32: 41.

**Hawk** (Heb., *netz*), one of the smaller birds of prey, marked as unclean; but the name is used in a very general sense.

unclean, Lev. 11: 16.

described, Job 39: 26.

**Hay**. See **Grass**.

**Hazeal** (hā'za-el), *God sees*, king of Syria, I. Ki. 19: 15.

Elisha's prediction concerning, II. Ki. 8: 8 ff.

slays Ben-hadad, II. Ki. 8: 15.

oppresses Israel, II. Ki. 9: 14; 10: 32; 12: 17; 13: 22. 606

**Hazaiah** (ha-zā'yā), *Jehovah sees*, Neh. 11: 5.

**Hazar-addar** (hā'zar-ād'dar), *village of Addar*, Nu. 34: 4.

**Hazar-enan** (hā'zar-ē'nan), *village of fountains*, Nu. 34: 9, 10.

**Hazar-gaddah** (hā'zar-gād'dā), *village of fortune*, Josh. 15: 27.

**Hazar-hatticon** (hā'zar-hāt'tī-kōn), *village of the midway*, Ecze. 47: 16.

**Hazar-maveth** (hā'zar-mā'veth), *village of death*, (1 Hf), land occupied by descendants of Hazar-maveth, Gen. 10: 26.

**Hazar-shual** (hā'zar-shū'al), *village of jackals*, Josh. 15: 28.

**Hazar-susah** (hā'zar-sū'sā), *village of the horse*, Josh. 19: 5.

**Hazar-susim** (hā'zar-sū'sim), I. Chr. 4: 31.

**Hazel** occurs only once in the A. V., Gen. 30: 37. In the R. V. it is translated "almond," which all authorities seem to agree is the tree intended.

**Hazeleponi** (hā'z'e-lēl-pō'nī), *give shade, O thou that turnest thyself towards me*, I. Chr. 4: 3.

**Hazerim** (ha-zē'rim), Deu. 2: 23.

**Hazeroth** (ha-zē'roth), *villages*, (4 Ec), encampment of the Israelites in the wilderness, Nu. 11: 35; 12: 16.

**Hazezon-tamar** (hā'z'e-zōn-tā-mar) (3 Cd), ancient name of Engedi, on west of Salt Sea, Gen. 14: 7; II. Chr. 20: 2.

**Haziel** (hā'zī-el), *seen of God*, I. Chr. 23: 9.

**Hazo** (hā'zo), Gen. 22: 22.

**Hazor** (hā'zōr), *court, castle*, (5 Cb; 8 Cb; 12 Ab), principal royal Canaanite city, near Lake Merom, Josh. 11: 10; 15: 25.

**Head**, of the Church, Christ, Eph. 1: 22; 4: 15; 5: 23; Col. 1: 18; 2: 10.

not holding the, Col. 2: 19.

—Gen. 3: 15, it shall bruise thy *h.*

Josh. 2: 19, blood be upon his *h.*

Judg. 13: 5, no razor come on his *h.*

II. Ki. 2: 3, take thy master from thy *h.* to-day.

4: 19, said, My *h.*, my *h.*

Esth. 9: 25, device return on own *h.*

Ps. 7: 16, mischief return on own *h.*

27: 6, now shall my *h.* be lifted up.

38: 4, iniquities gone over mine *h.*

110: 7, therefore shall he lift up the *h.*

141: 5, oil, which shall not break my *h.*

**Head, continued.**

Prov. 10: 6, blessings on *h.* of the just.  
 25: 22; Rom. 12: 20, coals of fire on his *h.*  
 Ec. 2: 14, the wise man's eyes are in his *h.*  
 Isa. 1: 5, the whole *h.* is sick.  
 51: 11, everlasting joy upon their *h.*  
 58: 5, bow down *h.* as bulrush.  
 59: 17, helmet of salvation on *h.*  
 Jer. 9: 1, oh that my *h.* were waters.  
 Dan. 2: 38, thou art this *h.* of gold.  
 Am. 8: 10, bring baldness on every *h.*  
 Zec. 1: 21, no man did lift up his *h.*  
 6: 11, set crowns on *h.* of Joshua.  
 Mat. 5: 36, neither swear by thy *h.*  
 27: 30; Mar. 15: 19, smote him on *h.*  
 Lu. 7: 46, my *h.* thou didst not anoint.  
 21: 18, not an hair of *h.* perish.  
 John 13: 9, also my hands and my *h.*  
 I. Cor. 11: 3, the *h.* of every man is Christ.  
 Eph. 5: 23, husband is *h.* of the wife.  
 Rev. 19: 12, on his *h.* many crowns.

**Head-bands, Isa. 3: 20.**

**Headlong, Job 5: 13; Lu. 4: 29.**

**Head-stone, Zec. 4: 7.****Heal, Ex. 15: 26, I am the Lord that *h.* thee.**

Deu. 32: 39, I wound, and I *h.*  
 II. Ki. 2: 22, waters were *h.*  
 Ps. 6: 2, O Lord, *h.* me.  
 41: 4, *h.* my soul, for I have sinned.  
 103: 3, who *h.* all thy diseases.  
 107: 20, sent his word, and *h.* them.  
 Isa. 6: 10, lest they convert, and be *h.*  
 53: 5, with his stripes we are *h.*  
 Jer. 6: 14; 8: 11, they have *h.* the hurt slightly.  
 17: 14, *h.* me, and I shall be *h.*  
 Lam. 2: 13, who can *h.* thee?  
 Hos. 6: 1, he hath torn, and he will *h.* us.  
 14: 4, I will *h.* their backsliding.  
 Mat. 8: 7, I will come and *h.* him.  
 10: 8; Lu. 9: 2; 10: 9, *h.* the sick.  
 Mat. 12: 10; Lu. 14: 3, is it lawful to *h.* on sabbath day?  
 Mat. 13: 15; John 12: 40; Ac. 28: 27, be converted, and I should *h.* them.  
 Mar. 3: 2; Lu. 6: 7, whether he would *h.* on sabbath day.  
 Lu. 4: 18, to *h.* the broken-hearted.  
 5: 17, power of the Lord present to *h.*  
 John 4: 47, come and *h.* his son.  
 5: 13, he that was *h.* wist not who it was.  
 Ac. 4: 30, stretching forth thine hand to *h.*  
 14: 9, that he had faith to be *h.*  
 Heb. 12: 13, let it rather be *h.*

**Heal, continued.**

Jas. 5: 16, pray that ye may be *h.*  
 I. Pet. 2: 24, by whose stripes ye were *h.*  
**Healing, Jer. 14: 19, there is no *h.* for us.**  
 Nah. 3: 19, no *h.* of thy bruise.  
 Mal. 4: 2, arise with *h.* in his wings.  
 Mat. 4: 23, *h.* all manner of sickness.  
 Lu. 9: 11, healed them that had need of *h.*  
 I. Cor. 12: 9, 28, the gifts of *h.*  
 Rev. 22: 2, for the *h.* of the nations.  
**Health, of body, Gen. 43: 28; III. John 2.**  
 spiritual, Ps. 42: 11; Prov. 3: 8; 12: 18; Isa. 58: 8; Jer. 30: 17; 33: 6.  
 —II. Sa. 20: 9, art thou in *h.*, my brother?  
 Ps. 43: 5, the *h.* of my countenance.  
 67: 2, thy saving *h.* may be known.  
 Prov. 4: 22, they are *h.* to all their flesh.  
 13: 17, a faithful ambassador is *h.*  
 16: 24, *h.* to the bones.  
 Jer. 8: 15, looked for a time of *h.*  
 8: 22, why is not *h.* of my people recovered?  
**Heap, Deu. 13: 16, shall be an *h.* for ever.**  
 Josh. 7: 26, over him a *h.* of stones.  
 Isa. 17: 11, harvest shall be a *h.*  
 25: 2, thou hast made of a city an *h.*  
 Jer. 30: 18, city shall be builded upon her own *h.*  
 Mic. 1: 6, Samaria as an *h.* of the field.  
 3: 12, Jerusalem shall become *h.*  
 Deu. 32: 23, *h.* mischiefs upon them.  
 Job 16: 4, I could *h.* up words.  
 27: 16, though he *h.* up silver.  
 Ps. 39: 6, he *h.* up riches.  
 Prov. 25: 22; Rom. 12: 20, *h.* coals of fire.  
 Ec. 2: 26, to gather and to *h.* up.  
 Eze. 24: 10, *h.* on wood.  
 Hab. 1: 10, they shall *h.* dust.  
 II. Tim. 4: 3, *h.* to themselves teachers.  
 Jas. 5: 3, ye have *h.* treasure for last days.  
**Hear, Deu. 4: 10, I will make them *h.* my words.**  
 Deu. 31: 12, *h.* and fear the Lord.  
 I. Sa. 2: 23, I *h.* your evil dealings.  
 15: 14, lowing of oxen which I *h.*  
 I. Ki. 8: 42, they shall *h.* of thy great name.  
 13: 26, saying, O Baal, *h.* us.  
 II. Ki. 7: 6, *h.* a noise of chariots.  
 18: 28; Isa. 36: 13, *h.* words of the great king.  
 I. Chr. 14: 15, when thou *h.* a sound of going.  
 Neh. 8: 2, all that could *h.* with understanding.

**Hear, continued.**

Job 5: 27, *h.* it, and know thou it.  
 34: 2, *h.* my words, ye wise men.  
 42: 4, *h.* I beseech thee.  
 Ps. 4: 1; 39: 12; 54: 2; 84: 8; 102: 1; 143: 1, *h.* my prayer.  
 20: 1, Lord *h.* thee in day of trouble.  
 27: 7, *h.*, O Lord, when I cry.  
 51: 8, make me *h.* joy and gladness.  
 59: 7, who, say they, doth *h.*?  
 66: 16, come and *h.*, all ye that fear God.  
 85: 8, I will *h.* what God the Lord will speak.  
 102: 20, *h.* groaning of the prisoner.  
 143: 8, to *h.* thy loving-kindness.  
 Prov. 8: 33, *h.* instruction and be wise.  
 22: 17, *h.* the words of the wise.  
 Ec. 5: 1, more ready to *h.* than to give.  
 7: 5, better to *h.* rebuke of wise.  
 12: 13, *h.* the conclusion of the whole matter.  
 Isa. 1: 2, *h.*, O heavens, and give ear.  
 6: 9; Mar. 4: 12, *h.*, but understand not.  
 Isa. 33: 13, *h.*, ye that are afar off.  
 34: 1, let the earth *h.*  
 42: 18, *h.*, ye deaf.  
 55: 3; John 5: 25, *h.*, and your soul shall live.  
 Eze. 3: 27, he that *h.*, let him *h.*  
 Dan. 9: 17, *h.* prayer of thy servant.  
 Mat. 11: 5; Mar. 7: 37; Lu. 7: 22, the deaf *h.*  
 Mat. 13: 17; Lu. 10: 24, *h.* those things which ye *h.*  
 Mat. 17: 5; Mar. 9: 7, my beloved Son, *h.* him.  
 Mar. 4: 24; Lu. 8: 18, take heed what ye *h.*  
 Lu. 5: 1, pressed on *h.* to *h.*  
 word.  
 6: 17, came to *h.* him and be healed.  
 9: 9, who is this of whom I *h.*?  
 10: 16, he that *h.* you, *h.* me.  
 16: 2, how is it I *h.* this of thee?  
 19: 48, people very attentive to *h.*  
 John 5: 25, dead shall *h.* voice of Son of God.  
 5: 30, as I *h.*, I judge.  
 6: 60, an hard saying, who can *h.* it?  
 8: 47, he that is of God *h.* God's words.  
 9: 31, God *h.* not sinners.  
 12: 47, if any man *h.* my words.  
 14: 24, the word ye *h.* is not mine.  
 Ac. 2: 8, how *h.* we every man in our own tongue?  
 13: 44, whole city together to *h.* the word of God.  
 17: 21, to tell or *h.* some new thing.  
 Rom. 10: 14, how shall they *h.* without a preacher?  
 I. Cor. 11: 18, I *h.* there be divisions.



**Hear, continued.**  
 II. Thes. 3: 11, we *h.* that some walk disorderly.  
 I. Tim. 4: 16, save thyself and them that *h.* thee.  
 Jas. 1: 19, swift to *h.*  
 I. John 5: 15, we know that he *h.* us.  
 III. John 4, to *h.* that children walk in truth.  
 Rev. 3: 20, if any man *h.* my voice.  
 9: 20, neither see, nor *h.*, nor walk.  
**Heard, Gen. 3: 8, they *h.* the voice of the Lord.**  
 Gen. 16: 11, Lord *h.* thy affliction.  
 21: 26, neither yet *h.* I of it.  
 Ex. 2: 24, God *h.* their groaning.  
 3: 7, I have *h.* their cry.  
 Nu. 11: 1; 12: 2, the Lord *h.* it.  
 Deu. 4: 12, only ye *h.* a voice.  
 I. Ki. 6: 7, nor any tool of iron *h.*  
 II. Ki. 19: 25; Isa. 37: 26, hast thou not *h.* long ago?  
 Ezra 3: 13; Neh. 12: 43, noise was *h.* afar off.  
 Job 15: 8, hast thou *h.* the secret of God?  
 19: 7, I cry out of wrong, but I am not *h.*  
 29: 11, when the ear *h.* me, it blessed me.  
 Ps. 6: 9, Lord hath *h.* my supplication.  
 10: 17, hast *h.* the desire of the humble.  
 34: 4, I sought the Lord, and he *h.*  
 38: 13, I as a deaf man *h.* not.  
 61: 5, thou hast *h.* my vows.  
 97: 8, Zion *h.* and was glad.  
 116: 1, I love the Lord, because he hath *h.*  
**S. of S. 2: 12, voice of turtle is *h.***  
 Isa. 40: 21, have ye not *h.*?  
 52: 15, that had not *h.* shall they consider.  
 60: 18, violence no more be *h.* in land.  
 64: 4, not *h.* what he hath prepared.  
 65: 19, weeping no more be *h.*  
 66: 8, who hath *h.* such a thing?  
 Jer. 7: 13, rising early, but ye *h.* not.  
 51: 46, rumor shall be *h.* in land.  
 Eze. 26: 13, harps shall no more be *h.*  
 Dan. 12: 8, *h.*, but understood not.  
 Jon. 2: 2, I cried unto the Lord, and he *h.*  
 Mal. 3: 16, the Lord hearkened, and *h.* it.  
 Mat. 6: 7, *h.* for much speaking.  
 26: 65; Mar. 14: 64, ye have *h.* the blasphemy.  
 Lu. 12: 3, shall be *h.* in the light.  
 John 4: 42, we have *h.* him ourselves.  
 8: 6, as though he *h.* not.  
 11: 41, I thank thee that thou hast *h.* me.  
 18: 21, ask them which *h.* me.  
 Ac. 2: 37, when they *h.* this, they were pricked.  
 4: 4, many which *h.* believed.

**Heard, continued.**  
 Ac. 4: 20, cannot but speak things we have *h.*  
 22: 15, witness of what thou hast seen and *h.*  
 Rom. 10: 14, of whom they have not *h.*  
 I. Cor. 2: 9, eye hath not seen, nor ear *h.*  
 II. Cor. 12: 4, *h.* unspeakable words.  
 Eph. 4: 21, if so be ye have *h.* him.  
 Heb. 2: 3, confirmed by them that *h.*  
 4: 2, not mixed with faith in them that *h.*  
 5: 7, was *h.* in that he feared.  
 Jas. 5: 11, ye have *h.* of patience of Job.  
 I. John 1: 1, that which we have *h.* and seen.  
 Rev. 3: 3, remember how thou hast *h.*  
 10: 4; 14: 2; 18: 4, *h.* a voice from heaven.  
**Hearer, Rom. 2: 13, not the *h.* of law are just.**  
 Eph. 4: 29, minister grace unto the *h.*  
 II. Tim. 2: 14, to subverting of the *h.*  
 Jas. 1: 22, be ye doers of the word, and not *h.* only.  
**Hearing, Deu. 31: 11, read this law in their *h.***  
 II. Ki. 4: 31, was neither voice nor *h.*  
 Job 42: 5, by the *h.* of the ear.  
 Prov. 20: 12, the *h.* ear the Lord hath made.  
 Ec. 1: 8, nor ear filled with *h.*  
 Isa. 33: 15, stoppeth his ears from *h.* of blood.  
 Am. 8: 11, a famine of *h.* the words of the Lord.  
 Mat. 13: 13, *h.*, they hear not.  
 Mar. 6: 2, many *h.* were astonished.  
 Lu. 2: 46, *h.* them and asking questions.  
 Ac. 9: 7, *h.* a voice, but seeing no man.  
 Rom. 10: 17, faith cometh by *h.*  
 I. Cor. 12: 17, where were the *h.*?  
 Gal. 3: 2, or by the *h.* of faith?  
 Heb. 5: 11, seeing ye are dull of *h.*  
**Hearken, Deu. 18: 15, a prophet, to him ye shall *h.***  
 Deu. 28: 13; I. Ki. 11: 33, if thou *h.* to commandments.  
 Josh. 1: 17, so will we *h.* unto thee.  
 I. Sa. 15: 22, to *h.* better than the fat of rams.  
 Ps. 103: 20, angels *h.* to voice of his word.  
 Isa. 55: 2, *h.* diligently unto me.  
 Dan. 9: 19, O Lord, *h.* and do.  
 Mic. 1: 2, *h.*, O earth, and all therein.  
 Mar. 7: 14, *h.* to me, every one of you.  
 Ac. 7: 2, men, brethren, and fathers, *h.*  
**Heart, of man, Gen. 6: 5; 8: 21; Ec. 8: 11; 9: 3; Mat. 12: 34; 15: 19; Rom. 2: 5.**  
 searched and tried by God, I. Chr. 28: 9; Ps. 139: 23; Prov. 21: 2; 24: 12; Jer. 12: 3; 17: 10; 20: 12; Rev. 2: 23.

**Heart, continued.**  
 enlightened, etc., by him, Ps. 27: 14; Prov. 16: 1; II. Cor. 4: 6; I. Thes. 3: 13; II. Pet. 1: 19, a new, promised, Jer. 24: 7; 31: 33; 32: 39; Eze. 36: 26.  
 —Gen. 45: 26, Jacob's *h.* fainted.  
 Ex. 23: 9, ye know the *h.* of a stranger.  
 35: 35, hath he filled with wisdom of *h.*  
 Deu. 11: 13; Josh. 22: 5; I. Sa. 12: 20, serve him with all your *h.*  
 Deu. 13: 3; 30: 6; Mat. 22: 37; Mar. 12: 30; Lu. 10: 27, love the Lord with all your *h.*  
 Judg. 5: 16, great searchings of *h.*  
 I. Sa. 10: 9, God gave him another *h.*  
 16: 7, the Lord looketh on the *h.*  
 I. Ki. 3: 9, give an understanding *h.*  
 8: 17; II. Chr. 6: 7, it was in the *h.* of David.  
 I. Ki. 11: 4, not perfect as was the *h.* of David.  
 14: 8, followed me with all his *h.*  
 I. Chr. 12: 33, not of double *h.*  
 16: 10; Ps. 105: 3, let the *h.* of them rejoice that seek Lord.  
 I. Chr. 29: 17; Jer. 11: 20, thou triest the *h.*  
 II. Chr. 15: 12, seek God of fathers with all *h.*  
 31: 21, he did it with all his *h.*  
 32: 23, his *h.* was lifted up.  
 Neh. 2: 2, nothing else but sorrow of *h.*  
 Job 9: 4, wise in *h.* and mighty.  
 29: 13, I caused the widow's *h.* to sing.  
 38: 36, given understanding to the *h.*  
 Ps. 19: 8, statutes rejoicing the *h.*  
 27: 3, my *h.* shall not fear.  
 34: 18, Lord is nigh them of broken *h.*  
 44: 21, he knoweth secrets of the *h.*  
 64: 6, the *h.* is deep.  
 73: 7, more than *h.* could wish.  
 78: 37, their *h.* was not right.  
 97: 11, gladness sown for up-right in *h.*  
 139: 23, search me, and know my *h.*  
 Prov. 4: 23, keep thy *h.* with all diligence.  
 14: 10, the *h.* knoweth his own bitterness.  
 23: 7, as he thinketh in his *h.*  
 31: 11, *h.* of her husband doth trust in her.  
 Ec. 8: 5, a wise man's *h.* discerneth.  
 Isa. 30: 29, ye shall have gladness of *h.*  
 35: 4, say to them of fearful *h.*  
 57: 1; Jer. 12: 11, no man layeth it to *h.*  
 Isa. 57: 15, revive *h.* of contrite.  
 65: 14, sing for joy of *h.*  
 Jer. 11: 20, triest reins and *h.*  
 17: 9, *h.* is deceitful above all things.  
 Lam. 3: 65, give sorrow of *h.*  
 Eze. 11: 19, stony *h.* out of flesh.  
 18: 31, make you a new *h.*  
 44: 7; Ac. 7: 51, uncircumcised in *h.*

**Heart, continued.**

Joel 2: 13, rend your *h.*  
 Mal. 4: 6, turn *h.* of fathers to children.  
 Mat. 5: 8, blessed are the pure in *h.*  
 6: 21; Lu. 12: 34, there will your *h.* be also.  
 Mat. 11: 29, meek and lowly in *h.*  
 Mar. 2: 8, why reason ye in your *h.*?  
 7: 21, out of *h.* proceed evil thoughts.  
 10: 5; 16: 14, hardness of *h.*  
 Lu. 6: 45, out of abundance of the *h.*  
 21: 14, settle it in your *h.*  
 24: 25, slow of *h.* to believe.  
 John 14: 1, 27, let not your *h.* be troubled.  
 Ac. 2: 46, with singleness of *h.*  
 7: 54, were cut to the *h.*  
 11: 23, with purpose of *h.*  
 Rom. 10: 10, with the *h.* man believeth.  
 I. Cor. 2: 9, neither entered into *h.* of man.  
 II. Cor. 3: 3, in fleshy tables of the *h.*  
 5: 12, glory in appearance, not in *h.*  
 Eph. 3: 17, that Christ may dwell in your *h.* by faith.  
 Col. 3: 22, in singleness of *h.*  
 Heb. 4: 12, discerner of intents of the *h.*  
 10: 22, draw near with true *h.*  
 Jas. 4: 8, purify your *h.*  
 I. Pet. 3: 4, the hidden man of the *h.*  
 3: 15, sanctify the Lord in your *h.*

**Hearth,** Gen. 18: 6; Jer. 36: 22, 23.

**Heartily,** Col. 3: 23, whatsoever ye do, do it *h.*

**Heat,** Gen. 8: 22, cold and *h.*, summer and winter.  
 Gen. 18: 1, in *h.* of the day.  
 Deu. 29: 24, the *h.* of this great anger.  
 Ps. 19: 6, nothing hid from *h.* thereof.  
 Isa. 4: 6; 25: 4, shadow from *h.*  
 18: 4, cloud of dew in *h.* of harvest.  
 49: 10, neither shall *h.* smite them.  
 Mat. 20: 12, borne burden and *h.* of the day.  
 Jas. 1: 11, sun risen with burning *h.*  
 II. Pet. 3: 10, elements melt with fervent *h.*  
 Dan. 3: 19, seven times more than want to be *h.*  
 Hos. 7: 4, as an oven *h.* by the baker.

**Heath.** The Hebrew *ar ar* and *aroer*, thus translated in Jer. 17: 6 and 48: 6, are in the R. V. translated in the margin "tamarisk." Others, as Tristram, think the low-growing *Juniperus Sabina*, which is a dwarf juniper, is certainly meant, for which a similar word is used by the Arabs.

**Heathen,** described, Eph. 2: 12; 4: 18.  
 gospel preached to, Mat. 24: 14; 28: 19; Rom. 10: 14; 16: 26; Gal. 1: 16.

**Heathen, continued.**

conversion of, Ac. 10: 35; Rom. 15: 16.  
 —Ps. 2: 1; Ac. 4: 25, why do the *h.* rage?  
 Ps. 2: 8, give thee *h.* for inheritance.  
 9: 5, thou hast rebuked the *h.*  
 33: 10, bringeth counsel of *h.* to nought.  
 102: 15, the *h.* shall fear the name of the Lord.  
 Mat. 6: 7, vain repetitions, as the *h.* do.  
 18: 17, let him be as an *h.* man.  
 Gal. 3: 8, that God would justify the *h.*

**Heave Offering,** Ex. 29: 27; Nu. 15: 19, 20; 18: 8, 30.

**Heaven,** the firmament, created, Gen. 1: 1, 8; Ps. 8: 19; Isa. 40: 22; Rev. 10: 6.  
 God's dwelling-place, I. Ki. 8: 30; Ps. 2: 4; 115: 3; 123: 1; Isa. 6: 1; 66: 1; Eze. 1: 10; Mat. 6: 9; Ac. 7: 49; Heb. 8: 1; Rev. 4.  
 its happiness, Ps. 16: 11; Isa. 49: 10; Dan. 12: 3; Mat. 5: 12; 13: 43; John 12: 26; 14: 1, 2; 17: 24; I. Cor. 2: 9; 13: 12; I. Pet. 1: 4; Rev. 7: 16; 14: 13; 21: 4; 22: 3.  
 who enter, Mat. 5: 3; 25: 34; Rom. 8: 17; Heb. 12: 23; I. Pet. 1: 4; Rev. 7: 9, 14.  
 who excluded from, Mat. 7: 21; 25: 41; Lu. 13: 27; I. Cor. 6: 9; Gal. 5: 21; Rev. 21: 8; 22: 15.  
 the new, Rev. 21: 1.  
 —Gen. 28: 17, the gate of *h.*  
 Ex. 20: 22, talked with you from *h.*  
 Deu. 10: 14; I. Ki. 8: 27; Ps. 115: 16, the *h.* and *h.* of *h.*  
 Deu. 33: 13, the precious things of *h.*  
 II. Ki. 7: 2, if the Lord would make windows in *h.*?  
 Job 15: 15, the *h.* are not clean in his sight.  
 22: 14, he walketh in the circuit of *h.*  
 Ps. 8: 3, when I consider thy *h.*  
 73: 25, whom have I in *h.*?  
 89: 6, who in *h.* can be compared unto the Lord?  
 103: 11, as the *h.* is high above the earth.  
 Prov. 8: 27, when he prepared the *h.*, I was there.  
 25: 3, the *h.* for height.  
 Ec. 5: 2, for God is in *h.*  
 Isa. 40: 12, who hath meted out *h.*?  
 65: 17; Rev. 21: 1, new *h.* and new earth.  
 Isa. 66: 1; Ac. 7: 49, *h.* is my throne.  
 Jer. 7: 18, make cakes to queen of *h.*  
 23: 24, do not I fill *h.* and earth?  
 31: 37, if *h.* can be measured.  
 51: 15, hath stretched out the *h.*  
 Eze. 32: 7, I will cover the *h.*  
 Dan. 4: 35, doeth according to his will in army of *h.*  
 7: 13, with clouds of *h.*  
 Hag. 1: 10, the *h.* over you is stayed from dew.

**Heaven, continued.**

Mal. 3: 10, if I will not open windows of *h.*  
 Mat. 5: 18, till *h.* and earth pass.  
 5: 34; Jas. 5: 12, nor swear by *h.*  
 Mat. 24: 30; 26: 64; Mar. 14: 62, Son of man coming in clouds of *h.*  
 Mar. 13: 27, elect to uttermost part of *h.*  
 Lu. 3: 21, the *h.* was opened.  
 15: 18, I have sinned against *h.*  
 John 1: 51, ye shall see *h.* open.  
 6: 31, bread from *h.*  
 Ac. 3: 21, whom the *h.* must receive.  
 4: 12, none other name under *h.*  
 Rom. 1: 18, wrath of God revealed from *h.*  
 I. Cor. 8: 5, whether in *h.* or in earth.  
 II. Cor. 5: 1, house eternal in the *h.*  
 Gal. 1: 8, though an angel from *h.* preach.  
 Eph. 1: 10, gather in one all things in *h.*  
 3: 15, whole family in *h.* is named.  
 6: 9; Col. 4: 1, your master is in *h.*  
 Phil. 3: 20, our conversation is in *h.*  
 Col. 1: 16, by him all things created in *h.*  
 Heb. 10: 34, have in *h.* a better substance.  
 12: 23, written in *h.*  
 I. John 5: 7, three that bear record in *h.*  
 Rev. 4: 1, a door opened in *h.*  
 8: 1, silence in *h.*  
 11: 19, temple of God in *h.*  
 12: 1, a great wonder in *h.*

**Heavenly,** Mat. 6: 26, your *h.* Father feedeth them.  
 Lu. 2: 13, multitude of the *h.* host.  
 John 3: 12, if I tell you of *h.* things.  
 Ac. 26: 19, not disobedient to *h.* vision.  
 I. Cor. 15: 48, as is the *h.*, such are they.  
 Eph. 1: 3; 2: 6; 3: 10, *h.* places.  
 Heb. 3: 1, partakers of the *h.* calling.  
 6: 4, have tasted of the *h.* gift.  
 8: 5, shadow of *h.* things.  
 11: 16, an *h.* country.

**Heavenly Father,** Mat. 6: 14, 15, 18; Lu. 11: 13.

**Heaviness,** Ps. 69: 20, full of *h.*  
 Ps. 119: 28, my soul melteth for *h.*  
 Prov. 12: 25, *h.* in the heart maketh it stoop.  
 14: 13, the end of that mirth is *h.*  
 Isa. 61: 3, garment of praise for spirit of *h.*  
 Rom. 9: 2, have great *h.* and sorrow.  
 Jas. 4: 9, let your joy be turned to *h.*  
 I. Pet. 1: 6, ye are in *h.*

**Heavy,** Ex. 17: 12, Moses' hands were *h.*  
 Ex. 18: 18, this thing is too *h.* for thee.



**Heavy, continued.**

1. Ki. 14: 6, sent with *h.* tidings.  
Neh. 5: 18, the bondage was *h.*  
Ps. 32: 4, thy hand was *h.* upon  
me.  
Prov. 25: 20, songs to a *h.* heart.  
31: 6, wine to those of *h.* hearts.  
Isa. 6: 10, make their ears *h.*  
58: 6, to undo the *h.* burdens.  
Mat. 11: 28, all ye that are *h.*  
laden.  
23: 4, they bind *h.* burdens.  
26: 37, he began to be very *h.*  
26: 43; Mar. 14: 40, their eyes  
were *h.*

**Heber** (hē'ber), *association, society*,  
the Kenite, Judg. 4: 11, 17.  
A name *Heber* (Eber) different-  
ly spelled in Hebrew  
means *passer over*, Gen. 10:  
21; 11: 15; Nu. 24: 24.

**Hebrew** (hē'brū), language, 24b  
regal period, 57b  
reckoning of time, 57b  
festivals, 82  
calendar, 85  
poetry, 113  
musical instruments, 115b

**Hebrewess**, Jer. 34: 9.

**Hebrews, descendants of Heber**,  
*or dwellers on the other side*  
(of the Euphrates), *or passers*  
*over*, Phil. 3: 5.

Abraham and his descend-  
ants so called, Gen. 14: 13;  
40: 15; 48: 32; Ex. 2: 6; II. Chr.  
11: 22; Phil. 3: 5.

**Hebrews, Epistle to the, author**,  
date, 52a  
quotations from the Old Testa-  
ment in, 103ab

**Hebron** (hē'bron), *society, asso-*  
*ciation* (3Cd; 5Ce; 6Ce; 7 Bc;  
13 Be; 17 Be), a very ancient  
city in Canaan; present popu-  
lation 10,000, Jewish and  
Moslem. An ancient enclo-  
sure surrounds the probable  
site of the cave of Machpe-  
lah.

Abraham dwells there, Gen.  
13: 18; 23: 2.  
the spies come to, Nu. 13: 22.  
taken, Josh. 10: 36, 37.  
given to Caleb, Josh. 14: 13;  
15: 13.

David reigns there, II. Sa. 2:  
1-4; 5: 1-5; I. Chr. 11: 1-3; 12:  
38; 29: 27.

**Hebronites**, Nu. 3: 27.

**Hedge**, Job 1: 10, hast not thou  
made an *h.* about him?

Prov. 15: 19, way of slothful as  
an *h.* of thorns.

Ec. 10: 8, whose breaketh an *h.*  
Mar. 12: 1, set an *h.* about it.  
Lu. 14: 23, the highways and  
*h.*

Hos. 2: 6, I will *h.* up thy way.  
**Heed**, II. Sa. 20: 10, took no *h.* to  
the sword.

II. Ki. 10: 31, Jehu took no *h.*  
Ps. 119: 9, by taking *h.* to thy  
word.

Ec. 12: 9, preacher gave good *h.*  
Jer. 18: 18, let us not give *h.* to  
any words.

Ac. 3: 5, he gave *h.* unto them.  
I. Tim. 1: 4; Tit. 1: 14, neither  
give *h.* to fables.

I. Tim. 4: 1, giving *h.* to seduc-  
ing spirits.

Heb. 2: 1, I ought to give  
the more earnest *h.*

**Heel**, Gen. 3: 15, thou shalt bruise  
his *h.*

Gen. 25: 26; Hos. 12: 3, hold on  
brother's *h.*

Ps. 41: 9; John 13: 18, hath  
lifted up *h.* against me.

Ps. 49: 5, iniquity of my *h.*  
**Hegai** (hē'gai), a eunuch, Esth.  
2: 8, 15.

**Hege** (hē'ge), *i. q. Hegai*, Esth.  
2: 3.

**Heifer**, for sacrifice, Gen. 15: 9;  
Nu. 19: 2; Deu. 21: 3; Heb.  
9: 13.

**Height**, Job 22: 12, is not God in  
*h.* of heaven?

Ps. 102: 19, Lord looked from  
*h.* of sanctuary.

Prov. 25: 3, the heaven for *h.*  
Isa. 7: 11, ask it in the *h.* above.

Rom. 8: 39, nor *h.*, nor depth.  
Eph. 3: 18, 19, the *h.* of the love  
of Christ.

**Heinous**, Job 31: 11.

**Heirs**, of God, Rom. 8: 17; Gal.  
3: 29; 4: 7; Eph. 3: 6; Heb. 6:  
17; Jas. 2: 5.

—II. Sa. 14: 7, we will destroy  
the *h.*

Prov. 30: 23, handmaid that is  
*h.* to her mistress.

Mat. 21: 38; Mar. 12: 7; Lu. 20:  
14, this is the *h.*

Gal. 4: 7, an *h.* of God through  
Christ.

Tit. 3: 7, *h.* according to hope  
of eternal life.

Heb. 1: 14, who shall be *h.* of  
salvation.

11: 7, became *h.* of righteous-  
ness.

I. Pet. 3: 7, with *h.* together of  
the grace.

**Helah** (hē'la), *rust*, I. Chr. 4: 5.

**Helam** (hē'lam), *strength of the*  
*people* (7), II. Sa. 10: 16.

**Helbah** (hē'l'bā), Judg. 1: 31.

**Helbon** (hē'l'bōn), *fat, fruitful* (7  
Ca), a city of Syria, famed  
for its excellent wine, Eze.  
27: 18.

**Heldai** (hē'l'dai), *worldly*, I. Chr.  
27: 15; Zec. 6: 10.

**Heleb** (hē'leb), *fatness*, II. Sa.  
23: 29.

**Heled** (hē'led), *worldly*, I. Chr.  
11: 30.

**Helek** (hē'lek), *a portion*, Nu.  
26: 30.

**Helekites**, Nu. 26: 30.

**Helem** (hē'lem), *a stroke*, I. Chr.  
7: 35.

**Heleph** (hē'lef), *exchange*, Josh.  
19: 33.

**Helez** (hē'lez), *strong*, I. Chr. 2: 39.

**Heli** (hē'li), *i. q. Eli*, Lu. 3: 23.

**Heliopolis** (hē'li-ōp'o-lis) (6 Dc).  
*See Baalbek.*

**Helkai** (hē'l'kai), *Jehovah his por-*  
*tion*, Neh. 12: 15.

**Helkath** (hē'l'kath), *smoothness*,  
Josh. 21: 31.

**Helkath-hazzurim** (hē'l'kath-  
hāz'zu-rim), *the field of the*  
*swords*, II. Sa. 2: 16.

**Hell** (Hades), the grave, Ac. 2:  
31; I. Cor. 15: 55.

place of torment, Mat. 11: 23;  
13: 42; 25: 41, 46; Rev. 14: 10.

for whom reserved, Ps. 9: 17;  
Prov. 5: 5; 7: 27; 9: 18; Mat.  
23: 15; 25: 41.

—Deu. 32: 22, fire shall burn to  
lowest *h.*

**Hell, continued.**

II. Sa. 22: 6; Ps. 18: 5, sorrows  
of *h.* compassed me.

Job 11: 8, deeper than *h.*

26: 6, *h.* is naked before him.

Ps. 16: 10; Ac. 2: 27, not leave  
soul in *h.*

Ps. 55: 15, let them go down  
quick into *h.*

116: 3, pains of *h.* gat hold on  
me.

139: 8, if I make my bed in  
*h.*

Prov. 15: 11, *h.* and destruc-  
tion are before the Lord.

15: 24, that he may depart  
from *h.* beneath.

23: 14, deliver his soul from *h.*  
27: 20, *h.* and destruction are  
never full.

Isa. 5: 14, *h.* hath enlarged  
herself.

14: 9, *h.* from beneath is  
moved.

28: 15, with *h.* are we at agree-  
ment.

Eze. 31: 16, when I cast him  
down to *h.*

32: 21, shall speak out of the  
midst of *h.*

Am. 9: 2, though they dig  
into *h.*

Jon. 2: 2, out of the belly of *h.*  
Hab. 2: 5, enlargeth his desire  
as *h.*

Mat. 5: 22, in danger of *h.* fire.  
10: 28; Lu. 12: 5, destroy soul  
and body in *h.*

Mat. 16: 18, gates of *h.* shall  
not prevail.

18: 9; Mar. 9: 47, having two  
eyes to be cast into *h.*

Lu. 10: 15, thrust down to *h.*  
Lu. 16: 23, in *h.* he lifted up his  
eyes.

Jas. 3: 6, tongue set on fire  
of *h.*

II. Pet. 2: 4, cast angels down  
to *h.*

Rev. 1: 18, keys of *h.* and death.  
20: 13, death and *h.* delivered  
up dead.

*See* Isa. 33: 14; Mat. 3: 12.

**Hellenists, or Grecians**, 87a

**Helm**, Jas. 3: 4.

**Helmet**, I. Sa. 17: 5, 38, *h.* of  
brass.

Isa. 59: 17; Eph. 6: 17, the *h.* of  
salvation.

Jer. 46: 4, stand forth with  
your *h.*

**Helon** (hē'lon), *strong*, Nu. 1: 9;  
2: 7.

**Help**, Gen. 2: 18, an *h.* meet for  
him.

Deu. 33: 29, the shield of thy *h.*  
Job 6: 13, is not my *h.* in me?

Ps. 20: 2, Lord send *h.* from  
sanctuary.

33: 20, he is our *h.* and our  
shield.

42: 5, the *h.* of his counte-  
nance.

46: 1, God a very present *h.* in  
trouble.

60: 11; 108: 12, vain is the *h.* of  
man.

63: 7, thou hast been my *h.*

89: 19, laid *h.* upon one that  
is mighty.

94: 17, unless the Lord had  
been my *h.*

121: 1, the hills, from whence  
cometh my *h.*



**Help, continued.**

Ps. 124: 8, our *h.* is in the name of the Lord.  
 146: 3, trust not in man, in whom is no *h.*  
 Isa. 10: 3, to whom will ye flee for *h.*?  
 30: 5, nor be an *h.* nor profit.  
 Hos. 13: 9, in me is thine *h.*  
 Ac. 26: 22, having obtained *h.* of God.  
 27: 17, used *h.*, undergirding the ship.  
 Ps. 22: 19; 38: 22, haste to *h.* me.  
 Mar. 9: 24, *h.* thou mine unbelief.  
 Ac. 21: 28, men of Israel, *h.*  
 Rom. 8: 26, Spirit also *h.* our infirmities.  
 II. Cor. 1: 11, *h.* together by prayer.  
 Heb. 4: 16, grace to *h.* in time of need.  
**Helper**, Ps. 10: 14, thou art *h.* of the fatherless.  
 Ps. 72: 12, deliver him that hath no *h.*  
 Heb. 13: 6, Lord is my *h.*, I will not fear.  
**Helve**, Deu. 19: 5.  
**Hem**, of garment, Mat. 9: 20; 14: 36.  
 See Nu. 15: 38, 39; Mat. 23: 5.  
**Heman** (hēm'an), *true*, I. Chr. 16: 41. **34b**  
**Hemath** (hēm'ath), I. Chr. 2: 55.  
**Hemdan** (hēm'dan), Gen. 36: 26.  
**Hemlock**, In Hos. 10: 4 the Hebrew word *rosh* is thus translated. In Deu. 29: 18 it is translated "wormwood," but in Am. 6: 12 as "gall" in contrast with "wormwood." See Gall.  
**Hen** (hēn), *grace, favor*, son of Zephaniah, Zec. 6: 14.  
 —a fowl, Mat. 23: 37; Lu. 13: 34.  
**Hena** (hē'nā), a city on the Euphrates, II. Ki. 19: 13.  
**Henadad** (hē'nā-dād), *favor of Hadad*, Ezra 3: 9.  
**Hence**, Judg. 6: 13, depart not *h.* Mat. 4: 10, get thee *h.*, Satan.  
 John 14: 31, arise, let us go *h.*  
 18: 36, my kingdom not from *h.*  
 Ac. 22: 21, far *h.* unto the Gentiles.  
**Henceforth**, Ps. 125: 2; II. Tim. 4: 8; Rev. 14: 13.  
**Henceforward**, Nu. 15: 23; Mat. 21: 19.  
**Henna**, The Hebrew word *kopher*, thus translated in S. of S. 1: 14; 4: 13, R. V., is wrongly translated "camphire" in the A. V. It is *Lawsomia alba*, and a paste made of the pounded leaves is used to stain the nails, etc.  
**Henoch** (hē'nok), I. Chr. 1: 3, 33.  
**Hepher** (hē'fer), *a well*, Nu. 26: 32.  
**Hepherites**, Nu. 26: 32.  
**Hephzi-bah** (hē'f'zi-bā), *my delight is in her*, Isa. 62: 4.  
 —queen of Hezekiah, II. Ki. 21: 1.  
**Herald**, Dan. 3: 4.  
**Herbs**, Various Hebrew words are thus translated. The word *oroth*, which is used in this sense in II. Ki. 4: 39, is connected with the idea of

**Herbs, continued.**

*light*, light and bloom being cognate ideas. Hence the difference of translation in Isa. 18: 4, "like clear heat upon herbs," A. V., but in R. V., "like clear heat in sunshine"; and Isa. 26: 19, "dew of herbs" or "dew of lights." See Gen. 1: 30; Prov. 15: 17; Ps. 104: 14.  
**Herd**, II. Sa. 12: 4; Mar. 5: 11, 13.  
**Herdman**, Gen. 13: 7; Am. 7: 14.  
**Here**, Ex. 3: 4; I. Sa. 3: 5, 6, said, *H. am I.*  
 Mat. 28: 6, he is not *h.*; for he is risen.  
 Lu. 9: 33, good for us to be *h.*  
 19: 20, *h.* is thy pound.  
 Heb. 13: 14, *h.* have we no continuing city.  
**Hereafter**, Mat. 26: 64; John 1: 51; 14: 30.  
**Hereby**, Gen. 42: 33; I. John 3: 16; 4: 13.  
**Herein**, John 15: 8; I. John 4: 17.  
**Hereof**, Mat. 9: 26; Heb. 5: 3.  
**Heres** (hē'rēz), *sun*, Judg. 1: 35.  
**Heresh** (hē'rēsh), I. Chr. 9: 15.  
**Heresies**, deprecated, I. Cor. 11: 19; Gal. 5: 20; II. Pet. 2: 1.  
 See Rom. 16: 17; I. Cor. 1: 10; 3: 3; 14: 33; Phil. 2: 3; 4: 2; Tit. 3: 10; Jude 19.  
**Heritage**, Job 20: 29, *h.* appointed by God.  
 Ps. 16: 6; Jer. 3: 19, a goodly *h.*  
 Ps. 61: 5, *h.* of those that fear thy name.  
 111: 6, give them *h.* of the heaven.  
 127: 3, children are an *h.* of the Lord.  
 Isa. 54: 17, *h.* of servants of the Lord.  
 Mic. 7: 14, feed flock of thine *h.*  
 I. Pet. 5: 3, lords over God's *h.*  
**Hermas** (hur'mas) and **Hermes**, *Mercury*, of Rome, Rom. 16: 14.  
**Hermas**, Shepherd of, apocryphal book. **56b**  
**Hermogenes** (her-mōj'e-nēz), *sprung from Hermes*, II. Tim. 1: 15.  
**Hermon** (hur'mon), *rugged*, (3 Db; 5 Db; 6 De; 7 Ba; 13 Cb; 15 Kd; 16 Db; 17 Cb), a mountain on the northeastern boundary of Palestine, dome-shaped and rugged, a main feature in Palestine scenery as far south as Shechem, Deu. 4: 48; Josh. 12: 5; 13: 5; Ps. 89: 12; 133: 3. **130ab**  
**Herod** (hēr'od), *hero-like*, the Great, king of Judea, Mat. 2: 1, 3.  
 slays the children of Bethlehem, Mat. 2: 16. **67a, 69, 70b**  
 sons of, their provinces, **133b**  
 temple of, **93a**  
 —Agrippa, persecutes the church, Ac. 12: 1.  
 his pride and miserable death, Ac. 12: 23. **69, 71b**  
 —Agrippa II., Ac. 25: 13. **69**  
 —Antipas, reproved by John the Baptist, imprisons him, Lu. 3: 19, 20.  
 beheads him, Mat. 14; Mar. 6: 14-29.

**Herod, continued.**

desires to see Christ, Lu. 9: 9.  
 scourges him, and is reconciled to Pilate, Lu. 23: 8 ff.; Ac. 4: 27. **69, 70b**  
 —Philip I. and II., **69**  
**Herodian Family**, genealogy of, **69**  
**Herodians** (he-rō'di-anz), a Jewish sect.  
 rebuked by Christ, Mat. 22: 16; Mar. 12: 13.  
 plot against him, Mar. 3: 6; 12: 13. **87a**  
**Herodias** (he-rō'di-as), married to Herod Antipas, Mar. 6: 17.  
 her revenge on John the Baptist, Mat. 14: 6; 24. **69**  
**Herodion** (he-rō'di-ōn), Paul's kinsman, Rom. 16: 11.  
**Herodotus** (he-rōd-o-tūs), **63c**  
**Heron** (Heb., *anaphah*). The common heron (*Ardea cinerea*) is frequently met with in Palestine, but in Lev. 11: 19 and Deu. 14: 18 the word ought, perhaps, to be taken in a general sense. There are many species of the heron in the Holy Land.  
**Hesed** (hē'sed), I. Ki. 4: 10.  
**Heshbon** (hēsh'bōn), *intelligence*, (3 Cd; 4 Ga; 5 De; 6 Ce; 7 Bc; 13 Ce), a city of the Reubenites, Nu. 21: 26; 32: 37; Josh. 13: 17; Neh. 9: 22; Isa. 16: 8.  
**Heshmon** (hēsh'mōn), Josh. 15: 27.  
**Heth**, *dread*, father of Hittites, Gen. 10: 15.  
 his sons' kindness to Abraham, Gen. 23: 3 ff.; 25: 10.  
**Hethlon** (hēth'lōn), *lurking-place*, Eze. 48: 1.  
**Hew**, Ex. 34: 4, *h.* two tables of stone.  
 Jer. 2: 13, *h.* them out cisterns.  
 Mat. 3: 10; Lu. 3: 9, *h.* down and cast into the fire.  
 Mar. 15: 46, sepulchre which was *h.* out.  
 Josh. 9: 21, *h.* of wood and drawers of water.  
**Hexateuch**, **30a**  
**Hezekiah** (hēz'e-ki'ā), *Jehovah is strength*, king of Judah, II. Ki. 16: 20; (II. Chr. 28: 27).  
 abolishes idolatry, II. Ki. 18.  
 his message to Isaiah, when attacked by the Assyrians, II. Ki. 19: 4, 5.  
 his life lengthened, etc., II. Ki. 20; (Isa. 38).  
 celebrates the passover, II. Chr. 30.  
 rebuked for displaying his treasures, II. Ki. 20: 16, 17; (Isa. 39).  
 his piety and good reign, II. Chr. 29.  
 his death, II. Ki. 20: 21. **61a, 120b, 124a**  
 —men of, edit sacred writings, **22b, 33b, 35b**  
**Hezion** (hē'zi-ōn), *vision*, I. Ki. 15: 18.  
**Hezir** (hē'zir), *strong*, I. Chr. 24: 15.  
**Hezrai** (hēz'ra-i), *enclosed wall*, II. Sa. 32: 35.  
**Hezro** (hēz'ro), or **Hezron** (hēz'-ron), *fortified*, Ex. 6: 14; I. Chr. 11: 37.  
**Hezronites**, Nu. 26: 6.



**Hid**, Gen. 3: 8, Adam and his wife *h*.

Ex. 2: 2, she *h*. Moses three months.

3: 6, Moses *h*. his face.

II. Ki. 4: 27, the Lord hath *h*. it from me.

Job 17: 4, *h*. heart from understanding.

Ps. 22: 24, neither *h*. his face from him.

35: 7, they *h*. for me their net.

119: 11, thy word have I *h*. in my heart.

Isa. 53: 3, and we *h*. our faces from him.

Mat. 10: 26; Mar. 4: 22, there is nothing *h*.

Mat. 11: 25; Lu. 10: 21, *h*. from wise.

Mat. 25: 18, went and *h*. his lord's money.

Lu. 19: 42, now they are *h*. from thine eyes.

Ac. 26: 26, none of these things are *h*.

II. Cor. 4: 3, if our Gospel be *h*.

Col. 1: 26, mystery *h*. from ages.

3: 3, your life is *h*. with Christ.

I. Pet. 3: 4, the *h*. man of the heart.

**Hid Treasure**, parable of, Mat. 13: 44.

**Hiddai** (hîd'dā), *mighty*, II. Sa. 23: 30.

**Hidekel** (hîd'de-kēl) (Assyr., *Diklat*, *Idiklat*) (8 Ec), the modern Tigris, Gen. 2: 14; Dan. 10: 4.

**Hide**, Gen. 18: 17, shall I *h*. from Abraham?

Job 14: 13, *h*. me in the grave.

40: 13, *h*. in dust together.

Ps. 17: 8, *h*. me under the shadow of thy wings.

27: 5, *h*. me in pavilion.

31: 20, *h*. them in secret of thy presence.

89: 46, how long wilt thou *h*. thyself?

139: 12, darkness *h*. not from thee.

143: 9, I flee unto thee to *h*. me.

Isa. 1: 15, I will *h*. mine eyes from you.

2: 10, and *h*. thee in the dust.

26: 20, *h*. thyself for a little moment.

45: 15, thou art a God that *h*. thyself.

Eze. 28: 3, no secret they can *h*. from thee.

Jas. 5: 20, and *h*. a multitude of sins.

Rev. 6: 16, *h*. us from the face of him.

**Hiding**, Ps. 119: 114, my *h*. place and my shield.

Isa. 32: 2, a man shall be as an *h*. place.

**Hiel** (hî'el), *God lives*, I. Ki. 16: 34. See **Jericho**.

**Hierapolis** (hî'e-rāp'o-lîs), *holy city*, (15Gb), a city of Phrygia, now Pamukkale, Col. 4: 13.

**Hieromax**, one of the minor streams watering Palestine.

**Higgaion** (hig-gā'yon), which occurs with "Selah," Ps. 9: 16, and in margin with *kinnôr*, Ps. 92: 3, is quite unknown. In the latter passage the A. V. inverts the

**Higgaion**, *continued*.

order, which is "upon *higgaion* with *kinnôr*."

**High**, Gen. 29: 7, lo, it is yet *h*. day.

Job 11: 8, it is as *h*. as heaven.

22: 12, behold stars, how *h*. they are.

41: 34, he beholdeth all *h*. things.

Ps. 18: 27, bring down *h*. looks.

62: 9, men of *h*. degree are a lie.

68: 18, thou hast ascended on *h*.

103: 11, as the heaven is *h*. above the earth.

131: 1, in things too *h*. for me.

138: 6, though the Lord be *h*.

139: 6, it is *h*., I cannot attain unto it.

Ec. 12: 5, afraid of that which is *h*.

Isa. 6: 1, Lord, *h*. and lifted up.

32: 15, Spirit poured on us from on *h*.

57: 15, thus saith the *h*. and lofty One.

Lu. 1: 78, dayspring from on *h*.

John 19: 31, sabbath was an *h*. day.

Rom. 12: 16, mind not *h*. things.

13: 11, it is *h*. time to awake.

II. Cor. 10: 5, casting down every *h*. thing.

Phil. 3: 14, prize of the *h*. calling of God.

**High Places**, forbidden, Deu. 12: 2; I. Ki. 3: 2; 12: 31; 13: 2; 14: 23; Jer. 3: 6.

**High Priest**, Ex. 28: 1.

his garments, Lev. 8: 7.

**Higher**, Ps. 61: 2, lead me to the Rock that is *h*.

Isa. 55: 9, heaven *h*. than the earth.

Lu. 14: 10, friend, go up *h*.

Rom. 13: 1, be subject to *h*. powers.

Heb. 7: 26, High Priest made *h*. than the heavens.

**Highest**, Ps. 18: 13, the *H*. gave his voice.

Lu. 1: 32, shall be called son of the *H*.

2: 14, glory to God in the *h*.

**Highly**, Lu. 1: 28, thou art *h*. favoured.

Rom. 12: 3, think of himself more *h*. than he ought.

Phil. 2: 9, God also hath *h*. exalted him.

I. Thes. 5: 13, esteem them very *h*. in love.

**High-minded**, Rom. 11: 20; I. Tim. 6: 17.

**Highway**, Isa. 35: 8, an *h*. shall be there.

Mat. 22: 9; Lu. 14: 23, go into the *h*.

**Hilen** (hî'len), I. Chr. 6: 58.

**Hilkiah** (hîl-k'ā), *Jehovah is my portion*, II. Ki. 22: 8.

**Hill**, Gen. 49: 26, the everlasting *h*.

Deu. 11: 11, a land of *h*. and valleys.

Ps. 2: 6, set my king on holy *h*.

24: 3, who shall ascend the *h*. of the Lord?

43: 3, bring me to thy holy *h*.

50: 10, cattle on a thousand *h*. are mine.

95: 4, strength of the *h*. is his.

98: 8, let the *h*. be joyful to gether.

**Hill**, *continued*.

Ps. 121: 1, I will lift up mine eyes to the *h*.

Prov. 8: 25, before the *h*. was I brought forth.

Isa. 2: 2, shall be exalted above *h*.

40: 12, weighed the *h*. in balance.

Hos. 10: 8; Lu. 23: 30, to the *h*.

Fall on us.

Mat. 5: 14, city set on an *h*.

Lu. 3: 5, every *h*. be brought low.

Ac. 17: 22, Paul stood in Mars' *h*.

**Hillel** (hîl'el), *praising*, Judg. 12: 13.

**Hin**, a measure, Lev. 19: 36. **118b**

**Hind**, Gen. 49: 21; Ps. 18: 33; Prov. 5: 19.

**Hinder**, Gen. 24: 56, *h*. me not.

Neh. 4: 8, *h*. the building.

Job 9: 12; 11: 10, who can *h*. him?

Lu. 11: 52, them entering in ye *h*.

Ac. 8: 36, what doth *h*. me to be baptized?

I. Cor. 9: 12, lest we should *h*. the gospel of Christ.

Gal. 5: 7, ye did run well; who did *h*. you?

I. Thes. 2: 18, Satan *h*. us.

I. Pet. 3: 7, that your prayers be not *h*.

**Hindustan** (hîn'do-stān') (1Kf), occupied by descendants of Shem.

**Hinges**, I. Ki. 7: 50; Prov. 26: 14.

**Hinnom** (hî'n'om), *tamentation*, (10Ad), valley of, (Josh. 15: 8); II. Ki. 23: 10; II. Chr. 28: 3; 33: 6; Jer. 7: 31; 19: 6; 32: 35. See **Tophet** and **Moloch**.

**Hip**, Judg. 15: 8.

**Hippicus** (10Ac), a high tower in Jerusalem.

**Hippo**, Councils of, 24b

**Hippos**, a village southeast of the Sea of Galilee. 131a

**Hirah** (hî'rā), Gen. 38: 1.

**Hiram** (hî'rām), or **Huram**, *noble*, king of Tyre, sends aid to David and Solomon, II. Sa. 5: 11; I. Ki. 5: 9; 11: 10; 11: I. Chr. 14: 1; II. Chr. 2: 11.

—brass worker of Solomon's, I. Ki. 7: 13.

**Hire**, for labor, not to be withheld, Lev. 19: 13; Deu. 24: 15; Jas. 5: 4.

—I. Ki. 5: 6, unto thee will I give *h*.

Mic. 3: 11, priests teach for *h*.

Mat. 20: 8, give them their *h*.

Lu. 10: 7, labourer worthy of his *h*.

15: 17, how many *h*. servants.

**Hireling**, Job 7: 1, 2; Mal. 3: 5; John 10: 12, 13.

**His**, ar., its, I. Chr. 15: 38.

**Hiss**, Job 27: 23; Jer. 25: 18; Lam. 2: 15, 16.

**Historical Books**, of Old Testament, 30a

—of New Testament, 43a

**History**, Apostolic, 80

**Hit**, I. Sa. 31: 3.

**Hither**, Ex. 3: 5; Josh. 3: 9; Mat. 8: 29; John 20: 27; Rev. 11: 12.

**Hitherto**, Josh. 17: 14, the Lord hath blessed me *h*.

I. Sa. 7: 12, *h*. hath the Lord helped us.

**Hitherto, continued.**

Job 38: 11, *h.* shalt thou come, but no further.

John 5: 17, my Father worketh *h.*

16: 24, *h.* have ye asked nothing in my name.

I. Cor. 3: 2, *h.* ye were not able to bear it.

**Hittites** (hit'tites) (3 Cd), descendants of Heth. II. Ki. 7: 6. **127b, 132b**

**Hivites** (hi'vites), *village folk* (3), (3 Cb), Gen. 10: 17; Ex. 3: 17; Josh. 9: 7. **132b, 138b**

**Hizkiah** (hiz-ki'á), Zep. 1: 1.

**Hizkijah** (hiz-ki'já), Neh. 10: 17.

**Ho**, Isa. 55: 1, *h.*, every one that thirsteth.

Zec. 2: 6, *h.*, *h.*, come forth and flee.

**Hoar**, Ex. 16: 14, *h.* frost on the ground.

I. Ki. 2: 9, his *h.* head bring thou down to the grave.

Ps. 147: 16, scattereth the *h.* frost like ashes.

Prov. 16: 31, *h.* head is a crown of glory.

**Hobab** (hó'báb), *beloved*, entreated to dwell with Israel, Nu. 10: 29.

his descendants, Judg. 4: 11.

**Hobah** (hó'ba), *hidden*, (3 Db), a town near Damascus, Gen. 14: 15.

**Hod** (hód), I. Chr. 7: 37.

**Hodaiah** (ho-dá'yá) and **Hodaviah** (hód'a-vi'á), *give thanks to Jehovah*, I. Chr. 3: 24; 5: 24.

**Hodesh** (hó'desh), *born at the new moon*, I. Chr. 8: 9.

**Hodevah** (ho-dé'vá), Neh. 7: 43.

**Hodiah** (ho-di'á), *Jehovah is praise*, I. Chr. 4: 19.

**Hoglah** (hóg'lá), *partridge*, Nu. 26: 33.

**Hoham** (hó'ham), Josh. 10: 3.

**Hoised**, Ac. 27: 40.

**Hold**, Gen. 21: 18, *h.* him in thine hand.

Ex. 20: 7; Deu. 5: 11, Lord will not *h.* him guiltless.

Esth. 4: 11, king *h.* out golden sceptre.

Job 9: 28, thou wilt not *h.* me innocent.

Ps. 18: 35, thy right hand hath *h.* me up.

119: 117, *h.* me up, and I shall be safe.

Prov. 11: 12, man of understanding *h.* his peace.

17: 28, a fool, when he *h.* his peace.

Isa. 41: 13, Lord will *h.* thy hand.

62: 6, never *h.* their peace day nor night.

Jer. 4: 19, I cannot *h.* my peace.

Mat. 6: 24; Lu. 16: 13, he will *h.* to the one.

Mar. 1: 25; Lu. 4: 35, *h.* thy peace, come out.

Rom. 1: 18, *h.* the truth in unrighteousness.

Phil. 2: 16, *h.* forth the word.

2: 29, *h.* such in reputation.

Col. 2: 19, not *h.* the Head.

I. Thes. 5: 21, *h.* fast that which is good.

I. Tim. 1: 19, *h.* faith and a good conscience.

**Hold, continued.**

11. Tim. 1: 13, *h.* fast form of sound words.

Heb. 3: 14, *h.* beginning of confidence.

4: 14; 10: 23, *h.* fast our profession.

Rev. 2: 25, *h.* fast till I come.

3: 11, *h.* that fast which thou hast.

**Hole**, Ex. 28: 32, be an *h.* in the top of it.

Isa. 11: 8, child shall play on *h.* of asp.

51: 1, *h.* of pit whence ye are digged.

Eze. 8: 7, a *h.* in the wall.

Hag. 1: 6, to put it into a bag with *h.*

Mat. 8: 20; Lu. 9: 58, foxes have *h.*

**Holier**, Isa. 65: 5.

**Holiest**, Heb. 9: 3, 8; 10: 19.

**Holly**, I. Thes. 2: 10.

**Holiness**, enjoined, Ex. 19: 22; Lev. 11: 44; 20: 7; Nu. 15: 40;

Deu. 7: 6; 26: 19; 28: 9; Lu. 1: 75; Rom. 12: 1; II. Cor. 7: 1;

Eph. 1: 4; 4: 24; Col. 3: 12; I. Thes. 2: 12; I. Tim. 2: 15;

Heb. 12: 14; I. Pet. 1: 15; II. Pet. 3: 11; Rev. 22: 11.

—Ex. 15: 11, glorious in *h.*

28: 36; Zec. 14: 20, *h.* to the Lord.

I. Chr. 16: 29; II. Chr. 20: 21; Ps. 29: 2; 96: 9, beauty of *h.*

Ps. 30: 4; 97: 12, at remembrance of his *h.*

47: 8, God sitteth on throne of his *h.*

60: 6; 108: 7, God has spoken in his *h.*

93: 5, *h.* becometh thine house.

110: 3, people willing, in beauties of *h.*

Isa. 35: 8, the way of *h.*

63: 15, habitation of thy *h.*

Jer. 31: 23, O mountain of *h.*

Ob. 17, upon mount Zion there shall be *h.*

Lu. 1: 75, might serve him in *h.*

Ac. 3: 12, as though by our *h.*

Rom. 1: 4, according to the Spirit of *h.*

6: 22, fruit unto *h.*

II. Cor. 7: 1, perfecting *h.* in fear of God.

Eph. 4: 24, created in righteousness and *h.*

I. Thes. 3: 13, stablish your hearts in *h.*

I. Tim. 2: 15, continue in faith and *h.*

Tit. 2: 3, in behaviour as becometh *h.*

Heb. 12: 10, partakers of his *h.*

12: 14, *h.*, without which no man shall see the Lord.

**Hollow**, Gen. 32: 25; Isa. 40: 12.

**Holon** (hó'lon), Josh. 15: 61; 21: 15.

**Holpen**, helped, Ps. 86: 17; Dan. 11: 34; Lu. 1: 54.

**Holy**, Ex. 3: 5; Josh. 5: 15, place whereon thou standest is *h.*

Ex. 16: 23, the *h.* sabbath.

19: 6; I. Pet. 2: 9, an *h.* nation.

Ex. 20: 8; 31: 14, sabbath day to keep it *h.*

Lev. 10: 10, difference between *h.* and unholy.

20: 7, be ye *h.*

**Holy, continued.**

Nu. 16: 5, Lord will show who is *h.*

I. Sa. 2: 2, there is none *h.* as the Lord.

II. Ki. 4: 9, an *h.* man of God.

Ps. 20: 6, hear from *h.* heaven.

22: 3, thou art *h.* that inhabitest the praises of Israel.

28: 2, lift hands toward thy *h.* oracle.

86: 2, preserve my soul, for I am *h.*

98: 1, his *h.* arm hath gotten victory.

145: 17, the Lord is *h.* in all his works.

Isa. 6: 3; Rev. 4: 8, *h.*, *h.*, *h.* is the Lord.

Isa. 27: 13, worship in *h.* mount.

52: 10, Lord made bare his *h.* arm.

58: 13, call sabbath a delight, of the Lord.

64: 11, our *h.* and beautiful house.

Eze. 22: 26, put no difference between *h.* and profane.

Mat. 7: 6, give not that which is *h.* unto the dogs.

Mar. 8: 38; Lu. 9: 26, in glory with *h.* angels.

John 17: 11, *h.* Father, keep those.

Ac. 4: 27, against thy *h.* child Jesus.

Rom. 1: 2, promised in the *h.* scriptures.

7: 12, the commandment is *h.*, just, and good.

11: 16, if first-fruit be *h.*, if root be *h.*

12: 1, a living sacrifice, *h.*, acceptable unto God.

I. Cor. 3: 17, the temple of God is *h.*

Eph. 1: 4; 5: 27, be *h.* and without blame.

2: 21, groweth unto an *h.* temple in the Lord.

Col. 1: 22, present you *h.* and unblameable.

I. Thes. 5: 27, the *h.* brethren.

I. Tim. 2: 8, lifting up *h.* hands.

II. Tim. 1: 9, called us with an *h.* calling.

Tit. 1: 8, bishop must be *h.*

Heb. 3: 1, *h.* brethren, partakers of heavenly calling.

7: 26, High Priest became us, who is *h.*

**Holy Ghost**, Mat. 3: 11; Mar. 1: 8; Lu. 3: 16; John 1: 33; Ac. 1: 5, baptize with *H.* Ghost.

Mat. 12: 31; Mar. 3: 29, blasphemy against *H.* Ghost.

Mar. 13: 11, not ye that speak, but *H.* Ghost.

Lu. 1: 15, filled with the *H.* Ghost.

3: 22, *H.* Ghost descended in bodily shape.

4: 1, Jesus being full of the *H.* Ghost.

12: 12, *H.* Ghost shall teach you.

John 7: 39, *H.* Ghost was not yet given.

14: 26, Comforter, who is the *H.* Ghost.

20: 22; Ac. 2: 38, receive ye the *H.* Ghost.

Ac. 2: 4; 4: 31, all filled with *H.* Ghost.



**Holy Ghost, continued.**

Ac. 5: 3, to lie to the *H. Ghost*.  
 6: 3, men full of the *H. Ghost*.  
 7: 51, ye do always resist the *H. Ghost*.  
 8: 15, prayed that they might receive *H. Ghost*.  
 9: 31, in comfort of the *H. Ghost*.  
 10: 38, God anointed Jesus with *H. Ghost*.  
 15: 28, it seemed good to the *H. Ghost*.  
 16: 6, forbidden of *H. Ghost* to preach.  
 19: 2, have ye received the *H. Ghost*?  
 20: 28, *H. Ghost* hath made you overseers.  
 Rom. 14: 17, kingdom of God is joy in the *H. Ghost*.  
 I. Cor. 2: 13, words which the *H. Ghost* teacheth.  
 II. Cor. 13: 14, communion of the *H. Ghost*.  
 I. Pet. 1: 12, *H. Ghost* sent down from heaven.

**See God (THE HOLY GHOST).**

I. Pet. 1: 15; II. Pet. 3: 11, *h.* in all conversation.  
 I. Pet. 2: 5, an *h.* priesthood.  
 II. Pet. 1: 18, with him in the *h.* mount.  
 Rev. 3: 7, saith he that is *h.*  
 16: 10, O Lord, *h.* and true.  
 15: 4, for thou only art *h.*  
 21: 10, the *h.* Jerusalem.  
 22: 11, that is *h.*, let him be *h.*

**Holy Gifts, Ex. 28: 38.****Holy Land,**

130a

**Holy of Holies,**

91a

**Holy Place,** laws concerning, Ex. 28: 29; Lev. 6: 16; 16: 2; II. Chr. 29: 5; Heb. 9: 12.

**Holy Spirit. See God (THE HOLY GHOST).**

**Holy Things,** laws respecting, Ex. 28: 38; Lev. 5: 15; 22: 2; Nu. 4: 19, 20; I. Chr. 23: 28; Neh. 10: 33; Eze. 20: 40; 22: 8.

**Homam** (hō'mam), or **Heman** (hē'man), destruction, Gen. 36: 22; I. Chr. 1: 39.

**Home, Gen. 43: 16,** bring these men *h.*  
 Ex. 9: 19, shall not be brought *h.*  
 12: 49, one law to him that is *h.* born.

Deu. 24: 5, free at *h.* one year.  
 Ru. 1: 21, Lord hath brought me *h.* empty.

II. Sa. 14: 13, not fetch *h.* his banished.

I. Chr. 13: 12, bring ark of God *h.*

Job 39: 12, bring *h.* thy seed.  
 Ps. 68: 12, she that tarried at *h.*  
 Ec. 12: 5, man goeth to his long *h.*

Lam. 1: 20, at *h.* there is as death.

Hag. 1: 9, when ye brought it *h.*  
 Mat. 8: 6, my servant lieth at *h.* sick.

Mar. 5: 19, go *h.* to thy friends.  
 Lu. 9: 61, bid them farewell at *h.*

John 19: 27, disciple took her to his own *h.*  
 20: 10, went away to their own *h.*

I. Cor. 11: 34, let him eat at *h.*  
 14: 35, ask their husbands at *h.*

**Home, continued.**

II. Cor. 5: 6, whilst we are at *h.* in the body.

I. Tim. 5: 4, learn to show piety at *h.*

**Home**, a measure, Eze. 45: 11; Hos. 3: 2. 118b

**Honest, Lu. 8: 15,** an *h.* and good heart.

Ac. 6: 3, men of *h.* report.  
 Rom. 12: 17; II. Cor. 8: 21, things *h.*

Phil. 4: 8, whatsoever things are *h.*

I. Pet. 2: 12, conversation *h.* among Gentiles.

**Honestly,** Rom. 13: 13, let us walk *h.* as in the day.

Heb. 13: 18, in all things willing to live *h.*

**Honesty,** I. Tim. 2: 2, in all godliness and *h.*

**Honey,** Gen. 43: 11; I. Sa. 14: 25; Ps. 19: 10; Prov. 24: 13; 25: 16; 27: 7; Isa. 7: 15; S. of S. 4: 11; Rev. 10: 9.

not to be used in burnt sacrifices, Lev. 2: 11. **See Bee.**

**Honour,** due to God, Ps. 29: 21; 8: 145; 5: 1; I. Tim. 1: 17; Rev. 5: 13.

given by God, I. Ki. 3: 13; Esth. 8: 16; Prov. 4: 8; 22: 4; 29: 23; Dan. 5: 18; John 12: 26.

—Nu. 22: 17, promote thee to *h.*  
 24: 11, Lord hath kept thee from *h.*

II. Sa. 6: 22, of them shall I be had in *h.*

I. Chr. 29: 12, riches and *h.* come of thee.

II. Chr. 1: 11, not asked riches or *h.*

Esth. 1: 20, wives shall give their husbands *h.*

Job 14: 21, his sons come to *h.*  
 Ps. 7: 5, lay mine *h.* in the dust.

8: 5; Heb. 2: 7, thou hast crowned him with *h.*

Ps. 26: 8, place where thine *h.* dwelleth.

49: 12, being in *h.* abideth not.

66: 2, sing forth the *h.* of his name.

96: 6, *h.* and majesty are before him.

104: 1, thou are clothed with *h.*  
 Prov. 3: 16, in left hand riches and *h.*

8: 18, riches and *h.* are with me.

15: 33; 18: 12, before *h.* is humility.

20: 3, an *h.* to cease from strife.

25: 2, *h.* of kings to search a matter.

26: 1, *h.* is not seemly for a fool.

Ec. 6: 2, to whom God hath given *h.*

Mal. 1: 6, where is mine *h.*?  
 Mat. 13: 57; Mar. 6: 4; John 4: 44, prophet not without *h.*

John 5: 41, I receive not *h.* from men.

Rom. 2: 7, in well-doing seek for *h.*

12: 10, in *h.* preferring one another.

13: 7, to whom *h.* is due.

II. Cor. 6: 8, by *h.* and dishonour.

**Honour, continued.**

Col. 2: 23, not in any *h.* to the satisfying of the flesh.

I. Tim. 5: 17, elders worthy of double *h.*

6: 1, count masters worthy of *h.*

6: 16, to whom be *h.* and power everlasting.

II. Tim. 2: 20, some to *h.*, some to dishonour.

Heb. 3: 3, more *h.* than the house.

5: 4, no man taketh this *h.* unto himself.

I. Pet. 1: 7, found to praise, *h.*, and glory.

3: 7, giving *h.* to the wife.

Rev. 4: 11; 5: 12, worthy to receive glory and *h.*

Ex. 20: 12; Deu. 5: 16; Mat. 15: 4; 19: 19; Mar. 7: 10; 10: 19; Lu. 18: 20; Eph. 6: 2, *h.* thy father and mother.

Lev. 19: 32, thou shalt *h.* the face of the old man.

I. Sa. 2: 30, them that *h.* me I will *h.*

Esth. 6: 6, the king delighteth to *h.*

Ps. 15: 4, he *h.* them that fear the Lord.

91: 15, I will deliver him and *h.* him.

Prov. 3: 9, *h.* the Lord with thy substance.

12: 9, better than he that *h.* himself.

Isa. 29: 13, people with lips do *h.* me.

Dan. 4: 37, I extol and *h.* King of heaven.

Mal. 1: 6, a son *h.* his father.

Mat. 15: 8; Mar. 7: 6, *h.* me with their lips.

John 5: 23, *h.* the Son as they *h.* the Father.

8: 54, if I *h.* myself, my *h.* is nothing.

Ac. 28: 10, *h.* us with many *h.*

I. Tim. 5: 3, *h.* widows that are widows indeed.

I. Pet. 2: 17, *h.* all men, *h.* the king.

**Honourable,** Nu. 22: 15, sent princes more *h.*

I. Chr. 4: 9, more *h.* than brethren.

Ps. 45: 9, daughters among *h.* women.

111: 3, his work is *h.* and glorious.

Isa. 3: 3, Lord doth take away *h.* man.

42: 21, magnify the law, and make it *h.*

Lu. 14: 8, lest a more *h.* man be bidden.

**Hoods,** Isa. 3: 23.

**Hoof,** Ex. 10: 26; Jer. 47: 3; Eze. 26: 11.

**Hook,** Ex. 26: 32; Isa. 18: 5; Mat. 17: 27.

**Hoopoe** (Heb. *dukiphath*). This word is translated thus in the R. V., but is rendered "lapwing" in the A. V. It seems probable that the hoopoe (*Upupa epops*) is intended. Enumerated among the unclean birds in Lev. 11: 19 and Deu. 14: 18. It is common in Egypt, and a summer visitor to Palestine.



**Hope**, Ps. 16: 9; 22: 9; Ac. 24: 15; Rom. 15: 13.  
 of the wicked will perish, Job 8: 13; 11: 20; 27: 8.  
 comfort of, Job 11: 18; Prov. 10: 28; 14: 32; Lam. 3: 21; Ac. 24: 15; Rom. 12: 12; 15: 4; Eph. 1: 18; 4: 4; Col. 1: 5; Heb. 3: 6. exhortations to, Ps. 130: 7; Lam. 3: 26; Col. 1: 23; Tit. 2: 13; Heb. 3: 6; 6: 11; 1. Pet. 1: 13.  
 prisoners of, Zec. 9: 12.  
 effect of, Rom. 8: 24; 15: 4; I. Cor. 13: 7; I. John 3: 3.  
 gift of God, Gal. 5: 5; II. Thes. 2: 16; Tit. 1: 2; 1. Pet. 1: 3.  
 a reason to be given for, I. Pet. 3: 15.  
 —Job 7: 6, my days are spent without *h*.  
 19: 10, my *h*. hath he removed.  
 Ps. 39: 7, my *h*. is in thee.  
 78: 7, set thy *h*. in God.  
 119: 116, let me not be ashamed of my *h*.  
 146: 5, happy he whose *h*. is in the Lord.  
 Prov. 13: 12, *h*. deferred maketh the heart sick.  
 26: 12; 29: 20, more *h*. of a fool.  
 Ec. 9: 4, to all the living is *h*.  
 Jer. 17: 7, blessed whose *h*. the Lord is.  
 31: 17, there is *h*. in thine end.  
 Hos. 2: 15, for a door of *h*.  
 Ac. 2: 26, my flesh shall rest in *h*.  
 23: 6, *h*. and resurrection of the dead.  
 28: 20, for the *h*. of Israel I am bound.  
 Rom. 5: 5, *h*. maketh not ashamed.  
 15: 13, that ye may abound in *h*.  
 I. Cor. 13: 13, faith, *h*., charity.  
 15: 19, if in this life only we have *h*.  
 Eph. 2: 12, having no *h*. and without God.  
 Col. 1: 27, Christ in you the *h*. of glory.  
 I. Thes. 4: 13, even as others who have no *h*.  
 5: 8, for an helmet the *h*. of salvation.  
 Tit. 3: 7, the *h*. of eternal life.  
 Heb. 6: 18, lay hold on *h*. set before us.  
 Ps. 22: 9, thou didst make me *h*.  
 31: 24, all ye that *h*. in the Lord.  
 42: 5; 43: 5, *h*. thou in God.  
 71: 14, I will *h*. continually.  
 131: 3, let Israel *h*. in the Lord.  
 Lu. 6: 35, lend, *h*. for nothing again.  
 Rom. 8: 25, if we *h*. that we see not.  
 I. Cor. 13: 7, believeth all things, *h*. all things.  
**Hophni** (hō'f'nī), *pugilist*, and Phinehas, sons of Eli, I. Sa. 1: 3.  
 their sin and death, I. Sa. 2: 12, 22; 4: 11.  
**Hophra** (hō'f'rā), 124a  
**Hor** (hō'r), *mountain*, (2 Cb; 4 Fb; 6 Cf), a mountain on the borders of Edom, where Aaron died and was buried, Nu. 20: 22-29.

**Horam** (hō'ram), Josh. 10: 33.  
**Horeb** (hō'reb) (Sinai), *desert*, (4 Dd), "mountain of God," Ex. 3: 1; 17: 6; 33: 6; Deu. 1: 6; 4: 10.  
 law given on, Ex. 19: 20; Deu. 4: 10; 5: 2; 18: 16; I. Ki. 8: 9; Mal. 4: 4.  
 Moses twice there forty days, Ex. 24: 18; 34: 28; Deu. 9: 9.  
 Elijah there forty days, I. Ki. 19: 8. 130b  
**Horem** (hō'rem), *consecrated*, Josh. 19: 38.  
**Hor-hagidgad** (hō'r'ha-gid'gād), *mountain of clefts*, Nu. 33: 32, 33.  
**Hori** (hō'ri), *Horites, cave men*, Gen. 36: 20, 21, 22.  
**Horims** (hō'rims), Deu. 2: 12. 132b  
**Hormah** (hō'r'mā), *devoted*, Nu. 14: 45; 21: 3; Judg. 1: 17.  
**Horn**, figuratively mentioned, I. Sa. 2: 1; Ps. 75: 4.  
 seen in vision, Dan. 7: 7; 8: 3; Hab. 3: 4; Rev. 5: 6; 12: 3; 13: 1; 17: 3.  
 of the altar, I. Ki. 1: 50; 2: 28.  
 —II. Sa. 22: 3; Ps. 18: 2, the *h*. of my salvation.  
 Ps. 89: 17, in thy favour our *h*. shall be exalted.  
 132: 17, make *h*. of David to bud.  
 Lu. 1: 69, raised up *h*. of salvation.  
**Hornet** (Heb., *tzir ah*). This name is applied to several species of large wasp-like insects, which are armed with stings. Ex. 23: 28; Deu. 7: 20; Josh. 24: 12.  
**Horonaim** (hō'r'o-nā'im), *the two holes*, Isa. 5: 5.  
**Horonite** (hō'r'o-nite), *inhabitant of Beth-horon*, Neh. 2: 10.  
**Horrible**, Ps. 11: 6, upon the wicked he shall rain an *h*. tempest.  
 Ps. 40: 2, brought me up out of *h*. pit.  
 Jer. 5: 30, *h*. thing committed in land.  
 Eze. 32: 10, kings shall be *h*. afraid.  
**Horror**, Gen. 15: 12, a *h*. of great darkness.  
 Ps. 55: 5, *h*. hath overwhelmed me.  
 119: 53, *h*. hath taken hold upon me.  
**Horse** (Heb., *sus*; *Equus caballus*). The horse does not appear to have been known to the Israelites in the days of the patriarchs, but in Egypt it was known from a very remote antiquity. In their progress into Palestine the Jews found the Canaanites with horses and chariots (Josh. 11: 4), and when David defeated the king of northeastern Syria he kept from the slaughter horses enough for a hundred chariots (II. Sa. 8: 4). A little later, King Solomon had 12,000 cavalry horses. All through the Bible we read of horses in connection with war; the ass and the ox were kept for more peaceful labors. By the Levitical law the Jews were forbidden to raise mules (Lev. 19: 19),

**Horse, continued.**  
 but they seem to have been imported, and in hilly countries were more serviceable than either the camel, horse, or ass. The Hebrew *rekesh* seems to indicate a swift steed. See **Dromedary**.  
 —Ex. 15: 21, *h*. and rider thrown into sea.  
 Deu. 17: 16, shall not multiply *h*. to himself.  
 Ps. 32: 9, be not as the *h*. or mule.  
 33: 17, a *h*. is a vain thing for safety.  
 147: 10, he delighteth not in strength of *h*.  
 Prov. 21: 31, *h*. is prepared against last day of battle.  
 Isa. 63: 13, led through deep, as a *h*.  
 Jer. 8: 6, a *h*. rusheth into battle.  
 Hos. 14: 3, we will not ride upon *h*.  
 Zec. 14: 20, upon bells of the *h*.  
 Jas. 3: 3, we put bits in *h*. mouths.  
**Horseback**, II. Ki. 9: 18, went one on *h*. to meet him.  
 Esth. 8: 10, sent letters by posts on *h*.  
**Horse-Leach** (Heb., *alukah*; *Hæmopsis sanguisuga*), once referred to, in Prov. 30: 15. It is larger than the common medicinal leech, and equally greedy for blood. Several species abound in Palestine.  
**Horseman**, Ex. 14: 9; Joel 2: 4; Nah. 3: 3; Ac. 23: 32.  
**Hosah** (hō'sā), Josh. 19: 29.  
**Hosanna**, children sing to Christ, Mat. 21: 9, 15; Mar. 11: 9; John 12: 13; (Ps. 118: 26).  
**Hosea** (ho-zē'ā), *deliverance*, a prophet of Israel, Hos. 1: 1.  
**Hosea, Book of**, author, contents, 39a, 64  
**Hosen**, *ar.*, stockings and trousers combined, Dan. 3: 21.  
**Hoshaiah** (ho-shā'yā), *Jehovah is deliverance*, Jer. 42: 1.  
**Hoshama** (hōsh'a-mā), *the Lord heareth*, I. Chr. 3: 18.  
**Hoshea** (ho-shē'ā), last king of Israel; his wicked reign, defeat, and captivity, II. Ki. 15: 30; 17: 1-4. 61b  
**Hospitality**, exhortations to, Rom. 12: 13; Tit. 1: 8; Heb. 13: 2; 1. Pet. 4: 9.  
 of Abraham, Gen. 18; Lot, Gen. 19; Laban, Gen. 24: 31; Jethro, Ex. 2: 20; Manoah, Judg. 13: 15; Samuel, I. Sa. 9: 22; David, II. Sa. 6: 19; Barzillai, etc., II. Sa. 17: 27-29; 19: 32; the Shunammite, II. Ki. 4: 8; Nehemiah, Neh. 5: 18; Matthew, Lu. 5: 29; Zaccheus, Lu. 19: 6; Lydia, Ac. 16: 15; Publius, etc., Ac. 28: 2; Gaius, III. John 5.  
**Host**, the heavenly, Lu. 2: 13. of the Lord, Gen. 32: 2; Josh. 5: 14; I. Chr. 9: 19.  
 See I. Chr. 12: 22; Ps. 103: 21; 148: 2.  
**Hot**, Deu. 9: 19, anger and *h*. displeasure.



**Hot, continued.**

II. Sa. 11: 15, forefront of the *h.* battle.  
 Ps. 6: 1; 38: 1, neither chasten in thy *h.* displeasure.  
 Prov. 6: 28, can one go upon *h.* coals?  
 I. Tim. 4: 2, conscience seared with *h.* iron.  
 Rev. 3: 15, art neither cold nor *h.*  
 Gen. 31: 36, *h.* pursued after me.  
**Hotham** (hō'tham), I. Chr. 7: 32.  
**Hotham** (hō'tham), I. Chr. 11: 44.  
**Hothir** (hō'thur), I. Chr. 25: 4, 28.  
**Hough**, Josh. 11: 6; II. Sa. 8: 4.  
**Hour**, of day, the third, Mat. 20: 3; Mar. 15: 25; Ac. 2: 15; 23: 23.  
 the sixth, Mat. 27: 45; Mar. 15: 33; Lu. 23: 44; John 4: 6; 19: 14; Ac. 10: 9.  
 the ninth, Ac. 3: 1; 10: 3, 30.  
 at hand, Mat. 26: 45; John 4: 21; 5: 25; 12: 23; 13: 1; 16: 21; 17: 1.  
 of temptation, Rev. 3: 10.  
 of judgment, Rev. 14: 7; 18: 10.  
 knoweth no man, Mat. 24: 36; 42: 25; 13: Mar. 13: 32; Rev. 3: 3.  
 figurative, Rev. 8: 1; 9: 15.  
 —Dan. 4: 19, astonished for one *h.*  
 Mat. 10: 19; Lu. 12: 12, shall be given you in that same *h.*  
 Mat. 20: 12, these have wrought but one *h.*  
 24: 36; Mar. 13: 32, of that *h.* knoweth no man.  
 Mat. 25: 13, ye know neither day nor *h.*  
 26: 40; Mar. 14: 37, could ye not watch one *h.*?  
 Mar. 14: 35, if possible, the *h.* might pass.  
 Lu. 10: 21, in that *h.* Jesus rejoiced.  
 12: 39, what *h.* the thief would come.  
 22: 59, about the space of one *h.*  
 John 2: 4, mine *h.* is not yet come.  
 5: 25; 16: 32, the *h.* is coming, and now is.  
 12: 27, Father, save me from this *h.*  
 Ac. 3: 1, at the *h.* of prayer.  
 I. Cor. 4: 11, to this present *h.*  
 Gal. 2: 5, gave place, no, not for an *h.*  
 Rev. 3: 10, *h.* of temptation.  
*See* Mat. 8: 13; 9: 22; 15: 28; Lu. 12: 12; John 4: 53; Ac. 22: 13; I. Cor. 4: 11; 8: 7.  
**House**, of God, Judg. 20: 18; II. Chr. 5: 14; Ezra 5: 8, 15; Neh. 6: 10; Ps. 84: 10; Isa. 6: 4; 60: 7; 64: 11; Zec. 7: 2; Mat. 12: 4; Ac. 7: 49; I. Tim. 3: 15; Heb. 10: 21; I. Pet. 4: 17. *See* **Temple**.  
 —Gen. 28: 17, none other but the *h.* of God.  
 Ex. 20: 17; Deu. 5: 21, shalt not covet neighbour's *h.*  
 II. Sa. 6: 12, Lord blessed *h.* of Obad-edom.  
 Neh. 13: 11, why is the *h.* of God forsaken?  
 Job 30: 23, the *h.* appointed for all living.  
 Ps. 65: 4, satisfied with the goodness of thy *h.*  
 69: 9; John 2: 17, the zeal of thine *h.*

**House, continued.**

Ps. 84: 3, the sparrow hath found an *h.*  
 Prov. 2: 18, her *h.* inclineth to death.  
 9: 1, wisdom hath builded her *h.*  
 12: 17, the *h.* of the righteous shall stand.  
 14: 11, the *h.* of wicked be overthrown.  
 Ec. 7: 2, *h.* of mourning, *h.* of feasting.  
 12: 3, the keepers of the *h.* shall tremble.  
 Isa. 5: 8, woe unto them that join *h.* to *h.*  
 Mic. 4: 2, let us go up to the *h.* of God.  
 Hag. 1: 4, and this *h.* lie waste.  
 Mat. 7: 25; Lu. 6: 48, beat upon that *h.*  
 Mat. 10: 12, ye come into an *h.*  
 12: 25; Mar. 3: 25, *h.* divided cannot stand.  
 Mat. 23: 38, your *h.* is left to you desolate.  
 Lu. 10: 7, go not from *h.* to *h.*  
 14: 23, that my *h.* may be filled.  
 15: 8, light candle, and sweep *h.*  
 18: 14, went down to his *h.* justified.  
 John 12: 3, the *h.* was filled with odour of ointment.  
 14: 2, in my Father's *h.* are many mansions.  
 Ac. 2: 2, sound from heaven filled *h.*  
 2: 46, breaking bread from *h.* to *h.*  
 II. Cor. 5: 1, *h.* not made with hands.  
 II. Tim. 2: 20, in a great *h.* vessels of gold.  
 Heb. 3: 4, every *h.* is built by some man.  
**Household**, Gen. 18: 19, command his *h.* after him.  
 II. Sa. 6: 20, returned to bless his *h.*  
 Prov. 31: 27, looketh well to her *h.*  
 Mat. 10: 36, a man's foes shall be they of his own *h.*  
 Gal. 6: 10, the *h.* of faith.  
 Eph. 2: 19, of the *h.* of God.  
**Houses**. In the East houses are flat-roofed, usually only one story high, and often contain only one room. Those of the wealthier classes are of two or three stories, the highest consisting of only one room, which extends over the whole house; this is the "upper room." It was in such an upper room the Lord observed the passover (Lu. 22: 12). Over the upper room there was a flat roof with a parapet or palisade around it for protection (Deu. 22: 8). This was the usual place of recreation in the evening, and is called the "house-top." Here all news would be mentioned, hence the words of Jesus in Lu. 12: 3. Access to the house-tops was by a staircase or ladder on the outside. By such an approach the bearers of the paralytic

**Houses, continued.**

ascended, when they broke open the floor and let down the sufferer into the room where Jesus was (Mar. 2: 4).  
**House-tops**, Ps. 129: 6; Mat. 10: 27; Lu. 5: 19; Ac. 10: 9.  
**Howbeit**, II. Chr. 21: 7; Mar. 5: 19; John 16: 13; I. Tim. 1: 16.  
**Howl**, Deu. 32: 10; Isa. 65: 14; Jer. 47: 2; Am. 8: 3; Jas. 5: 1.  
**Howsoever**, Judg. 19: 20; II. Sa. 18: 22, 23.  
**Huge**, II. Chr. 16: 8.  
**Hukkok** (hūk'kok), Josh. 19: 34.  
**Hul** (hūl), *circle*, Gen. 10: 23.  
**Huldah** (hūl'dā), *weasel*, II. Ki. 22: 14; II. Chr. 34: 22.  
**Huldah Gate** (9).  
**Huleh**, a lake, 130b  
**Humble**, Deu. 8: 2, to *h.* thee and prove thee.  
 Ps. 113: 6, *h.* himself to behold things in heaven.  
 Mat. 18: 4; 23: 12; Lu. 14: 11; 18: 14, *h.* himself.  
 II. Cor. 12: 21, God will *h.* me.  
 Phil. 2: 8, he *h.* himself, and became obedient to death.  
 Job 22: 29, he shall save *h.* person.  
 Ps. 9: 12, forgetteth not cry of the *h.*  
 34: 2, the *h.* shall hear thereof.  
 69: 32, *h.* shall see this and be glad.  
 Prov. 16: 19, better be of a *h.* spirit.  
 Isa. 57: 15, of contrite and *h.* spirit.  
 Jas. 4: 6; I. Pet. 5: 5, giveth grace to the *h.*  
**Humbleness**, Col. 3: 12.  
**Humbly**, II. Sa. 16: 4, *h.* beseech thee that I may find.  
 Mic. 6: 8, and to walk *h.*  
**Humility**, Prov. 15: 33; 22: 4.  
 enjoined, Mic. 6: 8; Mat. 18: 20; 25 ff.; Mar. 9: 34, 35; 10: 43, 44; Lu. 9: 46; 14: 7; 22: 24; Eph. 4: 2; Phil. 2: 3; Col. 3: 12; Jas. 4: 10; I. Pet. 5: 5.  
 benefits of, Ps. 34: 2; 69: 32; Prov. 3: 34; Isa. 57: 15; Mat. 18: 4; Lu. 14: 11; Jas. 4: 6.  
**Humtah** (hūm'tā), Josh. 15: 54.  
**Hundred-fold**, Mat. 13: 8, 23; Mar. 10: 30; Lu. 8: 8.  
**Hunger**, Ex. 16: 3; Jer. 38: 9; Lam. 4: 9; Lu. 15: 17; II. Cor. 11: 27; Rev. 6: 8.  
 (and thirst), figurative, Ps. 107: 5; Mat. 5: 6; John 6: 35.  
 —Ps. 34: 10, young lions do lack, and suffer *h.*  
 Prov. 19: 15, an idle soul shall suffer *h.*  
 Deu. 8: 3, he suffered thee to *h.*  
 Isa. 49: 10, shall not *h.* nor thirst.  
 Mat. 25: 35, I was an *h.*, and ye gave me meat.  
 Lu. 6: 21, blessed are ye that *h.*  
 6: 25, woe unto full, ye shall *h.*  
 Rom. 12: 20, if thine enemy *h.*, feed him.  
 I. Cor. 4: 11, we both *h.* and thirst.  
 11: 34, if any man *h.*, let him eat at home.  
 Rev. 7: 16, they shall *h.* no more.  
*See* Ps. 146: 7; Prov. 25: 21; Isa. 58: 7; Lu. 1: 53; Ac. 10: 10; I. Cor. 11: 21.

**Hungry**, Job 22: 7, withholden bread from *h*.  
 Ps. 50: 12, if I were *h*., I would not tell thee.  
 107: 9, he filleth *h*. soul with goodness.  
 Prov. 27: 7, to the *h*. every bitter thing is sweet.  
 Isa. 29: 8, as when a *h*. man dreameth.  
 32: 6, to make empty the soul of the *h*.  
 65: 13, my servants eat, but ye shall be *h*.  
 Mar. 11: 12, come from Bethany, he was *h*.  
 Lu. 1: 53, filled *h*. with good things.  
 Phil. 4: 12, instructed both to be full and to be *h*.  
**Hunt**, Gen. 27: 5, Esau went to *h*. venison.  
 I. Sa. 26: 20, as when one doth *h*. a partridge.  
 Job 10: 16, thou *h*. me as a fierce lion.  
 Jer. 16: 16, *h*. them from every mountain.  
 Mic. 7: 2, they *h*. every man his brother.  
**Hunter**, Gen. 10: 9; 25: 27; Prov. 6: 5.  
**Hupham** (hū'fām), Nu. 26: 39.  
**Huphamites**, Nu. 26: 39.  
**Huppah** (hūp'pā), I. Chr. 24: 13.  
**Huppim** (hūp'pim), Gen. 46: 21.  
**Hur** (hūr), *noble*, son of Caleb, Ex. 17: 10; 24: 14; I. Chr. 2: 19. —a prince of Midian, Nu. 31: 8.  
**Hurai** (hū'rā), I. Chr. 11: 32.  
**Huram** (hū'ram), I. Chr. 8: 5; II. Chr. 4: 11.  
**Huri** (hū'ri), I. Chr. 5: 14.  
**Hurl**, Nu. 35: 20; I. Chr. 12: 2; Job 27: 21.  
**Hurt**, Gen. 4: 23, slain young man to my *h*.  
 Gen. 26: 29, that thou wilt do us no *h*.  
 31: 29, in power of my hand to do *h*.  
 Ps. 15: 4, that sweareth to his own *h*.  
 Ec. 8: 9, ruleth over another to his own *h*.  
 Jer. 6: 14; 8: 11, have healed *h*. slightly.  
 8: 21, for the *h*. of my people.  
 25: 7, ye provoke me to your own *h*.  
 Dan. 6: 23, no manner of *h*. found upon him.  
 Ac. 27: 10, this voyage be with *h*.  
 Isa. 11: 9, they shall not *h*. nor destroy.  
 Mar. 16: 8, deadly thing, it shall not *h*.  
 Lu. 10: 19, nothing shall by any means *h*. you.  
 Ac. 18: 10, no man set on thee to *h*. thee.  
 Rev. 7: 3, *h*. not earth, neither sea.  
 See I. Tim. 6: 9.  
**Husband**, Gen. 2: 24; Mat. 19: 4; I. Cor. 7: 2; Eph. 5: 25; I. Pet. 3: 7.  
 God the husband of his church, Isa. 54: 5; Hos. 2: 7. —Ex. 4: 25, a bloody *h*. art thou.  
 Prov. 12: 4, a virtuous woman is a crown to her *h*.  
 31: 11, heart of her *h*. doth trust in her.

**Husband**, *continued*.  
 John 4: 16, go, call thy *h*.  
 Rom. 7: 2, *h*. dead, she is loosed.  
 I. Cor. 7: 16, whether thou shalt save thy *h*.  
 14: 35, ask their *h*. at home.  
 Eph. 5: 22, wives, submit yourselves to your *h*.  
 Col. 3: 19, *h*., love your wives.  
 I. Tim. 3: 12, the *h*. of one wife.  
 Tit. 2: 4, teach young women to love their *h*.  
 I. Pet. 3: 1, subjection to own *h*.  
 Rev. 21: 2, as bride adorned for her *h*.  
**Husbandman**, parable of the, Mat. 21: 33; Mar. 12: 1; Lu. 20: 9.  
 —Gen. 9: 20, Noah began to be an *h*.  
 John 15: 1, I am true vine, my Father is *h*.  
 II. Tim. 2: 6, *h*. that laboureth.  
 Jas. 5: 7, the *h*. waiteth for fruit of earth.  
**Husbandry**, II. Chr. 26: 10; I. Cor. 3: 9.  
**Hushah** (hū'shā), I. Chr. 4: 4.  
**Hushathite**, I. Chr. 20: 4.  
**Hushai** (hū'shā) and **Husham** (hū'sham), *lastings*, II. Sa. 15: 32; I. Chr. 1: 45.  
**Husks**. The pods of the locust tree (*Ceratonia siliqua*) are referred to under this name in Lu. 15: 16. Used in the East for the feeding of cattle; sometimes eaten by the very poor. Nu. 6: 4; II. Ki. 4: 42.  
**Husn Kulat el** (14 Cc), the site of the ancient Gamala.  
**Huz** (hūz), Gen. 22: 21.  
**Huzzab** (hūz'zab), *decreed*, Nah. 2: 7.  
**Hyksos Period**, 60d  
**Hymeneus** (hū'me-nē'us), *nuptial song*, I. Tim. 1: 20; II. Tim. 2: 17.  
**Hymn**, Mat. 26: 30; Mar. 14: 26, sung an *h*.  
 Eph. 5: 19; Col. 3: 16, speaking in psalms and *h*.  
**Hypocrisy**, Isa. 32: 6, iniquity, to practise *h*.  
 Mat. 23: 28, within ye are full of *h*.  
 Mar. 12: 15, *h*., knowing their *h*.  
 Lu. 12: 1, leaven of Pharisees, which is *h*.  
 I. Tim. 4: 2, speaking lies in *h*.  
 Jas. 3: 17, wisdom is pure, and without *h*.  
 I. Pet. 2: 1, lay aside all guile and *h*.  
**Hypocrite**, Job 8: 13, the *h*. hope shall perish.  
 Job 15: 34, congregation of *h*. shall be desolate.  
 20: 5, the joy of the *h*. but for a moment.  
 36: 13, *h*. in heart heap up wrath.  
 Isa. 9: 17, every one is an *h*.  
 33: 14, fearfulness surprised *h*.  
 Mat. 6: 2, 5, 16, as the *h*. do.  
 7: 5; Lu. 6: 42, thou *h*., first cast out beam.  
 Mat. 15: 7; 16: 3; Mar. 7: 6; Lu. 12: 56, ye *h*.  
 Mat. 22: 18, why tempt ye me, ye *h*.?  
 23: 13; Lu. 11: 44, woe unto you, *h*.

**Hypocrite**, *continued*.  
 Mat. 24: 51, appoint him portion with *h*.  
**Hyrcanus** (hūr-kā'nūs), John, 66a  
 —II., 67a  
**Hyssop**. What plant is meant by the Hebrew *ezob*, translated *ῥῖζαντος* by the Septuagint, is unknown. The plant itself was used in the rites of purification (Ex. 12: 22). Possibly the plant mentioned in the O. T. is not the one referred to in John 19: 29. Some conjecture the plant to have been related to our mint, and even name it as *Satureia Graeca*. Tristram thinks it was the caper (*Capparis spinosa*).  
 —Ex. 12: 22, bunch of *h*. and dip.  
 I. Ki. 4: 33, cedar tree, even unto *h*.  
 Ps. 51: 7, purge me with *h*.  
 John 19: 29, filled sponge, put it upon *h*.  
 Heb. 9: 19, took blood, with *h*., and sprinkled.  
**I AM**, the divine name, Ex. 3: 14. See John 8: 58; Rev. 1: 18.  
**Ibhar** (ib'har), *he* (God) chooses, II. Sa. 5: 15.  
**Ibleam** (ib'le-ām), Josh. 17: 11.  
**Ibneiah** (ib-ne'yā), or **Ibniyah** (ib-ni'yā), *Jehovah builds*, I. Chr. 8: 8.  
**Ibri** (ib'ri), I. Chr. 24: 27.  
**Ibzan** (ib'zān), *illustrious*, Judg. 12: 8, 10.  
**Ice**, Job 6: 16; Ps. 147: 17.  
**Ichabod** (ik'a-bōd), *inglorious*, I. Sa. 4: 21; 14: 3.  
**Iconium** (i-kō'nū-ūm) (15 Hb), the capital of Lycaonia, now Konia.  
 gospel preached at, Ac. 13: 51; 14: 1; 16: 2.  
 Paul persecuted at, II. Tim. 3: 11. 80b  
**Idalah** (id'a-lā), *exalted*, Josh. 19: 15.  
**Idbash** (id'bāsh), I. Chr. 4: 3.  
**Iddo** (id'do), *timely*, I. Ki. 4: 14; II. Chr. 12: 15; Zec. 1: 7.  
**Idle**, Ex. 5: 8, they be *i*.  
 Prov. 19: 15, an *i*. soul shall suffer hunger.  
 Mat. 12: 36, every *i*. word men speak.  
 20: 3, standing *i*. in marketplace.  
 Lu. 24: 11, words seemed as *i*. tales.  
 I. Tim. 5: 13, they learn to be *i*.  
**Idleness**, reproved, Prov. 6: 6; 18: 9; 24: 30; 31: 27; Rom. 12: 11; I. Thes. 4: 11; II. Thes. 3: 10; Heb. 6: 12.  
 evil of, Prov. 10: 4; 12: 24; 13: 4; 19: 15; 20: 4, 13; 21: 25; Ec. 10: 18; I. Tim. 5: 13.  
**Idolaters**, I. Cor. 5: 10; 10: 7; Rev. 21: 8.  
**Idolatry**, forbidden, Ex. 20: 3-5; 22: 20; 23: 13; Lev. 26: 1; Deu. 4: 15-19; 5: 7; 11: 16; 17: 2, 3; 18: 9; 27: 15; Ps. 97: 7; Jer. 2: 11; I. John 5: 21.  
 folly of, I. Ki. 18: 26; Ps. 115: 4-8; 135: 15-18; Isa. 40: 19; 41: 29; 44: 9; 46: 1; Jer. 2: 26-28; 10.



**Idolatry, continued.**

monuments of, to be destroyed, Ex. 23: 24; 34: 13; Deu. 7: 5.

Israelites guilty of, Ex. 32: Nu. 25: 1; Judg. 2: 11; 3: 7; 8: 33; 18: 30; II. Ki. 17: 12; Micah, Judg. 17; Solomon, I. Ki. 11: 5; Jeroboam, I. Ki. 12: 28; Ahab, etc., I. Ki. 16: 31; 18: 18; Manasseh, II. Ki. 21: 4; Ahaz, II. Chr. 28: 2; Nebuchadnezzar, etc., Dan. 3: 5; inhabitants of Lystra, Ac. 14: 11; Athenians, Ac. 17: 16; Ephesians, Ac. 19: 28.

zeal of Asa against, I. Ki. 15: 12; of Jehoshaphat, II. Chr. 17: 6; of Hezekiah, II. Chr. 30: 14; of Josiah, II. Chr. 34: punishment of, Deu. 7: 16; 17: 2-7; Jer. 8: 1-3; 16: 11-13; 44: 22; Hos. 8: 5; I. Cor. 6: 9; Eph. 5: 5; Rev. 14: 9-11; 21: 8; 22: 15.

**Idols**, meats offered to, Rom. 14: 14; I. Cor. 8.

—I. Ki. 15: 13; II. Chr. 15: 16, made an *idol* in a grove.

Ps. 96: 5, all gods of the nations are *idols*.

115: 4; 135: 15, their *idols* are silver and gold.

Ira. 66: 3, as if he blessed an *idol*.

Jer. 50: 38, mad upon their *idols*.

Hos. 4: 17, Ephraim is joined to *idols*.

Ac. 7: 41, offered sacrifice to the *idols*.

15: 20, abstain from pollutions of *idols*.

I. Cor. 8: 4, we know an *idol* is nothing.

II. Cor. 6: 16, what agreement hath temple of God with *idols*?

I. Thes. 1: 9, ye turned to God from *idols*.

I. John 5: 21, keep yourselves from *idols*.

**Idumea** (id'u-mé'a) (Heb., *Edom*), Isa. 34: 5; Eze. 35: 15; 36: 5; Mar. 3: 8.

**Igal** (ig'al), whom God will avenge, Nu. 13: 7.

**Igdaliah** (ig'da-lí'a), *Jehovah is great*, Jer. 35: 4.

**Igeal** (ig'e-ál), I. Chr. 3: 22.

**Ignatian Epistles**, apocryphal, 81a

**Ignatius** of Antioch, 81a

**Ignorance**, sin offerings for, Lev. 4; Nu. 15: 22-29.

effects of, Rom. 10: 3; II. Pet. 3: 5.

Paul's depreciation of, I. Cor. 10: 1; 12; II. Cor. 1: 8; I. Thes. 4: 13; II. Pet. 3: 8.

—Ac. 3: 17, through *idols* ye did it.

17: 30, times of this *idol* God winked at.

Eph. 4: 18, alienated through *idols*.

I. Pet. 2: 15, put to silence *idols* of foolish men.

**Ignorant**, Ps. 73: 22, so foolish was I, and *idols*.

Isa. 56: 10, watchmen all *idols*, they are all dumb.

63: 16, though Abraham be *idol* of us.

Ac. 4: 13, perceived they were *idol* men.

Rom. 10: 3, being *idols* of God's righteousness.

11: 25, should be *idols* of this mystery.

**Ignorant, continued.**

I. Cor. 14: 38, if any man be *idol*, let him be *idol*.

II. Cor. 2: 11, not *idols* of Satan's devices.

Heb. 5: 2, can have compassion on the *idols*.

II. Pet. 3: 8, be not *idols* of this one thing.

**Ignorantly**, Nu. 15: 28; Ac. 17: 23; I. Tim. 1: 13.

**Iim** (í'im), ruins, Nu. 33: 45; Josh. 15: 29.

**Ije-abarim** (í'je-áb-a-rim), ruins of Abarim, Nu. 21: 11.

**Ijon** (í'jon), stone heap, (7 Ba), an ancient city now in ruins, I. Ki. 15: 20.

**Ikkesb** (ik'kesh), II. Sa. 23: 26.

**Ikzim** (ik'zim) (16 Be), a city west of Mount Carmel.

**Ilai** (í'lai), I. Chr. 11: 29.

**Ill**, Gen. 41: 3, 4; Ps. 106: 32; Isa. 3: 11; Mic. 3: 4; Rom. 13: 10.

**Illuminated**, Heb. 10: 32.

**Illyricum** (il-lir'i-kum) (2 Aa; 15 Ca), a Roman province on the shore of the Adriatic, Rom. 15: 19.

**Image**, Gen. 1: 26, let us make man in our *image*.

Ps. 73: 20, shalt despise their *image*.

Mat. 22: 20; Mar. 12: 16; Lu. 20: 24, whose is this *image*?

Ac. 19: 35, *image* which fell from Jupiter.

Rom. 1: 23, changed glory of God into an *image*.

8: 29, be conformed to *image* of his Son.

I. Cor. 15: 49, we have borne *image* of earthy.

II. Cor. 3: 18, changed into the same *image*.

Col. 3: 10, after *image* of him that created.

Heb. 1: 3, the express *image* of his person.

10: 1, not the very *image* of things.

**Imagery**, ar., paintings of images or idols, Eze. 8: 12.

**Images**, prohibited, Ex. 20: 4; Lev. 26: 1; Deu. 16: 22.

**Imagination**, of man, evil, Gen. 6: 5; 8: 21; Deu. 31: 21; Jer. 23: 17.

—Gen. 8: 21, *image* of heart evil.

Deu. 29: 19, walk in *image* of heart.

I. Chr. 28: 9, Lord understandeth all *images* of the thoughts.

Lu. 1: 51, scattered the proud in *images* of their hearts.

Rom. 1: 21, became vain in their *image*.

II. Cor. 10: 5, casting down *image*.

**Imagine**, Ps. 2: 1; Ac. 4: 23, why do people *image* vain things?

Ps. 62: 3, how long will ye *image* mischief?

Nah. 1: 9, what do ye *image* against the Lord?

Zec. 7: 10; 8: 17, let none *image* evil.

**Imla**, **Imlah** (im'lá), fullness, v. I. Chr. 18: 7; I. Ki. 22: 8.

**Immanuel** (im-mán-u-el), God with us, Isa. 7: 14; Mat. 1: 23.

**Immediately**, Mat. 4: 22; Mar. 1: 12; John 6: 21; Rev. 4: 2.

**Immer** (im'mer), talkative, I. Chr. 9: 12; 24: 14; Jer. 20: 1.

**Immortality**, of God, I. Tim. 1: 17; 6: 16.

of man, Rom. 2: 7; I. Cor. 15: 54.

**Immutability**, Heb. 6: 17, 18.

**Imna**, **Imnah** (im'ná), I. Chr. 7: 30, 35.

**Impart**, Job 39: 17, nor *image* to her understanding.

Lu. 3: 11, let him *image* to him that hath none.

Rom. 1: 11, may *image* some spiritual gift.

**Impediment**, Mar. 7: 32.

**Impenitent**, Rom. 2: 5.

**Imperious**, Eze. 16: 30.

**Implacable**, Rom. 1: 31.

**Implead**, Ac. 19: 38.

**Importunity**, Lu. 11: 8.

**Impose**, Ezra 7: 24, not be lawful to *image* toll.

Heb. 9: 10, carnal ordinances, *image* on them.

**Impossible**, Mat. 17: 20, nothing shall be *image* unto you.

Mat. 19: 26; Mar. 10: 27; Lu. 18: 27, with men it is *image*.

Lu. 1: 37; 18: 27, with God nothing *image*.

17: 1, it is *image* but that offences will come.

Heb. 6: 4, *image* for those enlightened.

11: 6, without faith it is *image* to please God.

**Impotent**, John 5: 3, 7; Ac. 4: 9; 14: 8.

**Impoverish**, Judg. 6: 6; Jer. 5: 17; Isa. 40: 20; Mal. 1: 4.

**Imprisonment**, Ezra 7: 26; Ac. 22: 19; II. Cor. 6: 5; Heb. 11: 36.

**Impudent**, Prov. 7: 13; Eze. 2: 4.

**Impute**, Lev. 17: 4, blood shall be *image* to that man.

Ps. 32: 2; Rom. 4: 8, to whom the Lord *image* not iniquity.

Rom. 5: 13, sin is not *image* when there is no law.

II. Cor. 5: 19, not *image* trespasses to them.

Jas. 2: 23, it was *image* unto him.

**Imrah** (im'ra), I. Chr. 7: 36.

**Imri** (im'ri), I. Chr. 9: 4.

**Inasmuch**, Mat. 25: 40, 45; Rom. 11: 13; I. Pet. 4: 13.

**Incense**, offered, Lev. 10: 1; 16: 13; Nu. 16: 46.

figurative, Rev. 8: 3.

altar of, 91a

See Ex. 30: 27; 37: 29.

**Incest**, forbidden, Lev. 18: 20; 17: 20; Deu. 22: 30; 27: 20; Eze. 22: 11; Am. 2: 7.

cases of, Gen. 19: 33; 35: 22; 38: 18; II. Sa. 13: 16; 21; Mar. 6: 17; I. Cor. 5: 1.

**Incline**, Josh. 24: 23, *image* your heart to the Lord.

I. Ki. 8: 58, that he may *image* our hearts to keep the law.

Ps. 78: 1, *image* your ears to the words of my mouth.

116: 2, *image* his ear unto me.

119: 36, *image* my heart to thy testimonies.

Prov. 2: 18, her house *image* unto death.

Jer. 7: 24; 11: 8; 17: 23; 34: 14, nor *image* ear.

**Inclosed**, Ex. 28: 20; 39: 6; Ps. 22: 16; Lu. 5: 6.

**Incontinent**, I. Cor. 7: 5; II. Tim. 3: 3.

**Incorruptible**, I. Cor. 9: 25, to obtain an *image* crown.

I. Cor. 15: 52, the dead shall be raised *image*.

I. Pet. 1: 4, an inheritance *image*.



**Increase**, Lev. 26: 4, the land shall yield her *i*.  
 Deu. 14: 22, tithe all *i*. of thy seed.  
 Ps. 67: 6; Eze. 34: 27, earth shall yield her *i*.  
 Prov. 18: 20, with the *i*. of his lips.  
 Ec. 5: 10, not be satisfied with *i*.  
 Isa. 9: 7, of *i*. of his government shall be no end.  
 I. Cor. 3: 6, God gave the *i*.  
 Job 8: 7, thy latter end greatly *i*.  
 Ps. 62: 10, if riches *i*., set not heart on them.  
 115: 14, Lord shall *i*. you more and more.  
 Prov. 1: 5; 9: 9, a wise man will *i*. learning.  
 11: 24, that scattereth, and yet *i*.  
 Ec. 1: 18, he that *i*. knowledge, *i*. sorrow.  
 Isa. 40: 29, he *i*. strength.  
 Dan. 12: 4, knowledge shall be *i*.  
 Hos. 12: 1, he daily *i*. lies.  
 Lu. 2: 52, Jesus *i*. in wisdom.  
 17: 5, Lord, *i*. our faith.  
 John 3: 30, he must *i*, I decrease.  
 Ac. 6: 7, word of God *i*.  
 16: 5, churches *i*. daily.  
 Col. 1: 10, *i*. in the knowledge of God.  
 2: 19, body *i*. with *i*. of God.  
 I. Thes. 4: 10, that ye *i*. more and more.  
 Rev. 3: 17, I am rich, and *i*. with goods.  
 —ar., interest, Lev. 25: 36.  
 offspring, I. Sa. 2: 33.  
**Incredible**, Ac. 26: 8.  
**Incurable**, Job 34: 6; Jer. 30: 15; Mic. 1: 9.  
**Indebted**, Lu. 11: 4.  
**Indeed**, Gen. 37: 8, shalt thou *i*. reign over us?  
 I. Ki. 8: 27, will God *i*. dwell on the earth?  
 I. Chr. 4: 10, thou wouldest bless me *i*.  
 Isa. 6: 9, hear ye *i*, see ye *i*.  
 Mar. 11: 32, a prophet *i*.  
 Lu. 24: 34, the Lord is risen *i*.  
 John 1: 47, an Israelite *i*.  
 4: 42, that this is *i*. the Christ.  
 6: 55, my flesh is meat *i*., and my blood is drink *i*.  
 8: 36, ye shall be free *i*.  
**India** (in'di-ä) (Heb., *Hoddu*; Ar., *Hindu*) (1 Ie; 1 Ke), a country on the south of Asia, Esth. 1: 1; 8: 9. **141b**  
**Indignation**, Ps. 69: 24, pour out thine *i*. upon them.  
 Ps. 78: 49, wrath, *i*., and trouble.  
 Isa. 26: 20, till the *i*. be overpast.  
 Nah. 1: 6, who can stand before his *i*.?  
 Mat. 20: 24, moved with *i*.  
 26: 8, they had *i*.  
 Ac. 5: 17, they were filled with *i*.  
 II. Cor. 7: 11, yea, what *i*.  
 Heb. 10: 27, fearful looking for of fiery *i*.  
 Rev. 14: 10, the cup of his *i*.  
**Inditing**, Ps. 45: 1.  
**Indus** (in'dus) (1 Ie), a river of Asia.

**Industry**, commanded, Gen. 2: 15; 3: 23; Prov. 6: 6; 10: 4; 12: 24; 13: 4; 21: 5; 22: 29; 27: 23; Eph. 4: 28; I. Thes. 4: 11; II. Thes. 3: 12; Tit. 3: 14.  
 rewarded, Prov. 13: 11; 31: 13.  
**Inexcusable**, Rom. 2: 1.  
**Infallible**, Ac. 1: 3.  
**Infamy**, Prov. 25: 10; Eze. 22: 5; 36: 3.  
**Infancy**, Arabic Gospel of the, apocryphal book, 56a  
**Infant**, Job 3: 16; Isa. 65: 20; Lu. 18: 15.  
**Infidel**, II. Cor. 6: 15, he that believeth with an *i*.?  
 I. Tim. 5: 8, is worse than an *i*.  
**Infinite**, Job 22: 5; Ps. 147: 5; Nah. 3: 9.  
**Infirmity**, Ps. 77: 10, this is mine *i*.  
 Prov. 18: 14, spirit of man will sustain his *i*.  
 Mat. 8: 17, himself took our *i*.  
 Rom. 6: 19, the *i*. of your flesh.  
 8: 26, the Spirit also helpeth our *i*.  
 15: 1, strong bear the *i*. of the weak.  
 II. Cor. 12: 10, take pleasure in *i*.  
 Heb. 4: 15, touched with the feeling of our *i*.  
**Inflame**, Isa. 5: 11.  
**Inflammation**, Lev. 13: 28; Deu. 28: 22.  
**Inflicted**, II. Cor. 2: 6.  
**Influences**, Job 38: 31.  
**Infolding**, Eze. 1: 4.  
**Inform**, Deu. 17: 10; Dan. 9: 22; Ac. 21: 24.  
**Ingathering**, feast of, Ex. 23: 16; 34: 22.  
**Ingratified**, Jas. 1: 21.  
**Ingratitude**, to God, Rom. 1: 21.  
 exemplified: Israel, Deu. 32: 18; Saul, I. Sa. 15: 24; 17: David, II. Sa. 12: 7, 9; Nebuchadnezzar, Dan. 5: the lepers, Lu. 17.  
 punishment of, Prov. 17: 13; Jer. 18: 20.  
**Inhabit**, Ps. 22: 3, O thou that *i*. the praises of Israel.  
 Isa. 57: 15, lofty One that *i*. eternity.  
 65: 21, build houses and *i*. them.  
 Am. 9: 14, build waste cities and *i*. them.  
 Zep. 1: 13, build houses, not *i*. them.  
**Inhabitant**, Gen. 19: 25, overthrew *i*. of cities.  
 Nu. 13: 32, land eateth up *i*.  
 Judg. 5: 23, curse bitterly the *i*.  
 Isa. 5: 9, houses great without *i*.  
 6: 11, cities be wasted without *i*.  
 24: 17, snare on thee, O *i*. of the earth.  
 33: 24, the *i*. shall not say, I am sick.  
 Jer. 44: 22, land without an *i*.  
 Am. 1: 8, I will cut off *i*.  
**Inherit**, Gen. 15: 8, whereby shall I know that I shall *i*. it?  
 Ex. 32: 13, they shall *i*. it for ever.  
 Ps. 25: 13, his seed shall *i*. the earth.  
 37: 11; Mat. 5: 5, the meek shall *i*. the earth.

**Inherit**, *continued*.

Prov. 3: 35, the wise shall *i*. glory.  
 14: 18, the simple *i*. folly.  
 Isa. 65: 9, mine elect shall *i*. it.  
 Mat. 19: 29, shall *i*. everlasting life.  
 25: 34, *i*. the kingdom prepared.  
 Mar. 10: 17; Lu. 10: 25; 18: 18, *i*. eternal life.  
 I. Cor. 6: 9; 15: 50; Gal. 5: 21, not *i*. the kingdom.  
 Heb. 6: 12, through faith *i*. the promises.  
 12: 17, when he would have *i*. the blessing.  
 Rev. 21: 7, he that overcometh shall *i*. all things.  
**Inheritance**, law of, Nu. 27: 6-11; Deu. 21: 15.  
 in Christ, Eph. 1: 11; Col. 1: 12; 3: 24; I. Pet. 1: 4.  
 —Gen. 31: 14, is there any *i*. for us?  
 Ex. 15: 17, plant them in thine *i*.  
 Ps. 16: 5, Lord is portion of mine *i*.  
 47: 4, choose our *i*. for us.  
 79: 1, heathen are come into thine *i*.  
 Prov. 13: 22, a good man leaveth *i*.  
 20: 21, an *i*. may be gotten hastily.  
 Ec. 7: 11, wisdom is good with an *i*.  
 Mat. 21: 38, let us seize on his *i*.  
 Mar. 12: 7; Lu. 20: 14, the *i*. shall be ours.  
 Lu. 12: 13, divide the *i*. with me.  
 Ac. 20: 32; 26: 18, an *i*. among the sanctified.  
 Eph. 1: 14, the earnest of our *i*.  
 Heb. 1: 4, he hath by *i*. obtained more excellent name.  
 9: 15, receive promise of eternal *i*.  
 11: 8, place he should receive for *i*.  
**Iniquity**, Ex. 20: 5; 34: 7; Nu. 14: 18; Deu. 5: 9, visiting the *i*. of the fathers.  
 Ex. 34: 7; Nu. 14: 18, forgiving *i*. and transgression.  
 Deu. 32: 4, a God of truth without *i*.  
 Job 4: 8, they that plow *i*. reap the same.  
 5: 16, *i*. stoppeth her mouth.  
 34: 32, if I have done *i*., I will do no more.  
 Ps. 25: 11, pardon mine *i*., for it is great.  
 32: 2, blessed to whom Lord imputeth not *i*.  
 51: 5, I was shapen in *i*.  
 66: 18, if I regard *i*. in my heart.  
 69: 27, add *i*. to their *i*.  
 90: 8, thou hast set our *i*. before thee.  
 103: 3, who forgiveth all thine *i*.  
 130: 3, if thou shouldest mark *i*.  
 Prov. 22: 8, he that soweth *i*. shall reap vanity.  
 Isa. 1: 4, a people laden with *i*.  
 5: 18, woe to them that draw *i*.  
 6: 7, thine *i*. is taken away.  
 40: 2, her *i*. is pardoned.  
 53: 5, he is bruised for our *i*.



**Iniquity, continued.**

Dan. 9: 24, make reconciliation for *it*.  
 Hos. 14: 2, take away *it*, receive us graciously.  
 Hab. 1: 13, canst not look on *it*.  
 Mat. 24: 12, *it* shall abound.  
 Ac. 1: 18, purchased field with reward of *it*.  
 8: 23, in bond of *it*.  
 Rom. 6: 19, servants to *it*, unto *it*.  
 II. Thes. 2: 7, the mystery of *it* doth work.  
 II. Tim. 2: 19, depart from *it*.  
 Tit. 2: 14, redeem us from *it*.  
 Jas. 3: 6, tongue is a world of *it*.

**Injurious, I. Tim. 1: 13.**

**Injustice, forbidden,** Ex. 22: 21; 23: 6; Lev. 19: 15; Deu. 16: 19; 24: 17; Job 31: 16, 21, 28; Ps. 82: 2; Prov. 22: 16; 29: 7; Jer. 22: 3; Lu. 16: 10.  
 results of, Prov. 11: 7; 28: 8; Am. 5: 11; 8: 5; Mic. 6: 10; I. Thes. 4: 6; II. Pet. 2: 9.

**Ink, Jer. 36: 18, wrote them with *it* in a book.**

II. Cor. 3: 3, not with *it*, but the Spirit.

II. John 12; III. John 13, I would not write with *it*.

**Inkhorn, Eze. 9: 2, 3, 11.**

**Inn.** The eastern inn, usually called *khan*, was an inclosed space, paved, and having structures against the inside of the surrounding wall, which were the apartments occupied by travelers. Animals were kept in the open space inclosed. Usually the inn was by a well. Sometimes a natural cave was used as a halting-place. It was in such a natural shelter at Bethlehem, ordinarily used as a stable, that Jesus was born (Lu. 2: 7). An inn or *khan* was free, as distinguished from a hostelry. The "inn" to which the good Samaritan brought the wounded man was a hostelry (Lu. 10: 34).

—Gen. 42: 27, give ass provender in the *it*.

Ex. 4: 24, in the *it*, the Lord met him.

Lu. 2: 7, no room for them in the *it*.

10: 34, brought him to an *it*.

**Inner, Ac. 16: 24; Eph. 3: 16.**

**Innocency, Ps. 26: 6; Dan. 6: 22; Hos. 8: 5.**

**Innocent, Deu. 27: 25, taketh reward to slay *it*.**

Job 4: 7, who ever perished, being *it*?

9: 23, laugh at the trial of the *it*.

27: 17, the *it* shall divide the silver.

Ps. 15: 5, taketh reward against the *it*.

19: 13, *it* from the great transgression.

Prov. 28: 20, haste to be rich shall not be *it*.

Jer. 19: 4, filled this place with blood of *it*.

Mat. 27: 24, I am *it* of the blood.

**Innumerable, Ps. 40: 12, *it* evils compassed about.**

Ps. 104: 25, things creeping *it*.

**Innumerable, continued.**

Heb. 11: 12, sand by the sea-shore *it*.

12: 22, come to *it*, company of angels.

**Inordinate, Eze. 23: 11; Col. 3: 5.**

**Inquisition, Deu. 19: 18, judges shall make diligent *it*.**

Esth. 2: 23, *it* was made of the matter.

Ps. 9: 12, when he maketh *it* for blood.

**Inscription, Ac. 17: 23.**

**Inside, I. Ki. 6: 15.**

**Insomuch, Mal. 2: 13; Mat. 15: 31; Mar. 1: 45; II. Cor. 1: 8.**

**Inspiration of scripture, II. Tim. 3: 16; Lu. 1: 70; Heb. 1: 1; II. Pet. 1: 21; Job 32: 8. 16**

**Instant, Isa. 29: 5, it shall be at an *it*, suddenly.**

Lu. 7: 4, they besought him *it*.

Ac. 26: 7, twelve tribes *it*, serving God.

—*ar*, urgent, importunate.

Rom. 12: 12, continuing *it* in prayer.

II. Tim. 4: 2, be *it* in season, out of season.

**Instead, Ps. 45: 16; Isa. 55: 13.**

**Instruct, Neh. 9: 20, thy good Spirit to *it* them.**

Ps. 16: 7, my reins *it* me in the night seasons.

32: 8, I will *it* thee, and teach thee.

Isa. 28: 26, God doth *it* him to discretion.

40: 14, who *it* him, and taught him?

Mat. 13: 52, every scribe *it* unto the kingdom.

Rom. 2: 18, being *it* out of the law.

Phil. 4: 12, in all things I am *it*.

See Gen. 4: 22; Rom. 2: 20; I. Cor. 4: 15.

**Instruction, Job 33: 16, openeth ears, sealeth *it*.**

Ps. 50: 17, seeing thou hatest *it*.

Prov. 1: 3, to receive the *it* of wisdom.

10: 17, in way of life that keepeth *it*.

15: 32, refuseth *it*, despiseth his soul.

16: 22, the *it* of fools is folly.

23: 12, apply thine heart to *it*.

II. Tim. 3: 16, scripture is profitable for *it*.

**Instrument, Gen. 49: 5, *it* of cruelty in habitations.**

Ps. 7: 13, prepared the *it* of death.

33: 2; 92: 3, sing with *it* of ten strings.

Isa. 38: 20, my songs to the stringed *it*.

41: 15, sharp threshing *it*.

Eze. 33: 32, one that can play on an *it*.

Rom. 6: 13, members *it* of unrighteousness.

See Ps. 150: 4; Am. 6: 5.

**Integrity, Gen. 20: 5, in *it* of my heart have I done this.**

Job 2: 3, he holdeth fast his *it*.

31: 6, that God may know my *it*.

Ps. 7: 8, according to my *it*.

25: 21, let *it* preserve me.

26: 1, I have walked in *it*.

41: 12, thou upholdest me in my *it*.

**Integrity, continued.**

Prov. 11: 3, the *it* of the upright.

19: 1, poor that walketh in *it*.

20: 7, just man walketh in his *it*.

**Intelligence, Dan. 11: 30.**

**Intend, II. Chr. 23: 13, *it* to add more to our sins.**

Ps. 21: 11, they *it* evil against thee.

Ac. 5: 35, ye *it* to do as touching these.

12: 4, *it* after Easter to bring him forth.

**Intent, Ac. 10: 20, for what *it* ye have sent for me?**

Eph. 3: 10, to the *it* that now unto the principalities.

Heb. 4: 12, discerner of *it* of heart.

**Intercession, of Christ, Lu. 23: 34; Rom. 8: 34; I. John 2: 1.**

of the Holy Spirit, Rom. 8: 26, to be made for all men, Eph. 6: 18; I. Tim. 2: 1; for kings, I. Tim. 2: 2.

asked for by Paul, Rom. 15: 30; II. Cor. 1: 11; Col. 4: 3; I. Thes. 5: 25; II. Thes. 3: 1; Heb. 13: 18.

See Isa. 59: 16.

**Intermeddle, Prov. 14: 10; 18: 1.**

**Interpretation, (of dreams) is of God, Gen. 40: 8; Prov. 1: 6; Dan. 2: 27.**

**Intreat, Ru. 1: 16, *it* me not to leave thee.**

I. Sa. 2: 25, if a man sin, who shall *it*?

Ps. 43: 12, rich shall *it* favour.

Isa. 19: 22, he shall be *it* of them.

I. Cor. 4: 13, being defamed, we *it*.

I. Tim. 5: 1, *it* him as a father.

Jas. 3: 17, wisdom is easy to be *it*.

**Intreaty, Prov. 18: 23; II. Cor. 8: 4.**

**Intruding, Col. 2: 18.**

**Invade, I. Sa. 23: 27; Hab. 3: 16.**

**Invent, II. Chr. 26: 15, engines, *it* by cunning men.**

Am. 6: 5, *it* to themselves instruments.

**Inventions, Ps. 106: 29, provoked him to anger with *it*.**

Prov. 8: 12, knowledge of witty *it*.

Ec. 7: 29, have sought out many *it*.

**Inventors, Rom. 1: 30.**

**Invertebrates, of the Bible, 143b**

**Invisible, Rom. 1: 20, *it* things are clearly seen.**

Col. 1: 15, the image of the *it* God.

I. Tim. 1: 17, King immortal, *it*.

Heb. 11: 27, as seeing him who is *it*.

**Invited, I. Sa. 9: 24; Esth. 5: 12.**

**Inward, Job 38: 36, wisdom in the *it* parts.**

Ps. 51: 6, truth in the *it* parts.

64: 6, *it* thought of every one is deep.

Jer. 31: 33, I will put my law in their *it* parts.

Lu. 11: 39, *it* part is full of ravening.

Rom. 7: 22, law of God after the *it* man.



**Inward, continued.**

II. Cor. 4: 16, the *z*. man is renewed.

Mat. 7: 15, *z*. they are ravening wolves.

Rom. 2: 29, Jew, which is one *z*.

**Iphedeiah** (i'f'e-dē'yā), *Jehovah redeems*, I. Chr. 8: 23.

**Ir** (ur), I. Chr. 7: 12.

**Ira** (I'rá), *a watcher*, II. Sa. 20: 26.

**Irad** (I'rád), *wild ass*, Gen. 4: 18.

**Iram** (I'ram), *citizen*, Gen. 36: 43.

**Iran** (I'ran) (1Hd). See **Paran**.

**Iri** (I'ri), I. Chr. 7: 7.

**Irijah** (i-rí'já), *Jehovah sees*, Jer. 37: 14.

**Irnahash** (ür-nā'hāsh), I. Chr. 4: 12.

**Iron and Steel** (Heb., *barzel*;

*σίδνος*; *ferrum*), Gen. 4: 22;

Deu. 8: 9; Jer. 15: 12. Simple

and rude as is the process

by which semi-savage tribes

in Africa and the East are

able to produce iron of ex-

cellent quality, still by some

it has been doubted whether

the art is one of great an-

tiquity. On the other hand,

there is evidence that the

manufacture of iron in As-

syria, Egypt, India, and

China was practiced at very

remote periods. The pas-

sage in Jer. 17: 1 (*shamir*)

may possibly refer to an

iron stylus with a steeled

point—a well-known com-

bination in modern times.

See **Adamant**.

pen of, Job 19: 24.

rod of, figurative, Ps. 2: 9;

Rev. 2: 27.

See Deu. 3: 11; II. Sa. 23: 7; Job

28: 2; Prov. 27: 17; Isa. 45: 2;

Eze. 27: 12; Dan. 2: 33, 40.

**Irpeel** (ür-pe-el), Josh. 18: 27.

**Ireshmesh** (ur-shē'mesh), Josh. 19: 41.

**Iru** (I'ru), I. Chr. 4: 15.

**Isaac** (i'zak), *laughter*, his birth

promised, Gen. 13: 4; 17: 16;

18: 10; born, Gen. 21: 2.

offered by Abraham, Gen. 22:

7 ff.

marries Rebecca, Gen. 24: 51.

blesses his sons, Gen. 27: 27-

40; 28: 1.

his death, Gen. 35: 29. 58b

**Isaiah** (i-zā'yā), *the salvation of*

*Jehovah*, (Esaías), prophet,

Isa. 1: 1; 2: 1.

sent to Ahaz, Isa. 7; and to

Hezekiah, Isa. 37: 6; 38: 4;

39: 3.

prophecies concerning vari-

ous nations, Isa. 7: 8; 10;

13-23; 45-47.

referred to, Mat. 3: 3; 5: 17; 8:

17; 12: 17; 13: 14; 15: 7; Mar.

1: 2; Lu. 3: 4; 4: 17; John 1:

23; 12: 38; Ac. 8: 32; 28: 25;

Rom. 9: 29; 10: 16; 15: 12. 94a

**Isaiah, Book of**, author, con-

tents, 36b, 64

**Isaiah, Ascension of**, apocry-

phal book, 43b

**Ischah** (is'hā), *looking out*, Gen.

11: 29.

**Iscaiot** (is-kār'i-ot), *a man of*

*Kerioth*, Mat. 10: 4.

**Ishbah** (ish'bā), I. Chr. 4: 17.

**Ishbak** (ish'bāk), *he leaves*, Gen.

25: 2.

**Ishbibenob** (ish'bi-bē'nob),  
whose dwelling is in Nob, II.  
Sa. 21: 16.

**Ish-bosheth** (ish'bō'sheth), *a*  
*man of shame*, i. e., of Baal,  
Saul's son, called also **Esh-**  
**baal**, II. Sa. 2: 8; 3: 7; 4: 5.

**Ishi** (i'shī), *my husband*, Hos.  
2: 16.

**Ishiah** (i-sh'ā), **Ishijah** (i-sh'í'já),  
I. Chr. 7: 3; Ezra 10: 31.

**Ishma** (ish'mā), I. Chr. 4: 3.

**Ishmael** (ish'ma-el), *God hears*,  
son of Abraham, Gen. 16: 15;

17: 20; 21: 17; 25: 17.

his descendants, Gen. 25: 12;

I. Chr. 1: 29.

—(1 Fd), country of the Ishma-

elites.

—son of Nathaniah, slays Geda-

liah, Jer. 40: 14; 41.

—high priest, 71b

**Ishmaelites** (i s h' m a - e - l -  
i - t e s), 141a

**Ishmaiah** (ish-mā'yā), *heard by*

*Jehovah*, I. Chr. 27: 19.

**Ishmerai** (ish'me-rā), I. Chr.  
8: 18.

**Ishod** (i'shōd), I. Chr. 7: 18.

**Ishotb** (ish'tōb), *man of Job*, II.  
Sa. 10: 6, 8.

**Ishuah** (ish'u-ā), *likeness*, Gen.  
46: 17.

**Ishuai** (ish'u-ā), I. Chr. 7: 30.

**Ishui** (ish'u-i), I. Sa. 14: 49.

**Island**, Ac. 27: 26; 28: 7; Rev. 6:

14; 16: 20.

**Isles of the Gentiles** (1 Cc), Asia

Minor and Europe so

named, Gen. 10: 5; Isa. 49: 1;

66: 19. 139a

**Ismachiah** (is'ma-kí'ā), II. Chr.  
31: 13.

**Ismaiah** (is-mā'yā), *heard by Je-*

*hovah*, I. Chr. 12: 4.

**Ispah** (is'pā), I. Chr. 8: 16.

**Israel** (iz'ra-el), *God fights*, Jacob

so called, Gen. 32: 28; 35: 10.

—(6 Cd; 7 Bb), kingdom of the

ten tribes, I. Ki. 11: 38.

**Israelites**, their bondage in

Egypt, Ex. 1-12.

the first passover instituted,

Ex. 12.

their departure from Egypt,

Ex. 12: 31.

pass through the Red Sea,

Ex. 14.

miraculously fed, Ex. 15: 23;

16: 17; 1: 1; Nu. 11: 20.

God's covenant with, Ex. 19;

20; Deu. 29; 30.

their idolatry, Ex. 32.

their rebellious conduct, Deu.

1; 2; 9.

enter and divide Canaan un-

der Joshua, Josh. 12-19.

governed by judges, Judg. 2;

and by kings, I. Sa. 10; II.

Sa.; I. and II. Ki.; I. and II.

Chr.

their captivity in Assyria, II.

Ki. 17; in Babylon, II. Ki.

25; II. Chr. 36; Jer. 39; 52.

their return, Ezra; Neh.;

Hag.; Zec.

See II. Ki. 17; Ezra 9; Neh. 9;

Ps. 78; 105; 106; Eze. 20: 22;

23; Ac. 7: 39; I. Cor. 10: 1-6.

commercial relations of, 128a

customs of, 122b

**Issachar** (is'sa-kar), *he brings*

*pay*, son of Jacob, Gen. 30:

18; 35: 23.

**Issachar, continued.**

—descendants of, Gen. 46: 13;

Judg. 5: 15; I. Chr. 7: 1; Nu.

26: 23-25.

—(5 Cc), allotment of, Josh. 19:

17. 133a

See Gen. 49: 14; Nu. 1: 8; 26:

23; Deu. 33: 18; Eze. 48: 33;

Rev. 7: 7.

**Issiah** (is-sh'ā), I. Chr. 24: 21, 25.

**Issued**, Josh. 8: 22; Eze. 47: 1;

Dan. 7: 10; Rev. 9: 17, 18.

**Issues**, Ps. 68: 20, to God belong

the *t*. from death.

Prov. 4: 23, out of heart are *i*.

of life.

**Isui** (is'u-i), or **Ishui** (ish'u-i), *like*,

Gen. 46: 17.

**Issus** (is'sus) (15 Kc), a seaport on

the Gulf of Issus in Cilicia.

**Italian** (i-tāl'yan), Ac. 10: 1.

**Italy** (i'tā-ī) (1 Dc; 15 Ba), coun-

try in the south of Europe,

Ac. 18: 2; 27: 1. 81b

**Itching**, II. Tim. 4: 3.

**Ittai** (ith'ā-i), I. Chr. 11: 31.

**Ithamar** (ith'a-mār), *island of the*

*palm tree*, son of Aaron, Ex.

6: 23; Lev. 10: 6.

his charge, Nu. 4: 28.

**Ithiel** (ith'iel), R. V., Prov. 30: 1.

**Ithnan** (ith'nan), *strong*, Josh.

15: 23.

**Ithran** (ith'ran), Gen. 36: 26.

**Ithream** (ith're-ām), *overflowing*

*of the people*, II. Sa. 3: 5.

**Ithrite** (ith'rite), I. Chr. 11: 40.

**Itself**, Prov. 23: 31, moveth *i*.

aright.

Mat. 12: 25, house divided

against *i*.

I. Cor. 13: 4, vaunteth not *i*.

13: 5, not behave *i*. unseemly.

III. John 12, of the truth *i*.

**Ittah-kazin** (it'tā-kā'zin), Josh.

19: 13.

**Ittai** (it'tā-i), fidelity to David,

II. Sa. 15: 19; 18: 2.

**Iturea** (it'u-rē'ā) (13 Db), a pro-

vince of Syria. 134a

**Ivah** (I'vá), probably *i. q. Ava*, a

country and city on the Eu-

phrates, II. Ki. 18: 34; 19: 13;

Isa. 37: 13.

**Ivory**, (Heb., *shen*). Ivory is

the tusk or canine tooth of

the elephant, and was im-

ported with apes and pe-

acocks from Ceylon. The

"horns of ivory" (Eze. 27: 15)

were no doubt elephants'

teeth, and the Hebrew word

*shenhabbim*, in I. Ki. 10: 22,

may be translated "ele-

phants' teeth."

Solomon's throne of, I. Ki.

10: 18; II. Chr. 9: 17.

palaces, Ps. 45: 8; Am. 3: 15.

See I. Ki. 10: 22; Eze. 27: 15;

Rev. 18: 12.

**Iyyar**, or Zif, April-May, 85a

**Izhar** (iz'hār), oil, Nu. 8: 19.

**Izharites**, I. Chr. 24: 22.

**Izrahiah** (iz'ra-h'ā), I. Chr. 7: 3.

**Izrahite**, I. Chr. 27: 8.

**Izri** (iz'rī), a descendant of Jezer,

I. Chr. 25: 11.

**JAAKAN** (jā'a-kān), Deu. 10: 6.

**Jaakobah** (jā'a-kō'bā), *heel-*

*catcher*, I. Chr. 4: 36.

**Jaala, Jaalah** (jā-a'lā), Neh. 7:

58; Ezra 2: 56.



**Jaalam** (ja-á'lam), *hidden*, Gen. 36: 5.

**Jaanaí** (ja-á'ná), *mourner*, I. Chr. 5: 12.

**Jaare-oregim** (já'a-re-ó're-gím), II. Sa. 21: 19.

**Jaasau** (já'a-saw), *fabricator*, Ezra 10: 37.

**Jaasiel** (ja-á'si-el), *made by God*, I. Chr. 27: 21.

**Jaazaniah** (ja-áz'a-ní'á), *Jehovah will hear*, II. Ki. 25: 23.

**Jaazer** (já'a-zer), *he helps*, Nu. 21: 32.

**Jaaziah** (ja-áz'zi-á), *Jehovah comforts*, I. Chr. 24: 26, 27.

**Jaaziel** (ja-á'zi-el), *comforted by God*, I. Chr. 15: 18.

**Jabal** (já'bal), *stream*, Gen. 4: 20.

**Jabbok** (já'b'ok), *pouring out*, (3 Cc; 5 Dd; 7 Bb; 16 Dd), a river on the east side of the Jordan, Gen. 32: 22; Deu. 2: 37.

**Jabesh** (já'besh), *dry*, I. Sa. 11: 1; II. Ki. 15: 10.

**Jabesh-gilead** (já'besh-gí'l'e-ad), *Jabesh of Gilead*, (5 Dd; 6 Cd; 7 Bb), inhabitants of, slain, Judg. 21.

threatened by Ammonites, I. Sa. 11: 1; delivered by Saul, I. Sa. 11: 11.

**Jabez** (já'bez), *he causes pain*, I. Chr. 2: 55.

**Jabin** (já'bin), *he understands*, king of Hazor, conquered by Joshua, Josh. 11; another, subdued by Barak, Judg. 4: 10-17.

**Jabneel** (já'b'ne-el), *God causes to build*, Josh. 15: 11.

**Jabneh** (já'b'neh), *building*, (5 Be; 7 Ac), II. Chr. 26: 6.

**Jachan** (já'kan), *mourner*, I. Chr. 5: 13.

**Jachin** (já'kin), *he strengthens*, one of the pillars of the temple, I. Ki. 7: 21; II. Chr. 3: 17.

**Jachinites**, Nu. 26: 12.

**Jacinth-Sapphire** (já'kinthos; *hyacinthus*), Rev. 21: 20. The *hyacinthus* of the Greeks and the *hyacinthus* of the Romans was the *yacut* of the Arabs—the modern sapphire. The modern hyacinth was known as the *ligure*.

Whether the true sapphire was known in O. T. times is doubtful. The word so rendered invariably appears to have meant lapis lazuli. See **Sapphire**.

**Jackal** (Heb., *shu al*). See **Fox**. In Isa. 13: 22; 34: 13, the R. V. translates "jackal." See **Dragon** and **Leviathan**.

**Jacob** (já'kob), *he supplants*, his birth, Gen. 25: 26.

birthright, Gen. 25: 33.

obtains the blessing, Gen. 27: 27.

sent to Padan-aram, Gen. 27: 43; 28: 1.

his vision and vow, Gen. 28: 20.

marriages, Gen. 29.

his sons, Gen. 29: 31; 30.

dealings with Laban, Gen. 31.

his vision of God's host, Gen. 32: 1.

his prayer, Gen. 32: 9.

wrestles with an angel, Gen. 32: 24; Hos. 12: 4.

**Jacob**, *continued*.

reconciled with Esau, Gen. 33.

builds an altar, Gen. 35: 1.

his grief for Joseph and Benjamin, Gen. 37: 42; 38; 43.

goes down to Egypt, Gen. 46.

brought before Pharaoh, Gen. 47: 7.

blesses his sons, Gen. 48: 49.

his death and burial, Gen. 49: 33; 50.

See Ps. 105: 23; Mal. 1: 2; Rom. 9: 10; Heb. 11: 21. **58b, 123b**

**Jacob's Well** (5 Cd; 13 Bd), a fountain near Shechem, John 4: 6.

**Jada** (já'dá), *he knoweth*, I. Chr. 2: 28.

**Jaddua** (já'd'u-á), *much-knowing*, Neh. 10: 21.

**Jadon** (já'dón), *he that judgeth*, Neh. 3: 7.

**Jael** (já'el), *goat, climber*, Judg. 4: 17.

**Jagur** (já'gur), *place of sojourn*, Josh. 15: 21.

**Jah** (já), contracted form of *Jehovah*, Ps. 68: 4.

**Jahath** (já'háth), *union*, I. Chr. 23: 10; 24: 22.

**Jahaz** (já'ház), *trodden down*, **Jahaza, Jahazah** (já'ha-zá), Nu. 21: 23; Josh. 13: 18; 21: 36.

**Jahaziah** (já'ha-zi-á), *Jehovah seeth*, Ezra 10: 15.

**Jahaziel** (ja-há'zi-el), *God seeth*, comforts Jehoshaphat, II. Chr. 20: 14; Ezra 8: 5.

**Jahdai** (já'dá), *grasper*, I. Chr. 2: 47.

**Jahdiel** (já'di-el), I. Chr. 5: 24.

**Jahleel** (já'l'e-el), *Jahleelites*, Nu. 26: 26.

**Jahmai** (já'má), I. Chr. 7: 2.

**Jahzeel** (já'ze-el), *allotted by God*, **Jahzeelites**, Gen. 46: 24; Nu. 26: 48.

**Jahzerah** (já'ze-rá), *returner*, I. Chr. 9: 12.

**Jahziel** (já'zi-el), I. Chr. 7: 13.

**Jailor**, Ac. 16: 23.

**Jair** (já'ir), *he enlightens*, Gileadite, judge, Judg. 10: 3; others, Nu. 32: 41; I. Chr. 2: 22; 20: 5; Esth. 2: 5.

**Jairus** (ja-í'rus) *Daughter*, raising of, Mat. 9: 18; Mar. 5: 22; Lu. 8: 41.

**Jakeh** (já'keh), *pious*, Prov. 30: 1.

**Jakim** (já'kim), *he will raise up*, I. Chr. 8: 19; 24: 12.

**Jalon** (já'lón), *lodger*, I. Chr. 4: 17.

**Jambres** (já'm'bréz), corruption of *Mambres* or *Mamre*, an Egyptian magician, II. Tim. 3: 8.

**James** (apostle), son of Zebedee, called, Mat. 4: 21; Mar. 1: 19; Lu. 5: 10.

ordained one of the Twelve, Mat. 10: 2; Mar. 3: 14; Lu. 6: 13.

present at Christ's transfiguration, Mat. 17: 1; Mar. 9: 2; Lu. 9: 28.

present at the passion, Mat. 26: 36; Mar. 14: 33.

slain by Herod, Ac. 12: 2. **71a**

—(apostle), son of Alphaeus, Mat. 10: 3; Mar. 3: 18; 6: 3; Lu. 6: 15; Ac. 1: 13; 12: 17.

his decision concerning circumcision, etc., Ac. 15: 13-29.

See Ac. 21: 18; I. Cor. 15: 7; Gal. 1: 19; 2: 9. **81a**

**James, Protevangelium of**, apocryphal gospel, **56a**

**James, Epistle of**, **53a**

quotations from Old Testament in, **103b**

**Jamin** (já'min), **Jaminites**, Nu. 26: 12; I. Chr. 4: 24.

**Jamlech** (já'm'lek), *may cause to reign*, I. Chr. 4: 34.

**Jammia** (já'm'ni-á) (13 Ae), modern name Yebna, small town, famous as the seat of the Sanhedrin about 140 A.D.

**Jangling**, I. Tim. 1: 6.

**Janna** (já'n'ná), corruption of *Jannai* or *John*, Lu. 3: 24.

**Jannes** (já'n'nez) and **Jambres**, magicians of Egypt, II. Tim. 3: 8; (Ex. 7: 11).

**Janoah** (ja-no-á), or **Janohah**, rest, Josh. 16: 6, 7; II. Ki. 15: 29.

**Janum** (já'n'um), *slumber*, Josh. 15: 53.

**Japheth** (já'feth), *he enlarges*, (1 Le), son of Noah, blessed, Gen. 9: 27.

his descendants, Gen. 10: 1; I. Chr. 1: 5. **137a**

**Japhia** (ja-fi-á), *shining*, (5 Cc), a city of Zebulun, Josh. 19: 12.

—son of David, II. Sa. 5: 15.

—king of Lachish, Josh. 10: 3.

**Japhlet** (já'fet) and **Japhleti** (já'f'e-ti), I. Chr. 7: 32; Josh. 16: 3.

**Japho** (já'fo), *beauty*, (3 Bc; 5 Bd), a seaport town, now Joppa, Josh. 19: 46.

**Jarah** (já'rá), I. Chr. 9: 42.

**Jareb** (já'reb), *contentious*, Hos. 5: 13.

**Jared** (já'red), *descent*, Gen. 5: 15; Lu. 3: 37.

**Jaresiah** (já're-sí-á), I. Chr. 8: 27.

**Jarha** (já'r'há), I. Chr. 2: 34.

**Jarib** (já'rib), *adversary*, I. Chr. 4: 24.

**Jarmuth** (já'r'muth), *height*, (5 Be; 7 Bc), a city of Judah now called Yarmuk, Josh. 10: 5; 21: 29.

**Jaroah** (ja-ró-á), I. Chr. 5: 14.

**Jashen** (já'shen), *sleeping*, II. Sa. 23: 32.

**Jasher** (já'sher), properly **Jashar** (já'shar), *upright*, book of, Josh. 10: 13; II. Sa. 1: 18.

**Jashobeam** (ja-shó'be-am), *to whom the people turn*, one of David's warriors, I. Chr. 11: 11.

**Jashub** (já'shub), *returner*, I. Chr. 7: 1.

**Jashubi-lehem** (já'shu-bí-l'e-hem), I. Chr. 4: 22.

**Jashubites**, Nu. 26: 24.

**Jasiel** (já'si-el), I. Chr. 11: 47.

**Jason** (já'son), Greek name, *he that will cure*. **65a, 68b**

**Jasper, Jade (?)**, (Heb., *yáshpēh; iáonis*), Ex. 28: 20; Rev. 21: 11.

Although this word is translated by "jasper" in the A.V., and the Vulgate apparently gives *beryllus* for its equivalent, translating *yáhálóm* by "jasper," it seems to be open to question whether, in part at least, the mineral we know as jasper was really intended. Jasper is not a translucent stone, yet in Rev. 21: 11 reference is made



**Jasper**, *continued*.

to jasper "clear as crystal"; this suggests a fine variety of jade or nephrite, the *yushu* of the Chinese, the *yashm* of Arabia and Persia. It is known to have been held in the highest esteem in the earliest times. Eze. 28: 13; Rev. 4: 3; 21: 18, 19.

**Jathniel** (jāth-ni-el), I. Chr. 26: 2.  
**Jattir** (jāt'tir), *preeminent*, (5Cf), a city of Judah, now called Kh. Attir, Josh. 15: 48.

**Jaulen**, **Sahem** el, modern name for *Golan*.

**Javan** (jā'van), son of Japheth, Gen. 10: 2.

—(1 Ed), modern Greece, Isa. 66: 19; Eze. 27: 13, 19. **139a**

**Javelin**, Nu. 25: 7; I. Sa. 18: 10; 19: 10.

**Jaw**, Judg. 15: 19; Prov. 30: 14.

**Jawbone** of an ass, Samson uses Judg. 15: 16, 17.

**Jaxartes** (jāks-ār'tez) (1 Ie), a great river in Scythia.

**Jazer** (jā'zer), *he helps*, (5 De), a city of Gad, Josh. 21: 39; Isa. 16: 8, 9.

**Jealous**, Ex. 34: 14; Deu. 4: 24; 5: 9; 6: 15; Josh. 24: 19, a *j.* God. I. Ki. 19: 10, 14, I have been *j.* for the Lord.

Eze. 39: 25, be *j.* for my holy name.

Joel 2: 18, then will the Lord be *j.*

Nah. 1: 2, God is *j.*

II. Cor. 11: 2, I am *j.* over you.

**Jealousy**, offering of, Nu. 5: 11-13.—Deu. 32: 16; I. Ki. 14: 22, they provoked him to *j.*

Ps. 79: 5, shall thy *j.* burn like fire?

Prov. 6: 34, *j.* is the rage of a man.

S. of S. 8: 6, *j.* is cruel as the grave.

Isa. 42: 13, stir up *j.* like man of war.

Eze. 36: 5, in fire of *j.* have I spoken.

I. Cor. 10: 22, do we provoke the Lord to *j.*?

**Jearam** (jē'a-rim), *forests*, Josh. 15: 10.

**Jeaterai** (je-āt'e-rā), I. Chr. 6: 21.

**Jeba** (jē'bā) (16 Cd), a village in Nablus.

**Jebel-jermuk** (jēb'el-je'r-muk) (16Cb), name of a mountain.

**Jeberechiah** (je-bē're-kī'ā), *Jehovah will bless*, Isa. 8: 2.

**Jebus** (jē'bus), or **Jebusi** (jēb'u-sī), *trodden under*, (3 Cd), the ancient name of Jerusalem, Josh. 18: 16, 28.

**Jebusites** (jēb'u-sites), Gen. 15: 21; Nu. 13: 29; Josh. 15: 63; Judg. 1: 21; 19: 11; II. Sa. 5: 8. **132b**, **138b**

**Jecamiah** (jēk'a-mī'ā), I. Chr. 3: 18.

**Jecholiah** (jēk'o-lī'ā), *able through Jehovah*, II. Ki. 15: 2.

**Jeconiah** (jēk'o-nī'ā), contracted form *Coniah*, Jer. 27: 20. See **Jehoiachin**, II. Chr. 36: 8. **62a**

**Jedaiah** (je-dā'yā), *invoker of Jehovah*, Neh. 3: 10.

—priest, I. Chr. 9: 10; 24: 7.

—a Simeonite, I. Chr. 4: 37.

**Jediael** (je-dī'a-el), I. Chr. 7: 11.

**Jedidah** (je-dī'dā), *beloved*, II. Ki. 22: 1.

**Jedidiah** (jēdī-dī'ā), *beloved of Jehovah*, II. Sa. 12: 25.

**Jedur**, the modern name of *Thurca*.

**Jeduthun** (je-dū'thun), *appointed for praise*, I. Chr. 16: 42.

**Jeezer** (je-ē'zer), **Jeezerites**, Nu. 26: 30.

**Jegar-sahadutha** (jē'gar-sā'ha-dū'thā), *heap of witness*, Gen. 31: 47.

**Jehalelel** (jē'ha-lē'lē-el), I. Chr. 4: 16.

**Jehzekel** (je-hēz'e-kēl), I. Chr. 24: 16.

**Jehiah** (je-hī'ā), *Jehovah liveth*, I. Chr. 15: 24.

**Jehiel** (je-hī'el), I. Chr. 15: 18; 27: 32.

**Jehieli** (je-hī'e-lī), I. Chr. 26: 21.

**Jehizkiah** (jē'hiz-kī'ā), *Jehovah strengthens*, II. Chr. 28: 12.

**Jehoadab** (je-hō'a-dā), I. Chr. 8: 36.

**Jehoaddan** (jē'hō-ād'dan), *Jehovah his ornament*, II. Ki. 14: 2.

**Jehoahaz** (je-hō'ā-hāz), *Jehovah holdeth*, king of Israel, II. Ki. 10: 35; 13: 4. **60b**

—(Shallum, A.V., margin), king of Judah, II. Ki. 23: 31; II. Chr. 36: 1. **62a**, **124a**

**Jehoash** (je-hō'ash), contracted form *Joash*, *Jehovah is strong* (?), II. Ki. 13: 25. **61b**

**Jehohanan** (jē'hō-hā'nan), *Jehovah granted*, II. Chr. 17: 15.

**Jehoiachin** (je-hoi'a-kīn), *Jehovah strengthens*, II. Ki. 24: 6.

**Jehoiada** (je-hoi'a-dā), *Jehovah knoweth*, high priest, slays Athalia, and restores Jehoash, II. Ki. 11: 4; II. Chr. 23.

repairs the temple, II. Ki. 12: 7; II. Chr. 24: 6.

abolishes idolatry, II. Chr. 23: 16.

**Jehoiakim** (je-hoi'a-kīm), *Jehovah will raise*, made king of Judah, his evil reign, and captivity, II. Ki. 23: 36; 24: 1; II. Chr. 36: 4; Dan. 1: 2.

See Jer. 22: 18. **124a**

**Jehoiarib** (je-hoi'a-rīb), *Jehovah will plead*, I. Chr. 9: 10.

**Jehonadab** (je-hōn'a-dāb), *Jehovah impels*, II. Sa. 13: 3; Jer. 35: 6. See **Jonadab**.

**Jehonathan** (je-hōn'a-than), *whom Jehovah gave*, I. Chr. 27: 25; II. Chr. 17: 8.

**Jehoram** (je-hō'ram), *Jehovah is exalted*, king of Judah, I. Ki. 22: 50; II. Ki. 8: 16.

his cruelty and death, II. Chr. 21: 4, 18. **60a**

—(Joram), king of Israel, son of Ahab, II. Ki. 1: 17; 3: 1.

his evil reign, II. Ki. 3: 2.

slain by Jehu, II. Ki. 9: 24. **60b**

**Jehoshabeath** (jē'hō-shāb'e-āth), II. Chr. 22: 11.

**Jehoshaphat** (je-hōsh'a-fāt), *Jehovah judges*, king of Judah, I. Ki. 15: 24; II. Chr. 17.

his death, I. Ki. 22: 50; II. Chr. 21: 1. **60a**

—valley of, Joel 3: 2.

**Jehosheba** (je-hōsh'e-bā), II. Ki. 11: 2.

**Jehoshuah** (je-hōsh'u-ā), I. Chr. 7: 27.

**Jehovah** (je-hō'vā), *he who becomes*. The correct form is **Javeh**, *j* pronounced as *y*. Ex. 6: 3; Ps. 83: 18; Isa. 12: 2; 26: 4. **34b**

**Jehovah-jireh** (je-hō'vā-jī'reh), *the Lord will provide*, Gen. 22: 14.

**Jehovah-nissi** (je-hō'vā-nīs'sī), *the Lord my banner*, Ex. 17: 15.

**Jehovah-shalom** (je-hō'vā-shā'lom), *the Lord send peace*, Judg. 6: 24.

**Jehovah-shammah** (je-hō'vā-shām'mā), *Jehovah is there*, Eze. 48: 35, margin.

**Jehovah-tsidenku** (je-hō'vā-tsīd'ke-nū), *Jehovah our righteousness*, Jer. 23: 6, margin.

**Jehozabad** (je-hōz'a-bād), *Jehovah bestowed*, I. Chr. 26: 4.

**Jehozadak** (je-hōz'a-dāk), *Jehovah is righteous*, I. Chr. 6: 15.

**Jehu** (jē'hu), *Jehovah is he*, prophecies against Baasha, I. Ki. 16: 1.

rebukes Jehoshaphat, II. Chr. 19: 2; 20: 34.

—son of Nimshi, to be anointed king of Israel, I. Ki. 19: 16; II. Ki. 9: 2.

his reign, II. Ki. 10. **60b**

—son of Omri, **120a**

**Jehubbah** (je-hūb'bā), I. Chr. 7: 34.

**Jehucal** (je-hū'kal), *able*, Jer. 37: 3.

**Jehud** (jē'hud), Josh. 19: 45.

**Jehudi** (je-hū'dī), *a Jew*, Jer. 36: 14, 21.

**Jehudijah** (jē'hū-dī'jā), *Jewess*, I. Chr. 4: 18.

**Jehush** (jē'hush), I. Chr. 8: 39.

**Jeiel** (je-i'el), I. Chr. 16: 5.

**Jekabzeel** (jē-kāb'ze-el), *God assemblance*, Neh. 11: 25.

**Jekameam** (jēk'a-mē'am), *may raise a people*, I. Chr. 23: 19.

**Jekamiah** (jēk'a-mī'ā), *may Jehovah raise up*, I. Chr. 2: 41.

**Jekuthiel** (je-kū'thi-el), I. Chr. 4: 18.

**Jemima** (je-mī'mā), *dove*, Job 42: 14.

**Jemuel** (je-mū'el), Gen. 46: 10.

**Jenin** (16 Cd), *i. g. Engannim*.

**Jeopardy**, I. Chr. 11: 19, have put their lives in *j.*

Lu. 8: 23, and were in *j.*

I. Cor. 15: 30, stand in *j.* every hour.

**Jephthah** (jēf'thā), or **Jephthae**, *God opens*, a judge.

his covenant with the Gileadites, Judg. 11: 4-11.

his message to the Ammonites, Judg. 11: 14.

his rash vow, Judg. 11: 30, 34.

chastises the Ephraimites, Judg. 12.

his faith, Heb. 11: 32.

**Jephunneh** (je-fūn'neh), *prepared for the way*, Nu. 13: 6.

**Jerach** (1 Hf), a city on the coast of Hazar-maveth.

**Jerah** (jēr'ā), *the moon*, I. Chr. 1: 20.

**Jerah-meel** (je-rā'mē-el), *God hath mercy*, I. Chr. 2: 9.

**Jered** (jē'red), I. Chr. 1: 2.

**Jeremai** (jēr'e-mā), Ezra 10: 33.



**Jeremiah** (jĕr'e-mĭ'ā), *Jehovah foundeth*, prophet, his call and visions, Jer. 1: his mission, Jer. 1: 17; 7: his complaint, Jer. 20: 14: his message to Zedekiah, Jer. 21: 3; 34: 1: foretells the seventy years' captivity, Jer. 25: apprehended, but delivered by Ahikam, Jer. 26: denounces Hananiah, Jer. 28: 5: his letter to the captives in Babylon, Jer. 29: praying, is comforted, Jer. 32: 16; 33: writes a roll of a book, Jer. 36: 4: Baruch reads it, Jer. 36: 8: imprisoned by Zedekiah, Jer. 32: 37; 38: released by Ebed-melech, Jer. 38: 7: carried into Egypt, Jer. 43: 6, 7: various predictions, Jer. 46-51; 51: 59.

See Mat. 2: 17; 16: 14; 27: 9.

**Jeremiah, Book of**, author, history of, 37b, 64

**Jeremias** (jĕr'e-mĭ'as), Greek form of *Jeremiah*, Mat. 16: 14.

**Jeremoth** (jĕr'e-mōth), I. Chr. 8: 14.

**Jeremy** (jĕr'e-my), shortened English form of *Jeremiah*, Mat. 2: 17; 27: 9.

**Jeriah** (jĕ-rĭ'ā), founded by *Jehovah*, I. Chr. 23: 19.

**Jeribai** (jĕrĭ-bā), contention, I. Chr. 11: 46.

**Jericho** (jĕrĭ-kō), moon city, (4 Fa; 5 Ce; 7 Be; 13 Be; 16 Ce), a royal city of great antiquity; early site at Ras-el Ain; in time of Christ further south, where are found ruins of aqueducts. Jericho of the Middle Ages, the modern Eriha.

spies sent there, Josh. 2: 1: capture of, Josh. 6: 20; (Heb. 11: 30).

rebuilt by Hiel, I. Ki. 16: 34.

See Josh. 6: 26.

—valley of, 131b

**Jeriel** (jĕrĭ-el), I. Chr. 7: 2.

**Jerijah** (jĕ-rĭ'jā), I. Chr. 26: 31.

**Jerimoth** (jĕrĭ-mōth), high places, I. Chr. 7: 8.

**Jeriioth** (jĕrĭ-ōth), I. Chr. 2: 18.

**Jeroboam** (jĕr'o-bō'am), *struggler for the people*, promoted by Solomon, I. Ki. 11: 28.

Ahijah's prophecy to, I. Ki. 11: 29.

made king, I. Ki. 12: 20; II. Chr. 10.

his idolatry, I. Ki. 12: 28.

his hand withers, I. Ki. 13: 4.

judgment denounced upon his house, I. Ki. 14: 7.

his death, I. Ki. 14: 20.

evil example, I. Ki. 15: 34. 60b

—II., II. Ki. 13: 13; 14: 23-29. 61b

**Jeroham** (jĕ-rō'ham), *cherished*, I. Sa. 1: 1; I. Chr. 27: 22.

**Jerome**, quoted, 22a

his version of the Bible, 27a

**Jerubbaal** (jĕ-rūb'ba'al), *struggler against Baal*, Judg. 6: 32.

**Jerubbesheth** (jĕ-rūb'be-shĕth), *struggler against shame*, II. Sa. 11: 21.

**Jeruel** (jĕr'u-el), founded by God, II. Chr. 20: 16.

**Jerusalem** (jĕ-rū'sa-lĕm), *foundation of peace*, (2 Cb; 3 Cd; 4 Ea; 5 Ce; 6 Ce; 7 Be; 12 Ce; 13 Be; 15 Ke; 16 Ce; 17 Be), metropolis of Palestine, from time of David.

king of, slain by Joshua, Josh. 10.

borders of, Josh. 15: 8.

ark brought there, II. Sa. 6.

David reigns there, II. Sa. 5: 6.

preserved from the pestilence, II. Sa. 24: 16.

temple built at, I. Ki. 5-8; II. Chr. 2-7.

sufferings from war, I. Ki. 14: 25; II. Ki. 14: 14; 25; II. Chr. 12: 25; 24: 36; Jer. 39: 52.

capture and destruction by Nebuchadnezzar, Jer. 52: 12-15.

captives return, and Cyrus begins to rebuild the temple, Ezra 1: 2; 3; continued by Artaxerxes, Neh. 2.

wall rebuilt and dedicated, Neh. 12: 38.

presentation of Christ at, Lu. 2: 22.

his public entry into, Mat. 21: 1; Mar. 11: 7; Lu. 19: 35; John 12: 14; laments over it, Mat. 23: 37; Lu. 13: 34; 19: 41; foretells its destruction, Mat. 24; Mar. 13; Lu. 13: 35; 19: 41; 21.

disciples filled with the Holy Ghost at, Ac. 2: 4.

which is above, Gal. 4: 26.

the new, Rev. 21: 2. 80b, 134a

**Jerusha** (jĕ-rū'shā), *possession*, II. Ki. 15: 33.

**Jesaiah** (jĕ-sā'yā), *i. q. Isalah*, I. Chr. 3: 21.

**Jeshaiah** (jĕ-shā'yā), *deliverance of Jehovah*, I. Chr. 26: 25; Ezra 8: 7.

**Jeshanah** (jĕsh'a-nā), II. Chr. 13: 19.

**Jesharelah** (jĕsh'a-rĕ'lā), *upright toward God*, I. Chr. 25: 14.

**Jeshebeab** (jĕ-shĕb'e-āb), I. Chr. 24: 13.

**Jeshar** (jĕ'sher), *uprightness*, I. Chr. 2: 18.

**Jeshimon** (jĕsh'i-mōn), *desolation*, I. Sa. 23: 24.

**Jeshishai** (jĕ-shĭ'shā), I. Chr. 5: 14.

**Jeshohaiiah** (jĕsh'o-ha-ĭ'ā), I. Chr. 4: 36.

**Jeshua** (jĕsh'u-ā), Ezra 2: 36; II. Chr. 31: 15; Neh. 7: 7.

—form of *Joshua*, Neh. 8: 17.

**Jeshurun** (jĕ-shū'run), *the upright one*, Israel so called, Deu. 32: 15; 33: 5, 26.

**Jesiah** (jĕ-sĭ'ā), I. Chr. 12: 6.

**Jesimiel** (jĕ-sĭmĭ-el), I. Chr. 4: 36.

**Jesse** (jĕ'sse), *Jehovah is*, David's father, Ru. 4: 22.

and his sons sanctified by Samuel, I. Sa. 16: 5.

his son David anointed to be king, I. Sa. 16: 13.

his posterity, I. Chr. 2: 13.

See Isa. 11: 1.

**Jesting**, Eph. 5: 4.

**Jesui** (jĕ's'u-ĭ), *Jesuites*, Nu. 26: 44.

**Jesurun** (jĕ's'u-rūn), Isa. 44: 2.

**Jesus** (jĕ'z'us) (see *Joshua, Jeshua*), twice used in the A. V. for *Joshua*, Ac. 7: 45; Heb. 4: 8. 73b

**Jesus Son of Sirach**, *Wisdom of*, apocryphal book, 21a, 42b

**Jether** (jĕ'ther), *preeminence*, Judg. 8: 20.

**Jetheth** (jĕ'theth), *a prince*, Gen. 36: 40.

**Jethiah** (jĕthĭ'ā), *suspended*, Josh. 19: 42.

**Jethro** (jĕth'ro), *excellence*, Ex. 3: 1; 18: 12.

**Jetur** (jĕ'tur), *mountainous*, Gen. 25: 15.

**Jeuel** (jĕ'u-ēl), I. Chr. 9: 6.

**Jeush** (jĕ'ush), *hastener*, Gen. 36: 5.

**Jewel**, Prov. 20: 15, *knowledge a precious j.*

Isa. 61: 10, *adorneth herself with j.*

Hos. 2: 13, *decked with earrings and j.*

Mal. 3: 17, *when I make up my j.*

**Jewess**, Ac. 16: 1; 24: 24.

**Jewish**, Tit. 1: 14. 14a

church, 14a

history, 68

kingdom, 15a

**Jewry**, Dan. 5: 13; Lu. 23: 5; John 7: 1.

**Jews**, derived from *Judah*, Israelites first so called, II. Ki. 16: 6.

Christ's mission to, Mat. 15: 24; 21: 37; Ac. 3: 26.

Christ rejected by, Mat. 11: 20; 13: 15; John 5: 16, 38; Ac. 3: 13; I. Thes. 2: 15.

gospel first preached to, Mat. 10: 6; Lu. 24: 47; Ac. 1: 8.

St. Paul's teaching rejected by, Ac. 13: 46; 28: 24, 26. 138b

and the religion of Persia, 125a

**Jezaniah** (jĕz'a-nĭ'ā), Jer. 40: 8; 42: 1.

**Jezebel** (jĕz'e-bĕl), *chaste, i. q. Isabella*, wife of Ahab, I. Ki. 16: 31.

kills the prophets, I. Ki. 18: 4; 19: 2.

causes Naboth to be put to death, I. Ki. 21.

her violent death, II. Ki. 9: 30. 125b

**Jezer** (jĕ'zer), *Jezerites*, Nu. 26: 49.

**Jeziab** (jĕ-zĭ'ā), Ezra 10: 25.

**Jeziel** (jĕzi-el), I. Chr. 12: 3.

**Jeziab** (jĕzĭ'ā), I. Chr. 8: 18.

**Jezoar** (jĕ-zō'ar), I. Chr. 4: 7.

**Jezeriaiah** (jĕz-ra-hĭ'ā), *Jehovah appeareth*, Neh. 12: 42.

**Jezeel** (jĕz're-el), *God sows*, (5 Ce; 6 Cd; 7 Bb), a celebrated city west of the Jordan, now a village of 500 inhabitants, on a spur of Gilboa, with springs and ruined vine-presses, Josh. 19: 18; I. Ki. 21: 1; II. Ki. 9: 30-37. 131b

—valley of, (5 Ce), 131b

**Jezeleite**, I. Ki. 21: 1.

**Jezeleites**, I. Sa. 27: 3.

**Jibsam** (jĭb'sam), *agreeable*, I. Chr. 7: 2.

**Jidlaph** (jĭd'laf), *he sheds tears*, Gen. 22: 22.

**Jijilia** (16 Cd), probably the site of ancient *Gilgal*.

**Jimna**, **Jimnah** (jĭm'nā), **Jimnites**, Gen. 46: 17; Nu. 26: 44.

**Jimzu** (16 Be), *i. q. Gimzo*.  
**Jiphtah** (jif'tā), Josh. 15: 43.  
**Jiphtah el**, Josh. 19: 14.  
**Jish** (16 Db), a village in Beirut, destroyed by an earthquake.  
**Joab** (jō'ab), *Jehovah is father*, captain of the host, II. Sa. 8: 16.  
 kills Abner, II. Sa. 3: 23.  
 intercedes for Absalom, II. Sa. 14.  
 slays him in an oak, II. Sa. 18: 14.  
 reproves David's grief, II. Sa. 19: 5.  
 treacherously kills Amasa, II. Sa. 20: 9.  
 unwillingly numbers the people, II. Sa. 24: 3; (I. Chr. 21: 3).  
 supports Adonijah, I. Ki. 1: 7.  
 slain by Solomon's command, I. Ki. 2: 5, 28.  
**Joab's Well** (11 Be), in Jerusalem.  
**Joah** (jō'ā), *Jehovah is brother*, II. Ki. 18: 18.  
**Joahaz** (jō'ā-hāz), II. Chr. 34: 8.  
**Joanna** (jō-ān'nā), *Jehovah graciously gives*, Lu. 3: 27; 8: 3; 24: 10.  
**Joash** (jō'āsh), or **Jehoash**, *Jehovah bestows*, king of Israel, II. Ki. 13: 10.  
 visits Elisha sick, II. Ki. 13: 14.  
 defeats the Syrians, II. Ki. 13: 25.  
 chastises Amaziah, II. Ki. 14: 8; II. Chr. 25: 17.  
 —king of Judah, II. Ki. 11: 2; II. Chr. 23.  
 repairs the temple, II. Ki. 12; II. Chr. 24.  
 kills Zechariah, II. Chr. 24: 20-22.  
 slain by his servants, II. Ki. 12: 20; II. Chr. 24: 25. **60a**  
**Joatham** (jō'ā-thām), Mat. 1: 9.  
**Job** (jōb), *he cries*, Gen. 46: 13.  
 —different in Hebrew from the preceding; found in O. T. only in the book of Job and in Eze. 14: 14, 20; probably *hostile*, or *towards whom God turns*.  
 his character, Job 1: 1, 8; 2: 3; (Eze. 14: 14, 20).  
 his afflictions, Job 1: 13; 2: 7.  
 his patience, Job 1: 20; 2: 10; (Jas. 5: 11).  
 complains of his life, Job 3.  
 reproves his friends, Job 6; 7; 12; 13; 16; 17; 19; 21; 23; 24; 26-30.  
 declares his integrity, Job 31.  
 humbles himself, Job 40: 3; 42: 1.  
 his redoubled prosperity, Job 42: 10.  
**Job, Book of**, author, date, contents, **5b, 34a**  
 references to in New Testament, **108b**  
**Jobab** (jō'bāb), *he cries*, or *he rejoices*, (1 Hf), Gen. 10: 29.  
**Jochebed** (jōk'e-bēd), *Jehovah is glory*, mother of Moses, Ex. 6: 20; Nu. 26: 59.  
**Joed** (jō'ed), *Jehovah is witness*, Neh. 11: 7.  
**Joel** (jō'el), *Jehovah is God*, delivers God's judgments, Joel 1-3.

**Joel, continued.**  
 proclaims a fast, and declares God's mercy, Joel 1: 14; 2: 15; 3.  
*See* Ac. 2: 16.  
**Joel, Book of**, **39b, 64**  
**Joelah** (jō-ē'lā), I. Chr. 12: 7.  
**Joerzer** (jō-ē-zer), *Jehovah is help*, I. Chr. 12: 6.  
**Jogbehah** (jōg'be-hā), Nu. 32: 35.  
**Jogli** (jōg'lī), *carried into exile*, Nu. 34: 22.  
**Joha** (jō'hā), probably a corruption of *Joah*, I. Chr. 8: 16.  
**Johanah** (jō-hā'nān), *Jehovah is gracious*, II. Ki. 25: 23.  
 —high priest, **65a**  
**John**, N. T. form of *Johanah*, the apostle, called, Mat. 4: 21; Mar. 1: 19; Lu. 5: 10.  
 ordained, Mat. 10: 2; Mar. 3: 17.  
 reproved, Mat. 20: 20; Mar. 10: 35; Lu. 9: 50.  
 declares the divinity and humanity of Jesus Christ, John 1; I. John 1: 4; 5.  
 Christ's love for John 13: 23; 19: 26; 21: 7, 20, 24.  
 his care for Mary, the Lord's mother, John 19: 27.  
 accompanies Peter before the council, Ac. 4: 13.  
 exhorts to obedience, and warns against false teachers, I. John 1-5.  
 sees Christ's glory in heaven, Rev. 1: 12 ff.  
 writes the Revelation, Rev. 1: 19.  
 forbidden to worship the angel, Rev. 19: 10; 22: 8. **73a, 81b**  
**John, Acts of**, apocryphal book, **56a**  
**John, Gospel of**, date, object, characteristics, **46a**  
**John, Epistles of**, **53b, 54a**  
 quotations from Old Testament in, **99b**  
**John Mark**, Ac. 12: 12, 25. *See* Mark.  
**John the Baptist**, his coming foretold, Isa. 40: 3; Mal. 4: 5; Lu. 1: 17.  
 his birth and circumcision, Lu. 1: 57.  
 his office, preaching, and baptism, Mat. 3; Mar. 1: Lu. 3; John 1: 6; 3: 26; Ac. 1: 5; 13: 24.  
 baptizes Christ, Mat. 3; Mar. 1: Lu. 3; John 1: 6; 3: 26.  
 imprisoned by Herod, Mat. 4: 12; Mar. 1: 14; Lu. 3: 20.  
 sends his disciples to Christ, Mat. 11: 2; Lu. 7: 18.  
 beheaded, Mat. 14; Mar. 6: 14.  
 Christ's testimony to, Mat. 11: 10, 11; 17: 12; Mar. 9: 11; Lu. 7: 27.  
 his disciples receive the Holy Ghost, Ac. 18: 24; 19: 1. **70a**  
**Joiada** (joy'a-dā), *whom Jehovah favors*, Neh. 3: 6; 12: 10. **65a**  
**Joiakim** (joy'a-kim), Neh. 12: 10.  
**Joiarib** (joy'a-rīb), Ezra 8: 16.  
**Join**, Prov. 11: 21; 16: 5, hand *j.* in hand.  
 Isa. 5: 8, that *j.* house to house.  
 Jer. 50: 5, let us *j.* ourselves to the Lord.  
 Hos. 4: 17, Ephraim is *j.* to idols.  
 Mat. 19: 6; Mar. 10: 9, what God hath *j.*  
 Ac. 5: 13, durst no man *j.* himself.

**Join, continued.**  
 Ac. 8: 29, go near, and *j.* thyself to this chariot.  
 I. Cor. 1: 10, perfectly *j.* in same mind.  
 6: 17, *j.* to the Lord.  
 Eph. 4: 16, the whole body *j.* fitly *j.*  
**Joint**, Gen. 32: 25, thigh out of *j.*  
 Ps. 22: 14, all my bones are out of *j.*  
 Prov. 25: 19, like foot out of *j.*  
 Eph. 4: 16, which every *j.* supplieth.  
 Col. 2: 19, body by *j.* and bands knit together.  
 Heb. 4: 12, dividing of *j.* and marrow.  
**Jokdeam** (jōk'de-ām), Josh. 15: 56.  
**Jokim** (jō'kim), I. Chr. 4: 22.  
**Jokmeam** (jōk'me-ām), *may Jehovah raise up a people!* I. Chr. 6: 68.  
**Jokneam** (jōk'ne-ām), *may Jehovah found a people!* (5 Cc; 7 Bb), a city of Zebulun, now called Tell Keimun, Josh. 12: 22.  
**Jokshan** (jōk'shan), *bird catcher*, Gen. 25: 2.  
**Joktan** (jōk'tan), *small*, land occupied by the descendants of Joktan.  
**Joktheel** (jōk'the-el), *subdued by God*, Josh. 15: 38; II. Ki. 14: 7.  
**Jona** (jō'nā), John 1: 42.  
**Jonadab** (jōn'a-dāb), contracted form of *Jehonadab*, son of Rechab, II. Ki. 10: 15.  
**Jonah** (jō'nā), *a dove*, prophet, II. Ki. 14: 25.  
 his disobedience and punishment, Jon. 1.  
 his prayer and deliverance, Jon. 2.  
 preaches to the Ninevites, Jon. 3.  
 reproved for murmuring at God's mercy, Jon. 4.  
 a type of Christ, Mat. 12: 39; Lu. 11: 29.  
**Jonah, Book of**, character, contents, **40a, 64**  
 references to in New Testament, **108b**  
**Jonan** (jō'nan), Lu. 3: 30.  
**Jonas** (jō'nās), Greek form of *Jonah*, Mat. 12: 39, 40; John 21: 15-17.  
**Jonathan** (jōn'a-than), *Jehovah gave*, son of Saul, smites the Philistines, I. Sa. 13: 3; 14.  
 his love for David, I. Sa. 18: 1; 19: 20; 23: 16.  
 slain by the Philistines, I. Sa. 31: 2.  
 David's lamentation for, II. Sa. 1: 17.  
 —son of Abiathar, II. Sa. 15: 27; I. Ki. 1: 42.  
 —one of David's nephews, II. Sa. 21: 21; I. Chr. 20: 7.  
**Jonath-elem-rechokim** (jō'nath-ē'lem-re-kō'kim), "set to," occurs in the title of Ps. 56.  
 The words signify, as explained in the margin of R. V., *the silent dove of them that are afar off*, and the clause is explained in the LXX. and in the Targum as having reference to the state of Israel in captivity. If that view be adopted, the



**Jonath-elem-rechokim**, *continued*.

word preceding, "upon," should be translated "concerning." But it is more probably the first word of some popular song or psalm which has not come down to us, to the tune of which Ps. 56 was directed to be sung.

**Joppa** (jōp'pā), *beauty*, (6 Bd; 7 Ab; 13 Ad; 15 Ie; 16 Bd; 17 Ad), modern name Jaffa, a seaport town on the Mediterranean; has 7,000 inhabitants, walls and orange groves; on the east a Jewish cemetery with inscriptions of the second and third centuries, II. Chr. 2: 16; Jon. 1: 3.

Tabitha raised at, Ac. 9: 36.

Peter dwells at, Ac. 10: 5; 11: 5.

**Jorah** (jō'rā), Ezra 2: 18.

**Jorai** (jō'rā), I. Chr. 5: 13.

**Joram** (jō'rām), or **Jorim**, *Jehovah is exalted*, II. Ki. 8: 16; Lu. 3: 29.

**Jordan** (jō'r'dan), *stream*, (2 Cd; 3 Ce; 5 Dd; 6 Cd; 7 Bb; 13 Bd; 14 Bd; 16 Dd; 17 Cd), a river of Palestine, which flows into the Dead Sea.

waters divided for the Israelites, Josh. 3: 14 ff.; Ps. 114: 3; by Elijah and Elisha, II. Ki. 2: 8, 13.

Naaman's leprosy cured at, II. Ki. 5: 10.

John baptizes there, Mat. 3: Mar. 1: 5; Lu. 3: 3.

See Job 40: 23; Ps. 42: 6; Jer. 12: 5; 49: 19; Zec. 11: 3. 130b

—plain of, (3 Ce), 130a

**Jorkoam** (jōr'ko-ām), I. Chr. 2: 44.

**Josabab** (jōs'a-bād), I. Chr. 12: 4.

**Josaphat** (jōs'a-fāt), Mat. 1: 8.

**Jose** (jō'se), or **Joses**, *whom Jehovah helps*, abbreviation of *Joseph*, Lu. 3: 29; Mat. 13: 55.

**Josedech** (jōs'e-dēk), Hag. 1: 1; 2: 4.

**Joseph** (jō'zef), *may add*, son of Jacob, Gen. 30: 24.

his dreams and the jealousy of his brethren, Gen. 37: 5.

sold to the Ishmaelites, Gen. 37: 28.

servant to Potiphar, Gen. 39.

resists temptation, Gen. 39: 7.

interprets the dreams of Pharaoh's servants, Gen. 40; and of Pharaoh, Gen. 41: 25.

made governor of Egypt, Gen. 41: 39-43.

prepares for the famine, Gen. 41: 48.

receives his brethren and father, Gen. 42-43.

his charge concerning his bones, Gen. 50: 25.

death, Gen. 50: 26. 123b, 133a

See Ps. 105: 17; Ac. 7: 9; Heb. 11: 22.

—husband of the Virgin, Mat. 1: 19; 2: 13, 19; Lu. 1: 27; 2: 4.

—of Arimathea, Mat. 27: 57; Mar. 15: 43; Lu. 23: 50, 51; John 19: 38.

—(Barsabas), Justus, Ac. 1: 23.

**Joseph of Arimathea**, Narrative of apocryphal book, 56a

**Joseph the Carpenter**, History of apocryphal book, 56a

**Josephus**, on Jewish canon, 21b

**Joshah** (jō'shā), *establisher*, I. Chr. 4: 34.

**Joshaphat** (jōsh'a-fāt), I. Chr. 11: 43.

**Joshaviah** (jōsh'a-vī'ā), *Jehovah sufficient*, I. Chr. 11: 46.

**Joshebekashah** (jōsh-bēk'a-shā), *hardness*, I. Chr. 25: 4.

**Joshua** (jōsh'u-ā), *Jehovah is salvation*, (Hoshea, Oshua, Jehoshua, Jeshua, and Jesus), son of Nun, I. Chr. 7: 27; Heb. 4: 8.

discomfits Amalek, Ex. 17: 9.

ministers to Moses, Ex. 24: 13; 32: 17; 33: 11.

spies out Canaan, Nu. 13: 16.

appointed Moses' successor, Nu. 27: 18; 34: 17; Deu. 1: 38; 3: 28; 34: 9.

encouraged by God, Josh. 1.

commands his officers, Josh. 1: 10-15.

crosses Jordan, Josh. 3.

erects memorial pillars, Josh. 4.

renews circumcision, Josh. 5.

takes Jericho, Josh. 6.

punishes Achan, Josh. 7.

subdues Ai, Josh. 8.

his victories, Josh. 10-12.

divides the land, Josh. 14-21.

his charge to the Reubenites, etc., Josh. 22.

exhorts the people, Josh. 23.

rehearses God's mercies, Josh. 24.

renews the covenant, Josh. 24: 14-27.

his death, Josh. 24: 29; Judg. 2: 8.

his curse, Josh. 6: 26; fulfilled, I. Ki. 16: 34.

**Joshua**, Book of, author, date, contents, 14b, 32a

references to in New Testament, 108b

**Josiah** (jō-sī'ā), *Jehovah heals*, prophecy concerning, I. Ki. 13: 2; fulfilled, II. Ki. 23: 16.

his good reign, II. Ki. 22.

repairs the temple, II. Ki. 22: 3.

hears the word of the book of the law, II. Ki. 22: 10.

Huldah's message from God to him, II. Ki. 22: 16.

ordains the reading of the book, II. Ki. 23.

his solemn passover, II. Chr. 35.

slain by Pharaoh-nechoh, II. Ki. 23: 29. 62a, 124a, 125b

**Josias** (jō-sī'as), Greek form of *Josiah*, Mat. 1: 10, 11.

**Josibiah** (jōs'i-bī'ā), I. Chr. 4: 35.

**Josiphiah** (jōs'i-fī'ā), Ezra 8: 10.

**Jot**. The smallest letter in the Hebrew alphabet is *jod*, hence *jot*, the smallest thing.

The smallest Greek letter is *iota*, which has the same meaning. Mat. 5: 18.

**Jotbah** (jōt'bā), *goodness*, II. Ki. 21: 19.

**Jotbah** (jōt'bath), **Jotbathah** (jōt'ba-thā), *goodness*, Deu. 10: 7; Nu. 33: 53.

**Jotham** (jōth'am), *Jehovah is perfect*, son of Gideon, his parable, Judg. 9: 7-15.

—king of Judah, II. Ki. 15: 32; I. Chr. 27. 61a

**Journey**, Gen. 24: 21, Lord made *j.* prosperous.

Josh. 9: 11, take victuals for your *j.*

I. Ki. 18: 27, or he is in a *j.*

Neh. 2: 6, how long shall thy *j.* be?

Mat. 10: 10; Mar. 6: 8; Lu. 9: 3, nor scrip for your *j.*

Lu. 11: 6, a friend in his *j.*

15: 13, took his *j.* into a far country.

John 4: 6, Jesus, wearied with his *j.*

II. Cor. 11: 26, in *j.* often.

**Joy**, I. Chr. 12: 40; Ezra 6: 16; Ps. 89: 16; 149: 2; Isa. 35: 2; 60: 15; 61: 10; Hab. 3: 18; Lu. 10: 17; John 15: 11; Phil. 3: 3; I. Thes. 1: 6.

of the wicked, folly, Prov. 15: 21; Ec. 2: 10; 7: 6; 11: 9; Isa. 16: 10; Jas. 4: 9.

follows grief, Prov. 14: 10; Isa. 61: 3; 66: 10; John 16: 20; II. Cor. 6: 10.

in heaven over repentant sinners, Lu. 15: 7, 10.

of Paul over the churches, II. Cor. 1: 24; 2: 3; 7: 13; Phil. 1: 4; 2: 2; 4: 1; I. Thes. 2: 19; 3: 9; II. Tim. 1: 4; Phile. 7.

of John over his spiritual children, III. John 4.

expressed by psalmody, Eph. 5: 19; Col. 3: 16; Jas. 5: 13.

—I. Chr. 15: 25, went to bring ark with *j.*

Neh. 8: 10, the *j.* of the Lord is your strength.

Job 20: 5, the *j.* of the hypocrite but for a moment.

29: 13, widow's heart to sing for *j.*

33: 26, he shall see his face with *j.*

41: 22, sorrow is turned into *j.*

Ps. 16: 11, in thy presence fullness of *j.*

30: 5, *j.* cometh in the morning.

43: 2, to God my exceeding *j.*

48: 2; Lam. 2: 15, the *j.* of the whole earth.

Ps. 51: 12, restore *j.* of thy salvation.

126: 5, that sow in tears shall reap in *j.*

Prov. 21: 15, *j.* to the just to do judgment.

Ec. 9: 7, eat thy bread with *j.*

Isa. 9: 3, not increased the *j.*

12: 3, with *j.* shall ye draw water.

24: 8, the *j.* of the harp ceaseth.

29: 19, meek shall increase their *j.*

35: 10; 51: 11, with everlasting *j.*

65: 14, my servants shall sing for *j.* of heart.

Jer. 15: 16, thy word was the *j.* of my heart.

31: 13, turn their mourning into *j.*

Mat. 13: 20; Lu. 8: 13, with *j.* receiveth it.

Mat. 13: 44, for *j.* goeth and selleth.

25: 21, 23, the *j.* of thy Lord.

Lu. 15: 10, there is *j.* in presence of the angels.

24: 41, they believed not for *j.*



**Joy, continued.**

John 3: 29, this my *j.* is fulfilled.  
 16: 24, that your *j.* might be full.  
 Ac. 20: 24, finish my course with *j.*  
 Rom. 14: 17, kingdom of God is *j.*  
 Heb. 12: 2, for the *j.* that was set before him.  
 Jas. 1: 2, count it all *j.*  
 I. Pet. 4: 13; Jude 24, with exceeding *j.*

**Joyful, Ezra 6: 22, Lord had made them *j.***

Ps. 35: 9, my soul shall be *j.* in the Lord.  
 63: 5, praise thee with *j.* lips.  
 66: 1; 95: 1; 98: 6, make a *j.* noise.  
 Ec. 7: 14, in day of prosperity be *j.*  
 Isa. 56: 7, *j.* in house of prayer.  
 61: 10, soul shall be *j.* in God.  
 II. Cor. 7: 4, *j.* in all our tribulation.  
 See Heb. 10: 34.

**Jozabad (jōz'a-bād), Jehovah bestows, I. Chr. 12: 4, 20; II. Chr. 31: 13.****Jozachar (jōz'a-kar), remembered by Jehovah, II. Ki. 12: 21.****Jozadak (jōz'a-dāk), *i. q.* Jehozadak, Ezra 3: 2.****Jubal (jū'bal), sound, inventor of harp and organ, Gen. 4: 21.****Jubilee (jū'bi-lē), year of, Lev. 25: 9, 10; 25: 31; 27: 17. 83a****Jubilees, Book of, or Little Genesis, apocryphal book, 43b****Jucal (jū'kal), Jer. 38: 1.****Juda, *i. q.* Judah, Mat. 2: 6; Heb. 7: 14; Rev. 5: 5.****Judah (jū'dā), praise, son of Jacob, Gen. 29: 35.****Judges, appointment of for Benjamin, Gen. 43: 3.****Judith (jū'dith), his interview with Joseph, Gen. 41: 18; 46: 28.****Jubilee, blessed by Jacob, Gen. 49: 8.****Jubilees, his descendants, Gen. 38: 46; 12; Nu. 1: 26; 26: 19; I. Chr. 2: 4.****Jubilee, tribe of, blessed by Moses, Deu. 33: 7.****Jubilee, they make David king, II. Sa. 2: 4; and adhere to his house, I. Ki. 12; II. Chr. 10; 11.****Jubilee, See Jews.****Jubilee, (5 Ce; 6 Ce; 7 Be), allotment of, Josh. 15: 1. 133a****Jubilee, wilderness of, (5 Cf).****Judas, Greek form of Judah, (Jude, Lebbeus, Thaddeus), apostle, brother of James, Mat. 10: 3; Mar. 3: 18; Lu. 6: 16; Ac. 1: 13.****Judas, his question to our Lord, John 14: 22.****Judas, exhorts to perseverance in the faith, Jude 3, 20.****Judas, the Lord's brother, Mat. 13: 55; Mar. 6: 3.****Judas, Barsabas, Ac. 15: 22.****Judas, Iscariot, Mat. 10: 4; Mar. 3: 19; Lu. 6: 16; John 6: 70.****Judas, betrays Jesus, Mat. 26: 14, 47; Mar. 14: 10, 43; Lu. 22: 3, 47; John 13: 26; 18: 2.****Judas, hangs himself, Mat. 27: 5; (Ac. 1: 18).****Judas, Maccabæus, 65a, 69a****Jude (jūde), Epistle of, 54b****Judea (ju-dē'a) (13 Be; 15 Ke), southern division of Palestine, 104a****Judeans, 141b****Judeans, —desert of, 132a****Judeans, 86b****Judge, Gen. 18: 25, the *J.* of all the earth.****Judge, Ex. 2: 14; Ac. 7: 27, who made thee a *j.* over us?****Judge, Ps. 50: 6, God is *j.* himself.****Judge, 68: 5, a *j.* of the widows.****Judge, 94: 2, thou *J.* of the earth.****Judge, Isa. 3: 2, take away the *j.*****Judge, Mic. 7: 3, the *j.* asketh a reward.****Judge, Mat. 5: 25; Lu. 12: 58, adversary deliver thee to the *j.*****Judge, Lu. 12: 14, who made me a *j.* over you?****Judge, 18: 6, the unjust *j.*****Judge, Ac. 10: 42, the *J.* of quick and dead.****Judge, II. Tim. 4: 8, the Lord, the righteous *J.*****Judge, Heb. 12: 23, to God the *J.* of all.****Judge, Jas. 4: 11, not a doer of the law, but a *j.*****Judge, 5: 9, the *J.* standeth before the door.****Judge, Gen. 16: 5, Lord *j.* between me and thee.****Judge, Deu. 32: 36; Ps. 7: 8; 50: 4; Heb. 10: 30, Lord shall *j.* people.****Judge, Ps. 58: 11, he is a God that *j.* in the earth.****Judge, 96: 13; 98: 9; Ac. 17: 31, he shall *j.* the world with righteousness.****Judge, Ps. 110: 6, he shall *j.* among the heathen.****Judge, Isa. 1: 17, *j.* the fatherless.****Judge, 5: 3, *j.* betwixt me and my vineyard.****Judge, Mat. 7: 1, *j.* not, that ye be not *j.*****Judge, Lu. 7: 43, thou hast rightly *j.*****Judge, John 7: 24, *j.* righteous judgment.****Judge, 16: 11, prince of this world is *j.*****Judge, Rom. 14: 13, let us not *j.* one another.****Judge, Rev. 20: 13, *j.* every man according to works.****Judges, appointment of, Deu. 16: 18; Ezra 7: 25.****Judges, their functions, Ex. 18: 21; Lev. 19: 15; Deu. 1: 16; 17: 8; II. Chr. 19: 6; Ps. 82; Prov. 18: 5; 24: 23.****Judges, unjust, I. Sa. 8: 3; Isa. 1: 23; Lu. 18: 2; hateful to God, Prov. 17: 15; 24: 24; Isa. 10: 1.****Judges, Book of, author, date, contents, 14b, 32a****Judges, references to in New Testament, 108b****Judgment, cautions concerning, Mat. 7: 1; Lu. 6: 37; 12: 57; John 7: 24; Rom. 2: 1; Jas. 4: 11.****Judgment, the last, foretold, I. Chr. 16: 33; Ps. 96: 13; 98: 9; Ec. 3: 17; 11: 9; 12: 14; Ac. 17: 31; Rom. 2: 16; II. Cor. 5: 10; II. Pet. 3: 7.****Judgment, described, Ps. 50; Dan. 7: 9; Mat. 25: 31; II. Thes. 1: 8; Rev. 6: 12; 20: 11.****Judgment, hope of Christians respecting, Rom. 8: 33; I. Cor. 4: 5; II. Tim. 4: 8; I. John 2: 28; 4: 17.****Judgment, continued.****Judgment, —Ex. 12: 12, against the gods execute *j.*****Judgment, Deu. 1: 17, the *j.* is God's.****Judgment, 16: 18, judge people with just *j.*****Judgment, 32: 4, all his ways are *j.*****Judgment, II. Sa. 8: 15; I. Chr. 18: 14, executed *j.* and justice.****Judgment, Ps. 1: 5, ungodly shall not stand in *j.*****Judgment, 9: 7, prepared his throne for *j.*****Judgment, 25: 9, the meek will he guide in *j.*****Judgment, 37: 6, bring forth thy *j.* as the noon-day.****Judgment, 89: 14; 97: 2, justice and *j.* are habitation of throne.****Judgment, 101: 1, I will sing of mercy and *j.*****Judgment, Prov. 2: 9, then shalt thou understand *j.*****Judgment, 29: 26, *j.* cometh from the Lord.****Judgment, Ec. 8: 6, to every purpose there is time and *j.*****Judgment, 11: 9; 12: 14, God will bring into *j.*****Judgment, Isa. 26: 9, when thy *j.* are in the earth.****Judgment, 28: 17, I will lay *j.* to the line.****Judgment, 53: 8, taken from prison and from *j.*****Judgment, Jer. 5: 1, if there be any that executeth *j.*****Judgment, Hos. 12: 6, keep mercy and *j.*****Judgment, Mat. 5: 21, in danger of the *j.*****Judgment, Lu. 11: 42, pass over *j.* and the love of God.****Judgment, John 5: 22, committed all *j.* to the Son.****Judgment, 9: 39, for *j.* I am come.****Judgment, 12: 31, now is the *j.* of this world.****Judgment, 16: 8, reprove the world of *j.*****Judgment, Ac. 8: 33, his *j.* was taken away.****Judgment, 24: 25, reasoned of *j.* to come.****Judgment, Rom. 5: 18, *j.* came on all to condemnation.****Judgment, 14: 10, we shall all stand before *j.* seat.****Judgment, Heb. 9: 27, after this the *j.*****Judgment, 10: 27, certain fearful looking for of *j.*****Judgment, I. Pet. 4: 17, *j.* begin at house of God.****Judgment, Rev. 16: 7; 19: 2, righteous are thy *j.*****Judith (jū'dith), Jewess, Gen. 26: 34.****Judith, Book of, apocryphal, 42b****Julia (jū'li-ā), Latin feminine name, Rom. 16: 15.****Julius (jū'li-ūs), Latin masculine name, Ac. 27: 1.****Jumping, Nah. 3: 2.****Junia (jū'ni-ā), Rom. 16: 7.****Juniper, I. Ki. 19: 4, 5. In the R. V. the Hebrew word *rothem* is translated in the margin "broom." It is supposed to be *Retama retam*, a broom-like shrub, "frequently met with near Sinai, round the Dead Sea, and in the ravines leading down to the Jordan valley." The roots seem to have been converted into charcoal (Ps. 120: 4). Men gaunt with famine are said to have had the roots of broom for their meat (Job 30: 4, R. V.).****Jupiter (jū'pi-ter), Latin name of Zeus, Ac. 14: 12, 13.**



**Jurisdiction**, Lu. 23: 7.  
**Jushab-hesed** (jū'shāb-hē'sed),  
 I. Chr. 3: 20.  
**Just**, Gen. 6: 9, Noah was a *j.*  
 man.  
 Deu. 32: 4, a God of truth, *j.*  
 and right is he.  
 Job 9: 2, how should man be *j.*  
 with God?  
 Prov. 3: 33, God blesseth the  
 habitation of the *j.*  
 4: 18, path of *j.* as shining  
 light.  
 10: 7, the memory of the *j.* is  
 blessed.  
 12: 21, no evil happen to the *j.*  
 Ec. 7: 20, not a *j.* man on earth  
 that sinneth not.  
 Isa. 26: 7, way of *j.* is upright-  
 ness.  
 45: 21, a *j.* God, and a Saviour.  
 Hab. 2: 4; Rom. 1: 17; Gal. 3:  
 11; Heb. 10: 38, the *j.* shall  
 live by faith.  
 Mat. 5: 45, sendeth rain on *j.*  
 and unjust.  
 Lu. 14: 14, recompensed at res-  
 urrection of the *j.*  
 15: 7, ninety and nine *j.* per-  
 sons.  
 23: 50, good man and a *j.*  
 Ac. 24: 15, resurrection of *j.*  
 and unjust.  
 Rom. 2: 13, not hearers of law  
 are *j.*  
 3: 26, that he might be *j.*  
 Phil. 4: 8, whatsoever things  
 are *j.*  
 Heb. 2: 2, a *j.* recompence of  
 reward.  
 12: 23, spirits of *j.* men made  
 perfect.  
 I. Pet. 3: 18, the *j.* for the un-  
 just.  
 I. John 1: 9, he is *j.* to forgive  
 sins.  
**Justice**, of God, Job 4: 17; 8: 3;  
 34: 12; Zep. 3: 5; Rev. 15: 3;  
 to do, enjoined, Lev. 19: 36;  
 Deu. 16: 18; Prov. 11: 1; Jer.  
 22: 3; Ecze. 18: 5; 45: 9; Mic. 6:  
 8; Mat. 7: 12; Rom. 13: 7; II.  
 Cor. 8: 21; Col. 4: 1.  
 —Gen. 18: 19, keep way of Lord  
 to do *j.*  
 II. Sa. 15: 4, I would do *j.*  
 Ps. 82: 3, do *j.* to afflicted and  
 needy.  
 Prov. 8: 15, by me princes de-  
 cree *j.*  
 Isa. 9: 7, to establish his throne  
 with *j.*  
 59: 4, none calleth for *j.*  
 Jer. 23: 5, execute judgment  
 and *j.* in the earth.  
**Justification**, by faith, Hab. 2:  
 4; Ac. 13: 39; Rom. 1: 17; 3:  
 4; 5; Gal. 3: 11.  
 by works, Jas. 2: 14-26.  
 —Rom. 4: 25, Christ raised again  
 for our *j.*  
 5: 18, free gift came on all  
 men to *j.*  
**Justifer**, Rom. 3: 26.  
**Justify**, Job 9: 20, if I *j.* myself,  
 my mouth shall condemn  
 me.  
 Job 25: 4, how can man be *j.*  
 with God?  
 Ps. 51: 4, be *j.* when thou  
 speakest.  
 143: 2, in thy sight shall no  
 man living be *j.*

**Justify**, continued.  
 Isa. 5: 23, *j.* the wicked for re-  
 ward.  
 53: 11, my righteous servant *j.*  
 many.  
 Mat. 11: 19; Lu. 7: 35, wisdom  
 is *j.* of her children.  
 Mat. 12: 37, by thy words thou  
 shalt be *j.*  
 Lu. 10: 29, he, willing to *j.*  
 himself.  
 16: 15, ye *j.* yourselves before  
 men.  
 18: 14, *j.* rather than the other.  
 Rom. 3: 24; Tit. 3: 7, *j.* freely  
 by his grace.  
 Rom. 5: 1, being *j.* by faith.  
 8: 30, whom he *j.* he also glo-  
 rified.  
 Gal. 2: 16, man is not *j.* by the  
 law.  
 I. Tim. 3: 16, *j.* in the Spirit.  
**Justin Martyr**, 23a, 81a  
**Justie**, Nah. 2: 4.  
**Justly**, Mic. 6: 8, what doth the  
 Lord require, but to do *j.*?  
 Lu. 23: 41, indeed *j.*; for we  
 receive the due reward.  
 I. Thes. 2: 10, how holily and  
*j.* we behaved.  
**Justus** (jūs'tus), upright, Ac. 1:  
 23; 18: 7; Col. 4: 11.  
**Juttah** (jūt'tā), or **Yutta**, *ex-*  
*tended*, (5 Cf; 16 Cf), a city of  
 Judah.

**KABUL** (kā'būl). See **Cabul**.  
**Kabzeel** (kāb'ze-el), *God assem-*  
*bles*, Josh. 15: 21; II. Sa. 23: 20.  
**Kades** (16 Db). See **Kedesh**.  
**Kadesh**, holy, or **Kadesh-Barnea**  
 (kā'desh-bār'nē-ā), *sacred*  
*desert*, (4 Eb), a place on the  
 borders of the promised  
 land, modern Ain Qadees, 12  
 miles east-southeast of  
 Beer-sheba, Nu. 13: 26; Ecze.  
 47: 19.  
 Israelites murmur there, Nu.  
 13: 31; 14: 2; Deu. 1: 19. 137a  
**Kadmiel** (kā'd-mi-el), *before God*,  
 Ezra 2: 40; Neh. 9: 4.  
**Kadmonites** (kā'd-mon-ites), *men*  
*of the east*, (3 Db), a people  
 supposed to have resided by  
 Mount Hermon, Gen. 15: 19.  
 133a  
**Kallai** (kā'lla-ī), Neh. 12: 20.  
**Kanah** (kā'nā), *reeds*, (13 Bb), city  
 of Asher; near by are sculp-  
 tures which are probably  
 Roman work of the second  
 and third centuries, Josh.  
 19: 28.  
**Kanah Brook** (5 Bd), Josh. 16: 8;  
 17: 9.  
**Kara** (kā'rā) (8 Fb), a mountain  
 chain in Media.  
**Kareah** (ka-rē-ā), *bad*, Jer. 40: 8;  
 41: 11.  
**Karkaa** (kā'r'ka-ā), *a floor*, Josh.  
 15: 3.  
**Karkar**, a city near Kadesh.  
**Karkor** (kā'r'kōr), *foundation*,  
 Judg. 8: 10.  
**Kartah** (kā'r'tā), *city*, Josh. 21: 34.  
**Kartan** (kā'r'tan), *double city*,  
 Josh. 21: 32.  
**Karun**, or **Pasitigris**, (8 Fd), a  
 river of Susiana.  
**Kasimiyeh** (16 Cb), a large river  
 of Palestine, the ancient  
*Leontes*.

**Kattath** (kā't'tath), Josh. 19: 15.  
**Kedar** (kē'dar), *blackness*, son of  
 Ishmael, Gen. 25: 13; I. Chr.  
 1: 29; Ps. 120: 5; S. of S. 1: 5;  
 Jer. 2: 10; Ecze. 27: 21.  
 —tribe of, prophecies concern-  
 ing, Isa. 21: 16; 42: 11; 60: 7;  
 Jer. 49: 28.  
 —(1 Ge), land in Arabia occu-  
 pied by the descendants of  
 Ishmael, Gen. 25: 13; Jer. 2:  
 10.  
**Kedemah** (kē'd'e-mā), *east*, Gen.  
 25: 15.  
**Kedemoth** (kē'd'e-mōth), *east-*  
*ward parts*, Josh. 21: 37.  
**Kedesh** (kē'desh), *sanctuary*,  
 (5 Db; 6 Ce; 7 Ba; 13 Cb), a  
 town of the tribe of Naph-  
 tali, Josh. 19: 37; 20: 7.  
**Kedron** (kē'dron), **Kidron**, **Ce-**  
**dron**, brook near Jerusa-  
 lem, crossed by David, II. Sa. 15:  
 23; and by Christ, John 18: 1.  
 idols destroyed there, I. Ki. 15:  
 13; II. Ki. 23: 6; II. Chr. 29:  
 16; Jer. 31: 40.  
**Keep**, Gen. 18: 19, they shall *k.*  
 the way of the Lord.  
 28: 15, 20, I am with thee, and  
 will *k.* thee.  
 Nu. 6: 24, the Lord bless thee  
 and *k.* thee.  
 I. Sa. 2: 9, he will *k.* the feet of  
 his saints.  
 Job 14: 13, O that thou would-  
 est *k.* me.  
 Ps. 17: 8, *k.* me as the apple of  
 the eye.  
 19: 13, *k.* me from presumptu-  
 ous sins.  
 34: 13, *k.* thy tongue from evil.  
 91: 11, his angels charge to *k.*  
 thee.  
 103: 9, neither will he *k.* his  
 anger for ever.  
 121: 3, he that *k.* thee will not  
 slumber.  
 127: 1, except the Lord *k.* the  
 city.  
 141: 3, *k.* the door of my lips.  
 Prov. 4: 6, love wisdom, she  
 shall *k.* thee.  
 4: 23, *k.* thy heart with all  
 diligence.  
 Ec. 3: 6, a time to *k.*, and a  
 time to cast away.  
 5: 1, *k.* thy foot when thou  
 goest.  
 12: 13, fear God, and *k.* his  
 commandments.  
 Isa. 26: 3, thou wilt *k.* him in  
 perfect peace.  
 27: 3, I the Lord do *k.* it.  
 Jer. 3: 5, 12, will he *k.* his an-  
 ger?  
 Mic. 7: 5, *k.* the doors of thy  
 mouth.  
 Hab. 2: 20, let the earth *k.*  
 silence.  
 Mat. 19: 17, *k.* the command-  
 ments.  
 Lu. 11: 28, blessed are they  
 that hear the word and *k.* it.  
 19: 43, enemies shall *k.* thee  
 in on every side.  
 John 8: 51, *k.* my saying.  
 12: 25, he that hateth his life  
 shall *k.* it.  
 14: 23, if a man love me, he  
 will *k.* my words.  
 17: 15, *k.* them from the evil.  
 Ac. 5: 3, to *k.* back part of the  
 price.

**Keep, continued.**

Ac. 16: 4, delivered the decrees to *k.*

I. Cor. 5: 8, let us *k.* the feast.

9: 27, I *k.* under my body.

15: 2, *k.* in memory what I preached.

Eph. 4: 3, *k.* the unity of the Spirit.

Phil. 4: 7, the peace of God shall *k.* your hearts.

I. Tim. 5: 22, *k.* thyself pure.

6: 20, *k.* that committed to thy trust.

Jas. 1: 27, to *k.* himself unspotted.

I. John 5: 21, *k.* yourselves from idols.

Jude 24, to him that is able to *k.* you.

Rev. 3: 10, I will *k.* thee from hour of temptation.

**Keeper,** Gen. 4: 9, am I my brother's *k.*?

Ps. 121: 5, the Lord is thy *k.*

Ec. 12: 3, when *k.* of the house shall tremble.

S. of S. 1: 6, made me *k.* of the vineyards.

Ac. 16: 27, *k.* of the prison.

Tit. 2: 5, chaste, *k.* at home.

**Kefr Anan.** See **Hannathon.**

**Kefr Kenna,** probably *Cana* of Galilee.

**Kehelathah** (ke-hēl'a-thā), *assembly*, Nu. 33: 22, 23.

**Keilah** (kē'lā), *mountain-back*, Josh. 15: 44; I. Sa. 23: 1-12.

**Kelaiah** (ke-lā'yā), Ezra 10: 23.

**Kelita** (kē'l'i-tā), Ezra 10: 23; Neh. 8: 7.

**Kemuel** (kēm'u-el), *raised by God*, Gen. 22: 21.

**Kenakir**, (16 Eb), a city in El Hauran.

**Kenan** (kē'nan), I. Chr. 1: 2.

**Kenath** (kē'nath), *possession*, (6 Dd; 7 Cb), a town of Manasseh.

**Kenez** (kē'nēz), *hunt*, Josh. 15: 17.

**Kenezites** (kē'nēz-ites), or **Kenezites**, Gen. 15: 19; Nu. 32: 12. **133a, 138b**

**Kenites** (kē'nites), connected with Cain, Nu. 24: 21, 22. **133a, 138b**

**Kenosis**, doctrine of, **17ab**

**Kept**, Lu. 2: 19, Mary *k.* all these things.

II. Tim. 4: 7, I have *k.* the faith.

I. Pet. 1: 5, *k.* by the power of God.

Jude 6, *k.* not their first estate.

Rev. 3: 8, and hast *k.* my word.

**Kerak** (16 Df), a town and brook east of the Dead Sea.

**Kerchief**, *ar.*, a covering for the head, idolatrously used, Eze. 13: 18, 21.

**Keremlis** (8 Ca), a city near Nineveh.

**Keren**, or cornet, **117b**

**Keren-happuch** (k'ē-ren-hāp'puk), *horn of eye paint*, one of Job's daughters, Job 42: 14.

**Kerioth** (kē'ri-ōth), *groups of villages*, (5 Cf; 16 Cf), a city of Judah, now called Kh. Kureitein, Josh. 15: 25.

—(7 Cb), a city of Moab, Jer. 48: 24.

**Kernels**, Nu. 6: 4.

**Keros** (kē'ros), Ezra 2: 44.

**Kersa**, or **Gersa**, (14 Cb; 16 Dc), a town on the east shore of the Sea of Galilee; the ancient *Gergesa*.

**Kethubim**, or **Hagiographa**, **21b**

**Keturah** (ke-tū'rā), *incense*, Abraham's descendants by,

Gen. 25; I. Chr. 1: 32.

**Key**, of David, Rev. 3: 7.

**Keys of heaven**, Mat. 16: 19.

of hell, Rev. 1: 18.

See Isa. 22: 22; Lu. 11: 52.

—Rev. 9: 1, *k.* of the bottomless pit.

**Kezia** (ke-zī'ā), *cassia*, Job 42: 14.

**Keziz** (kē'ziz), *extremity*, Josh. 18: 21.

**Khammurabi**, **120a**

**Kibroth-hattaavah** (kīb'roth-hat-tā'vā), *the graves of lust*, Nu. 11: 34.

**Kibzaim** (kīb-zā'im), *two heaps*, Josh. 21: 22.

**Kick**, Deu. 32: 15, Jeshurun waxed fat and *k.*

I. Sa. 2: 29, *k.* ye at my sacrifice?

Ac. 9: 5; 26: 14, to *k.* against the pricks.

**Kid**, law concerning, Ex. 23: 19; Deu. 14: 21; Lev. 4: 23; 16: 5; 23: 19.

**Kidneys**, burnt for sacrifices, Ex. 29: 13; Lev. 3: 4, 5.

—of wheat, fat of, Deu. 32: 14.

**Kidron** (kīd'ron), *dark, turbid*, (11 Ce), valley of the.

**Kill**, Ex. 20: 13; Deu. 5: 17; Mat. 5: 21; Rom. 13: 9, thou shalt not *k.*

Nu. 16: 13, to *k.* us in the wilderness.

Deu. 32: 39, I *k.*, and I make alive.

II. Ki. 5: 7, am I God, to *k.*?

7: 4, if they *k.* us, we shall but die.

Ps. 44: 22, for thy sake are we *k.*

Ec. 3: 3, a time to *k.*

Mat. 10: 28; Lu. 12: 4, fear not them that *k.* the body.

Mar. 3: 4, is it lawful to save life, or to *k.*?

John 5: 18; 7: 1, the Jews sought to *k.* him.

7: 19, why go ye about to *k.* me?

8: 22, will he *k.* himself?

10: 10, thief cometh to steal and *k.*

Rom. 8: 36, for thy sake we are *k.* all the day.

II. Cor. 3: 6, the letter *k.*, spirit giveth life.

6: 9, as chastened and not *k.*

Jas. 4: 2, ye *k.* and desire to have.

5: 6, ye condemned and *k.* the just.

Rev. 13: 10, he that *k.* with sword must be *k.*

**Kimmerii** (1 Fe), land of an historic people dwelling between the Dneiper and the Don.

**Kin**, Lev. 18: 6; Ru. 2: 20; Mar. 6: 4.

**Kinah** (kī'nā), Josh. 15: 22.

**Kinah**, the elegy, **114b**

**Kind**, Mat. 13: 47, gathered of every *k.*

Mat. 17: 21; Mar. 9: 29, this *k.* goeth not out.

Jas. 1: 18, a *k.* of first-fruits.

**Kind, continued.**

II. Chr. 10: 7, if thou be *k.* to this people.

Lu. 6: 35, God is *k.* to unthankful and evil.

I. Cor. 13: 4, charity suffereth long and is *k.*

**Kindle**, Nu. 11: 33; Deu. 11: 17; I. Ki. 22: 13; Ps. 106: 40, wrath of the Lord was *k.*

Ps. 2: 12, his wrath is *k.* but a little.

Prov. 26: 21, a contentious man to *k.* strife.

Hos. 11: 8, my repentings are *k.* together.

Lu. 12: 49, what will I, if it be already *k.*

Jas. 3: 5, how great a matter a little fire *k.*

**Kindly**, Gen. 24: 49; 47: 29; Josh. 2: 14, deal *k.* and truly.

**Kindness**, exhortations to, Prov. 19: 22; 31: 26; Rom. 12: 10; I. Cor. 13: 4; Eph. 4: 32; Col. 3: 12.

—Josh. 2: 12, show *k.* to my father's house.

Ru. 3: 10, showed more *k.* in latter end.

II. Sa. 2: 6, I will requite you this *k.*

Neh. 9: 17, God gracious, of great *k.*

Ps. 117: 2, his merciful *k.* is great.

141: 5, let the righteous smite me, it shall be a *k.*

Isa. 54: 8, with everlasting *k.*

Jer. 2: 2, I remember the *k.* of thy youth.

Joel 2: 13; Jon. 4: 2, Lord is of great *k.*

II. Cor. 6: 6, by long-suffering, by *k.*

II. Pet. 1: 7, brotherly *k.*, to *k.* charity.

**Kindred**, Gen. 24: 4; Ru. 3: 2; Ac. 8: 25; Rev. 11: 9.

**Kine**, Pharaoh's dream of, Gen. 41: 2; two take back the ark, I. Sa. 6: 7.

**King**, of kings, Ps. 2: 6; 10: 16; 24: 7; 110; Zec. 9: 9; Lu. 23: 2; I. Tim. 1: 17; 6: 15; Rev. 15: 3; 17: 14.

parable of the king and his servants, Mat. 18: 23-35; of the king and his guest, Mat. 22: 2-14.

kings, chosen by God, Deu. 17: 14; I. Sa. 9: 17; 16: 1; I. Ki. 11: 35; 19: 15; I. Chr. 28: 4; Dan. 2: 21.

honor due to, Prov. 24: 21; 25: 6; Ec. 8: 2; 10: 20; Mat. 22: 21; Rom. 13; I. Pet. 2: 13, 17.

to be prayed for, I. Tim. 2: 1, 2, See Ps. 2: 10; Prov. 25: 2; 31: 4; Isa. 49: 23.

—Gen. 14: 18; Heb. 7: 1, Melchizedek, *k.* of Salem.

Nu. 23: 21, the shout of a *k.* is among them.

Judg. 8: 18, resembled children of a *k.*

9: 8, trees went forth to anoint a *k.*

I. Sa. 8: 5, now make us a *k.*

10: 24; II. Sa. 16: 16; II. Ki. 11: 12, God save the *k.*

Job 18: 14, the *k.* of terrors.

Ps. 2: 6, I set my *k.* upon a holy hill.



**King, continued.**

Ps. 5: 2; 84: 3, my *K*, and my God.  
 10: 16; 29: 10, the Lord is *K*. forever.  
 20: 9, let the *K*. hear us when we call.  
 24: 10, Lord of hosts is *K*. of glory.  
 45: 1, things I have made touching the *K*.  
 72: 1, give the *k*. thy judgments.  
 74: 12, God is my *K*. of old.  
 149: 2, children of Zion joyful in *K*.  
 Prov. 8: 15, by me *k*. reign.  
 22: 29, the diligent shall stand before *k*.  
 24: 21, fear the Lord and the *k*.  
 Ec. 2: 12, what can the man do that cometh after the *k*.?  
 10: 16, woe to thee when thy *k*. is a child.  
 10: 20, curse not the *k*.  
 Isa. 6: 5, mine eyes have seen the *K*.  
 32: 1, a *k*. shall reign in righteousness.  
 33: 17, thine eyes shall see the *K*. in his beauty.  
 49: 23, *k*. shall be thy nursing fathers.  
 Jer. 10: 10, the Lord is an everlasting *K*.  
 23: 5, a *K*. shall reign and prosper.  
 Mat. 22: 11, when the *k*. came in to see the guests.  
 Lu. 14: 31, what *k*. going to war?  
 19: 38, blessed be the *K*. that cometh.  
 23: 2, saying that he is Christ a *k*.  
 John 6: 15, by force, to make him a *k*.  
 19: 14, behold your *k*.  
 Ac. 17: 7, there is another *k*., one Jesus.  
 I. Tim. 1: 17, now to the *K*. eternal.  
 Rev. 1: 6; 5: 10, made us *k*. and priests unto God.  
 15: 3, thou *K*. of saints.  
**Kingdom** of God, Ps. 22: 28; 45: 6; 145: 11; Isa. 24: 23; Dan. 2: 44. of Christ, Isa. 2: 4; 9: 11; 32; 35; 52; 61; 66; Mat. 16: 28; 26: 29; John 18: 36; II. Pet. 1: 11. of heaven, Mat. 3: 2; 8: 11; 11: 11; 13: 11.  
 who shall enter, Mat. 5: 3; 7: 21; Lu. 9: 62; John 3: 3; Ac. 14: 22; Rom. 14: 17; I. Cor. 6: 9; 15: 50; II. Thes. 1: 5. parables concerning, Mat. 13. of Israel, extent of, 133b  
 division of, 133b  
 —Ex. 19: 6, a *k*. of priests.  
 I. Sa. 18: 8, what can he have more but the *k*.?  
 I. Chr. 29: 11; Mat. 6: 13, thine is the *k*. O Lord.  
 Ps. 103: 19, *k*. ruleth over all.  
 145: 12, the glorious majesty of his *k*.  
 Dan. 4: 3, his *k*. is an everlasting *k*.  
 Mat. 4: 23; 9: 35; 24: 14, gospel of the *k*.  
 8: 12, children of *k*. cast out.  
 12: 25; Mar. 3: 24; Lu. 11: 17, *k*. divided against itself.

**Kingdom, continued.**

Mat. 13: 38, good seed are children of the *k*.  
 25: 34, inherit the *k*. prepared for you.  
 26: 29, drink it new in Father's *k*.  
 Lu. 12: 32, Father's good pleasure to give you the *k*.  
 22: 29, I appoint unto you a *k*.  
 John 18: 36, my *k*. is not of this world.  
 Ac. 1: 6, restore *k*. again to Israel.  
 I. Cor. 15: 24, when he shall have delivered up the *k*.  
 Col. 1: 13, translated us into *k*. of his Son.  
 Heb. 12: 28, a *k*. that cannot be moved.  
 Jas. 2: 5, heirs of the *k*. which he hath promised.  
 II. Pet. 1: 11, entrance into everlasting *k*.  
 Rev. 12: 10, now is come *k*. of our God.  
**Kingly**, Dan. 5: 20.  
**Kings, Books of**, date, plan, contents, 32b  
 references to in the New Testament, 108b  
**Kinnor**, musical instrument, 116a  
**Kinsfolk**, Job 19: 14; Lu. 21: 16.  
**Kinsman**, Ru. 3: 12, 13; 4: 1-8.  
**Kinswoman**, Lev. 18: 17; Prov. 7: 4.  
**Kir** (kür), *a wall, fortress*, II. Ki. 16: 9; Isa. 15: 1; 22: 6; Am. 1: 5; 9: 7.  
**Kir-hareseth** (kür'hä're-séth), *a city of the hill*, Isa. 16: 7.  
**Kiriathaim** (kür'i-a-thä'im), or **Kirjathaim** (kür'ja-thä'im), *double city*, (3 Cd), *a city of the Reubenites*, Nu. 32: 37; Jer. 48: 1.  
**Kirioth** (kür'i-öth), Am. 2: 2.  
**Kirjath** (kür'jath), *city*, Josh. 18: 28.  
**Kirjath-arba** (kür'jath-är'bä), *city of Arba*, (3 Cd; 4 Fa), the ancient name of Hebron, Gen. 23: 2; Josh. 14: 15.  
**Kirjath-baal** (kür'jath-bä'al), *city of Baal*, Josh. 15: 60.  
**Kirjath-huzoth** (kür'jath-hü-zöth), *city of streets*, Nu. 22: 39.  
**Kirjath-jearim** (kür'jath-jä'rim), or **Kirjath-arim**, *city of the woods*, Josh. 9: 17; 18: 14; I. Chr. 13: 6.  
 the ark brought to, I. Sa. 7: 1. the ark fetched from, I. Chr. 13: 6; II. Chr. 1: 4.  
**Kirjath-sannah** (kür'jath-sän-nä), *city of palm-spikes*, Josh. 15: 49.  
**Kirjath-sepher** (kür'jath-sä'fer), *city of books*, Josh. 15: 15.  
**Kir Moab** (5 Df; 6 Ce; 7 Bc), one of the strongholds of Moab.  
**Kish** (kish), *a bow*, I. Sa. 9: 1, 3.  
**Kishi** (kish'i), I. Chr. 6: 44.  
**Kishion** (kish'i-on), *hardness*, Josh. 19: 20.  
**Kishon** (kí'shon), or **Kison**, *winding*, (3 Cc; 5 Ce; 6 Cd; 13 Bc; 16 Ce), a rivulet rising in Mount Tabor, draining the Plain of Esdraelon, and falling into the Mediterranean north of Carmel, Judg. 4: 7; 5: 21; Ps. 83: 9.

**Kislev, month of**, (Nov.-Dec.) 85a

**Kiss**, holy, salute with, Rom. 16: 16; I. Cor. 13: 12; I. Thes. 5: 26; I. Pet. 5: 14.  
 given as a mark of affection, Gen. 27: 27; 29: 11; 45: 15; 48: 10; I. Sa. 10: 1; 20: 41; Lu. 7: 38; 15: 20; Ac. 20: 37.  
 given treacherously, II. Sa. 20: 9; Mat. 26: 48; Lu. 22: 48.  
 idolatrous, I. Ki. 19: 18; Job 31: 27; Hos. 13: 2.  
 —Ps. 2: 12, *k*. the Son, lest he be angry.  
 85: 10, righteousness and peace *k*. each other.  
 Lu. 7: 45, thou gavest me no *k*.  
 I. Cor. 16: 20, salute with an holy *k*.  
**Kite** (Heb., *ayyah*; *Milvus regalis*). Included among the unclean birds, Lev. 11: 14; Deu. 14: 13. It is common in Palestine. In Job 28: 7, in the A.V., this word is rendered by "vulture," but in the R.V. it is called "falcon."  
**Kithlish** (kith'lish), *fortified*, Josh. 15: 40.  
**Kitron** (kít'ron), *knotty*, Judg. 1: 30.  
**Kittim** (kít'tim), *i. q. Chittim*, (1 Fd), Gen. 10: 4.  
**Knead**, Ex. 8: 3; I. Sa. 28: 24; Jer. 7: 18.  
**Kneeling**, in prayer, II. Chr. 6: 13; Ezra 9: 5; Ps. 95: 6; Dan. 6: 10; Ac. 7: 60; 9: 40; 21: 5; Eph. 3: 14.  
**Knew**, Gen. 28: 16, the Lord is in this place, and I *k*. it not.  
 Job 23: 3, *k*. where I might find him.  
 Jer. 1: 5, before I formed thee, I *k*. thee.  
 Mat. 7: 23, I never *k*. you, depart.  
 25: 24, I *k*. thee, thou art an hard man.  
 John 2: 25, Jesus *k*. what was in man.  
 4: 10, if thou *k*. the gift of God.  
 I. Cor. 1: 21, world by wisdom *k*. not God.  
 2: 8, none of princes of world *k*.  
 II. Cor. 5: 21, who *k*. no sin.  
 Rev. 19: 12, name written no man *k*.  
**Knife**, Gen. 22: 6, 10; Judg. 19: 29; Prov. 30: 14.  
**Knif**, I. Sa. 18: 1; Ac. 10: 11; Col. 2: 2, 19.  
**Knock**, Mat. 7: 7; Lu. 11: 9, *k*., and it shall be opened unto you.  
 Lu. 12: 36, he cometh and *k*.  
 Ac. 12: 16, Peter continued *k*.  
 Rev. 3: 20, I stand at the door and *k*.  
**Knop**, a bud-shaped carving, Ex. 25: 33; I. Ki. 6: 18.  
**Know**, Gen. 3: 22, to *k*. good and evil.  
 I. Sa. 3: 7, Samuel did not yet *k*. the Lord.  
 Job 5: 27, *k*. thou it is for thy good.  
 8: 9, we are but of yesterday, and *k*. nothing.  
 19: 25, I *k*. that my Redeemer liveth.  
 22: 13, Ps. 73: 11, how doth God *k*.?



**Know, continued.**

Ps. 39: 4, make me to *k.* mine end.  
 46: 10, be still, and *k.* that I am God.  
 103: 16, the place shall *k.* it no more.  
 139: 23, *k.* my heart.  
 143: 8, to *k.* way wherein I should walk.  
 Ec. 1: 17, gave my heart to *k.* wisdom.  
 9: 5, the living *k.* they shall die.  
 11: 9, *k.* that God will bring to judgment.  
 Isa. 1: 3, the ox *k.* his owner.  
 52: 6, my people shall *k.* my name.  
 Jer. 17: 9, the heart is deceitful, who can *k.* it?  
 31: 34, Heb. 8: 11, *k.* the Lord: for all shall *k.* me.  
 Hos. 2: 20, thou shalt *k.* the Lord.  
 Mat. 6: 3, let not thy left hand *k.* what.  
 7: 11, if ye *k.* how to give good gifts.  
 13: 11; Mar. 4: 11; Lu. 8: 10, it is given to you to *k.*  
 Lu. 19: 42, if thou hadst *k.*  
 22: 57, I *k.* him not.  
 John 4: 42, we *k.* that this is the Christ.  
 7: 17, he shall *k.* of the doctrine.  
 10: 14, I *k.* my sheep, and am *k.* of mine.  
 13: 7, thou shalt *k.* hereafter.  
 Ac. 1: 7, not for you to *k.* the times.  
 Rom. 8: 28, we *k.* that all things work for good.  
 I. Cor. 2: 14, neither can he *k.* 13: 9, we *k.* in part.  
 Eph. 3: 19, *k.* the love of Christ.  
 II. Tim. 1: 12, I *k.* whom I have believed.  
 3: 15, thou hast *k.* the scriptures.  
 I. John 3: 2, we *k.* that when he shall appear.  
 Rev. 2: 2; 3: 1, 8, I *k.* thy works.  
 3: 9, make them *k.* I have loved thee.

**Knowledge, given by God, Ex. 8:**  
 10; 18: 16; 31: 3; II. Chr. 1: 12; Ps. 119: 66; Prov. 1: 4; 2: 6; Ec. 2: 26; Isa. 28: 9; Jer. 24: 7; 31: 33; Dan. 2: 21; Mat. 11: 25; 13: 11; I. Cor. 1: 5; 2: 12; 12: 8, advantages of, Ps. 89: 15; Prov. 1: 4; 3: 13; 4: 9; 10: 10; 14: 1; Ec. 7: 12; Mal. 2: 7; Eph. 3: 17; 18; 4: 13; Jas. 3: 13; II. Pet. 2: 20.  
 want of, Prov. 1: 22; 10: 13; Jer. 4: 22; Hos. 4: 6; Rom. 1: 28; I. Cor. 15: 34.  
 to be prayed for, Col. 1: 9.  
 to be sought, I. Cor. 14: 1; Heb. 6: 1; II. Pet. 1: 5.  
 abuse of, I. Cor. 8: 1.  
 responsibility of, Nu. 15: 30; Deu. 17: 12; Lu. 12: 47; John 15: 22; Rom. 1: 21; 2: 21; Jas. 4: 17.  
 vanity of human, Ec. 1: 18; Isa. 44: 25; I. Cor. 1: 19; 3: 19; II. Cor. 1: 12.  
 of good and evil, tree of, Gen. 2: 9.  
 —Nu. 24: 16, *k.* of the Most High.

**Knowledge, continued.**

II. Chr. 1: 11, thou hast asked *k.*  
 Job 21: 14, we desire not *k.* of thy ways.  
 Ps. 19: 2, night to night showeth *k.*  
 73: 11, is there *k.* in Most High?  
 94: 10, he that teacheth man *k.*  
 139: 6, such *k.* is too wonderful.  
 144: 3, what is man that thou takest *k.*?  
 Prov. 1: 7, fear of Lord is beginning of *k.*  
 14: 18, prudent are crowned with *k.*  
 17: 27, he that hath *k.* spareth his words.  
 30: 3, nor have the *k.* of the holy.  
 Ec. 9: 10, nor *k.* in the grave.  
 Isa. 11: 2, the spirit of *k.*  
 40: 14, who taught him *k.*?  
 53: 11, by his *k.* justify many.  
 Dan. 12: 4, *k.* shall be increased.  
 Hab. 2: 14, earth filled with *k.* of Lord.  
 Lu. 11: 52, taken away key of *k.*  
 Ac. 4: 13, took away *k.* of them.  
 24: 22, more perfect *k.* of that way.  
 Rom. 3: 20, by law is *k.* of sin.  
 10: 2, zeal of God, but not according to *k.*  
 I. Cor. 13: 8, *k.* shall vanish away.  
 II. Cor. 4: 6, light of *k.* of the glory of God.  
 Eph. 3: 19, love of Christ, which passeth *k.*  
 Phil. 3: 8, all things loss for the *k.* of Christ.  
 Col. 2: 3, treasures of wisdom and *k.*  
 I. Tim. 2: 4; II. Tim. 3: 7, the *k.* of the truth.  
 II. Pet. 3: 18, grow in grace and *k.* of Lord.  
 Koa (kō'a), *he-camel*, Ecze. 23: 23.  
 Kohath (kō'hath), *congregation*, son of Levi, Gen. 46: 11.  
 his descendants, Ex. 6: 18; I. Chr. 6: 2.  
 their duties, Nu. 4: 15; 10: 21; II. Chr. 29: 12; 34: 12.  
 Koleheth, meaning of, 36a  
 Kolaiah (ko-lā'yā), Neh. 11: 7.  
 Korah (kō'rā), Greek form  
 Core, *boldness*, and Dathan, their sedition and punishment, Nu. 16; 26: 9; 27: 3; Jude 11.  
 —sons of, psalms ascribed to, 34b  
 Korathites, Korathites, I. Chr. 9: 19; Nu. 26: 58.  
 Kore (kō're), *partridge*, Korhites, Ex. 6: 24; I. Chr. 26: 1; II. Chr. 31: 14.  
 Koz (kōz), *thorn*, Ezra 2: 61.  
 Kuneitrah (16 Db), the site of an ancient ruin.  
 Kurn, a river entering the Mediterranean near Zib.  
 Kurna, or Korna, (8 Ed), a city at the junction of the Tigris and Euphrates.  
 Kushaiah (ku-shā'yā), I. Chr. 15: 17.  
 Kutha, a city near Babylon.

LAADAH (lā'a-dā), I. Chr. 4: 21.  
 Laadan (lā'a-dān), *order*, I. Chr. 7: 26.  
 Laban (lā'ban), *white*, hospitality of, Gen. 24: 29.  
 gives Jacob his two daughters, Gen. 29.  
 envies and oppresses him, Gen. 30: 27; 31: 1.  
 his covenant with him, Gen. 31: 43.  
 Labour, appointed for man, Gen. 3: 19; Ps. 104: 23; I. Cor. 4: 12.  
 when blessed by God, Prov. 13: 11; Ec. 2: 24; 4: 9; 5: 12, 19.  
 —Ps. 90: 10, is their strength *l.* and sorrow.  
 128: 2, shalt eat the *l.* of thy hands.  
 Prov. 10: 16, *l.* tendeth to life.  
 14: 23, in all *l.* there is profit.  
 Ec. 1: 8, all things are full of *l.*  
 2: 22, what hath man of all his *l.*?  
 9: 9, portion in thy *l.* under the sun.  
 Hab. 3: 17, the *l.* of the olive shall fail.  
 John 4: 38, reap where ye bestowed no *l.*  
 I. Cor. 15: 58, your *l.* is not in vain.  
 I. Thes. 1: 3; Heb. 6: 10, your *l.* of love.  
 I. Thes. 3: 5, our *l.* be in vain.  
 Rev. 2: 2, I know thy *l.* and patience.  
 14: 13, rest from their *l.*  
 Ex. 20: 9; Deu. 5: 13, six days shalt thou *l.*  
 Job 9: 29, why then *l.* in vain?  
 Ps. 127: 1, except Lord build, they *l.* in vain.  
 144: 14, our oxen may be strong to *l.*  
 Prov. 23: 4, *l.* not to be rich.  
 Ec. 4: 8, for whom do I *l.*?  
 Mat. 11: 28, come unto me, all ye that *l.*  
 John 6: 27, *l.* not for meat that perisheth.  
 II. Cor. 5: 9, we *l.* to be accepted of God.  
 Eph. 4: 28, rather *l.*, working with his hands.  
 1. Tim. 4: 10, *l.* and suffer reproach.  
 5: 17, that *l.* in word and doctrine.  
 Heb. 4: 11, *l.* to enter into that rest.  
 Ec. 5: 12, sleep of a *l.* man is sweet.  
 Labourer, worthy of hire, Lu. 10: 7; I. Tim. 5: 18.  
 parable of the, Mat. 20.  
 with God, I. Cor. 3: 9.  
 Lace, Ex. 28: 28; 39: 21, 31.  
 Lachish (lā'kish) (Assyr., *Lakisu*), *impregnable*, (5 Be; 7 Ac; 16 Be), a city of Judah, now called Tel-el-Hesi; is a large mound with springs, where ruins have recently been excavated.  
 conquered, Josh. 10: 31; 12: 11.  
 Amaziah slain at, II. Ki. 14: 19.  
 Lack, Hos. 4: 6, people destroyed for *l.* of knowledge.  
 Ps. 34: 10, young lions do *l.*  
 Mat. 19: 20, what *l.* I yet?  
 Mar. 10: 21, one thing thou *l.*



**Lack, continued.**

Phil. 4: 10, but ye *l.* opportunity.

Jas. 1: 5, if any *l.* wisdom, ask of God.

**Lad**, Gen. 22: 12; 44: 22, 30; John 6: 9.

**Ladder**, Gen. 28: 12.

**Laden**, Isa. 1: 4, a people *l.* with iniquity.

Mat. 11: 28, all that are heavy *l.*

II. Tim. 3: 6, women *l.* with sins.

**Lading**, Neh. 13: 15; Ac. 27: 10.

**Lady**, Esth. 1: 18; Isa. 47: 5, 7; II. John 1: 5.

**Lael** (lā'el), Nu. 3: 24.

**Lahad** (lā'hād), I. Chr. 4: 2.

**Lahai-roi** (lā-hā'roi), Gen. 24: 62. *See* Beerlahai-roi.

**Lahman** (lā'mam), *head*, Josh. 15: 40.

**Lahmi** (lā'mī), *my bread*, I. Chr. 20: 5.

**Laish** (lā'ish), *lion*, (3 Cb; 5 Db; 7 Ba), original name of the city of Dan, Judg. 18: 7; Isa. 10: 30.

conquest of, **32b, 125a**

**Lake**, Lu. 5: 1, stood by the *l.*

Lu. 8: 33, down a steep place into the *l.*

Rev. 19: 20; 20: 10, 14, 15, into the *l.* of fire.

**Lakes of Palestine**, **131a**

**Lakum** (lā'kum), Josh. 19: 33.

**Lama** (lā'mā), *why*, Mat. 27: 46; Mar. 15: 34.

**Lamb**, for sacrifices, Gen. 22: 7; Ex. 12: 3; Lev. 3: 7; Isa. 1: 11.

—Gen. 22: 8, God will provide a *l.*

Isa. 11: 6, the wolf shall dwell with the *l.*

53: 7; Jer. 11: 19, as a *l.* to the slaughter.

John 1: 29, 36, behold the *l.* of God.

Ac. 8: 32, like a *l.* dumb before shearer.

I. Pet. 1: 19, as of a *l.* without blemish.

Rev. 13: 8, *l.* slain from foundation of world.

15: 3, song of Moses and of the *l.*

**Lame**, the, excluded from the priest's office, Lev. 21: 18.

animals, not to be offered for sacrifices, Deu. 15: 21; Mal. 1: 8, 13.

healed by Christ, Mat. 11: 5; 21: 14; Lu. 7: 22; and the apostles, Ac. 3: 8; 7.

—Job 29: 15, feet to the *l.*

Prov. 26: 7, legs of *l.* are not equal.

Isa. 35: 6, *l.* man leap as an hart.

Heb. 12: 13, lest that *l.* be turned out of the way.

**Lamech** (lā'mek), *strong youth*, descendant of Cain, Gen. 4: 18.

—father of Noah, Gen. 5: 25, 28.

**Lament**, Isa. 3: 26; Mic. 2: 4; John 16: 20; Rev. 18: 9.

**Lamentation**, for Jacob, Gen. 50: 10.

David's, for Saul and Jonathan, II. Sa. 1: 17; for Abner, II. Sa. 3: 31.

for Josiah, II. Chr. 35: 25.

for Tyrus, Eze. 26: 17; 27: 30; 28: 12.

**Lamentation, continued.**

for Pharaoh, Eze. 32.

for Christ, Lu. 23: 27.

for Stephen, Ac. 8: 2.

for Babylon, Rev. 18: 10.

**Lamentations of Jeremiah**, purpose, contents, **38a**

**Lamp**, in the tabernacle, Ex. 25: 37; 27: 20; 30: 7; Lev. 24: 2; Nu. 8.

seen in visions, Gen. 15: 17; Zec. 4: 2; Rev. 4: 5.

parable concerning, Mat. 25: 1.

—I. Sa. 3: 3, ere *l.* went out.

Ps. 119: 105, thy word a *l.* to my feet.

132: 17, ordained a *l.* for mine anointed.

Prov. 13: 9, *l.* of wicked shall be put out.

Mat. 25: 1, ten virgins took *l.*

**Lance**, Jer. 50: 42.

**Lancets**, I. Ki. 18: 28.

**Land**, division of, **133a**

—Gen. 1: 9, let the dry *l.* appear.

Gen. 12: 1, unto a *l.* that I will show thee.

Ex. 14: 21, made the sea dry *l.*

Nu. 21: 22, let me pass through thy *l.*

Deu. 32: 49, behold the *l.* of Canaan.

Josh. 4: 22, over this Jordan on dry *l.*

Ps. 66: 1; 100: 1, make a joyful noise all ye *l.*

Eze. 34: 13, will bring them to their own *l.*

Mic. 7: 13, *l.* shall be desolate.

Mar. 15: 33, darkness over the whole *l.*

Heb. 11: 9, sojourned in the *l.* of promise.

*See* Ac. 18: 22; 28: 12.

**Landmark**, I. Ki. 18: 22; 28: 12.

on end, or piles of stones some distance apart, constituted the boundary between the land of one owner and that of another. These stones could be easily moved by a dishonest man; hence the curse (Deu. 27: 17).

*See* Deu. 19: 14; Job 24: 2; Prov. 22: 28; 23: 10.

**Languages**, confounded, Gen. 11: 1.

gift of, by Holy Ghost, Ac. 2: 7, 8; 10: 46; 19: 6; I. Cor. 12: 10.

of New Testament, **27a**

—Gen. 11: 1, whole earth of one *l.*

Ps. 19: 3, no *l.* where voice is not heard.

Ac. 2: 6, heard them speak in his own *l.*

**Languish**, Ps. 41: 3, upon the bed of *l.*

Isa. 19: 8, upon the waters shall *l.*

24: 4, the world *l.* and fade.

Jer. 14: 2, the gates thereof *l.*

Nah. 1: 4, the flower of Lebanon *l.*

**Lantern**. The usual kind (John 18: 3) was made by stretching oiled canvas round a frame of wood or a coil of wire. Carried by a servant in front of his master to show a safe path through the unpaved streets.

**Laodicea** (lā-ōd'ī-sē'ā) (2 Bb; 15 Gb), a city of Phrygia, near Colosse, Col. 2: 1; 4: 13; Rev. 1: 11.

**Laodicea, continued.**

—(15 Kc), a city of Syria, near Antioch.

**Laodiceans** (lā-ōd'ī-sē'an'z), Rev. 3: 14.

Paul's epistle to, Col. 4: 16.

**Lap**, Judg. 7: 5, that *l.* water as a dog.

Prov. 16: 33, lot is cast into the *l.*

**Lapidoth** (lāp'i-dōth), *torches*, Judg. 4: 4.

**Lapwing**, Lev. 11: 19; Deu. 14: 18. *See* Hoopoe.

**Large**, I. Ki. 4: 29; Neh. 4: 19; Ps. 18: 19; Lu. 22: 12; Rev. 21: 16.

**Lasciviousness**, source of, Mar. 7: 21; Gal. 5: 19.

censured, II. Cor. 12: 21; Eph. 4: 19; I. Pet. 4: 3; Jude 4.

**Lasea** (lā-sē'ā) (15 Fc), a city of Crete, Ac. 27: 8.

**Lasha** (lā'shā), *fissure*, Gen. 10: 19.

**Lasharon** (lā-shā'ron), Josh. 12: 18.

**Last**, Nu. 23: 10, let my *l.* end be like his.

Prov. 23: 32, at the *l.* it biteth like a serpent.

Lam. 1: 9, she remembereth not her *l.* end.

Mat. 12: 45; Lu. 11: 26, *l.* state of that man worse.

Mat. 19: 30; 20: 16; Mar. 10: 31; Lu. 13: 30, first shall be *l.*

Mat. 27: 64, *l.* error worse than first.

John 6: 39; 11: 24, the *l.* day.

Heb. 1: 2, spoken in *l.* days by his Son.

**Last Passover Week**, **77**

**Latchet**, Isa. 5: 27; Mar. 1: 7.

**Late**, Ps. 127: 2; Mic. 2: 8; John 11: 8.

**Latin**, Lu. 23: 38; John 19: 20.

**Latter**, Deu. 11: 14, first and *l.* rain.

Job 19: 25, Redeemer stand at *l.* day.

Prov. 19: 20, be wise in *l.* end.

I. Tim. 4: 1, in *l.* times some depart from faith.

**Latter Rains**, meaning of, **132a**

**Lattice**, Judg. 5: 28; II. Ki. 1: 2.

**Laud**, Rom. 15: 11.

**Laugh**, Job 5: 22, at famine thou shalt *l.*

Ps. 2: 4, that sitteth in heaven shall *l.*

Prov. 1: 26, I will *l.* at your calamity.

Ec. 3: 4, a time to weep, a time to *l.*

Lu. 6: 25, woe unto you that *l.*

**Laughter**, Gen. 18: 13; Ec. 2: 2; 3: 4; 7: 3; Ps. 126: 2; Prov. 14: 13.

**Launch**, Lu. 5: 4; Ac. 27: 2, 4.

**Laver**, of brass, Ex. 30: 18; 38: 8; 40: 7.

sanctified, Lev. 8: 11.

ten laviers in the temple, I. Ki. 7: 38.

**Law**, of God, given to Adam, Gen. 2: 16; to Noah, Gen. 9: 3.

promulgated through Moses, Ex. 19: 20; Deu. 1: 5; 5: 6.

requires perfect obedience, Deu. 27: 26; Gal. 3: 10; Jas. 2: 10.

described, Ps. 19: 7; 119; Rom. 7: 12.

all guilty under, Rom. 3: 20.

**Law, continued.**

of Moses, ordained, Ex. 21; Lev. 1; Nu. 3; Deu. 12.  
 preserved on stone, Deu. 27: 1; Josh. 8: 32.  
 read every seventh year, Deu. 31: 9.  
 preserved in the ark, Deu. 31: 24.  
 read by Joshua, Josh. 8: 34; by Ezra, Neh. 8.  
 book of, discovered by Hilkiah, II. Ki. 22: 8; and read by Josiah, II. Ki. 23: 2.  
 fulfilled by Christ, Rom. 5: 18.  
 abolished in Christ, Ac. 15: 24; 28: 23; Gal. 2-6; Eph. 2: 15; Col. 2: 14; Heb. 7.  
 Christians redeemed from curse of, John 1: 17; Ac. 13: 39; Gal. 3: 13.  
 —Deu. 33: 2, from right hand went fiery *l*.  
 Ps. 1: 2, in his *l*. he meditates.  
 37: 31, the *l*. of his God is in his heart.  
 119: 70, I delight in thy *l*.  
 119: 97, how I love thy *l*.  
 Prov. 13: 14, the *l*. of the wise is a fountain of life.  
 29: 18, that keepeth the *l*, happy is he.  
 Isa. 42: 4, the isles shall wait for his *l*.  
 Mal. 2: 6, the *l*. of truth was in his mouth.  
 Mat. 5: 17, not come to destroy the *l*.  
 22: 40, on two commandments hang *l*.  
 23: 23, the weightier matters of the *l*.  
 Lu. 16: 17, for one tittle of the *l*. to fail.  
 John 1: 17, the *l*. was given by Moses.  
 7: 51, doth our *l*. judge any man?  
 19: 7, by our *l*. he ought to die.  
 Rom. 2: 13, not hearers of the *l*. are just.  
 3: 20, by deeds of *l*. no flesh be justified.  
 7: 12, the *l*. is holy.  
 7: 16; I Tim. 1: 8, the *l*. is good.  
 Rom. 8: 3, what the *l*. could not do.  
 10: 4, Christ is the end of the *l*.  
 Gal. 3: 24, the *l*. was our school-master.  
 5: 14, all the *l*. is fulfilled in one word.  
 6: 2, so fulfil the *l*. of Christ.  
 I. Tim. 1: 9, the *l*. is not made for a righteous man.  
 Heb. 10: 1, the *l*. having a shadow of good things.  
 Jas. 1: 25, perfect *l*. of liberty.  
 2: 8, the royal *l*.  
 I. John 3: 4, transgresseth also the *l*.  
**Lawful**, Mat. 12: 10; Mar. 3: 4; Lu. 6: 9, is it *l*. to heal on the sabbath?  
 John 18: 31, not *l*. to put to death.  
 I. Cor. 6: 12; 10: 23, all things *l*. to me.  
 II. Cor. 12: 4, words not *l*. to utter.  
 I. Tim. 1: 8, if a man use it *l*.  
 II. Tim. 2: 5, except he strive *l*.  
**Lawgiver**, God, Isa. 33: 22; Jas. 4: 12.

**Lawless**, I. Tim. 1: 9.  
**Lawsuits**, censured, I. Cor. 6: 7.  
**Lawyers**, Christ reproves, Lu. 10: 25; 11: 46; 14: 3.  
**Lay**, Ps. 7: 5, *l*. mine honour in the dust.  
 Ec. 7: 2, the living will *l*. it to heart.  
 Isa. 26: 5, lofty city he *l*. low.  
 Mat. 8: 20; Lu. 9: 58, not where to *l*. his head.  
 Mat. 28: 6, place where the Lord *l*.  
 Ac. 7: 60, *l*. not sin to their charge.  
 Col. 1: 5, hope which is *l*. up for you.  
 I. Tim. 6: 12, *l*. hold on eternal life.  
 Heb. 6: 18, *l*. hold on hope set before us.  
 12: 1, *l*. aside every weight.  
 I. Pet. 2: 6, *l*. in Zion a chief corner stone.  
**Lazarus** (*láz'a-rüs*), whom God helps, *i. q.* Eleazer.  
 and the rich man, Lu. 16: 19-25.  
 —brother of Mary and Martha, raised from the dead, John 11: 4-6; 12: 1.  
**Lead**, Ex. 13: 21, pillar of cloud to *l*. them.  
 Deu. 32: 12, Lord alone did *l*. him.  
 Ps. 23: 2, he *l*. me beside still waters.  
 43: 3, send light and truth, let them *l*. me.  
 61: 2, *l*. me to Rock higher than *l*.  
 139: 24, *l*. me in the way everlasting.  
 143: 10, *l*. me to land of uprightness.  
 Isa. 11: 6, a little child shall *l*. them.  
 40: 11, gently *l*. those with young.  
 42: 16, *l*. them in paths not known.  
 Mat. 6: 13; Lu. 11: 4, *l*. us not into temptation.  
 Mat. 7: 14, way, which *l*. unto life.  
 15: 14; Lu. 6: 39, if the blind *l*. the blind.  
 I. Tim. 2: 2, we may *l*. a quiet life.  
 Rev. 7: 17, Lamb feed and *l*. them.  
**Lead** (Heb., *ophereth*; *μόλιβδος*; *plumbum*, Ex. 15: 10; Nu. 31: 22; Jer. 6: 29). The term signifies whitish, from its greyish-white color. Some of the references are distinctly figurative. The metal was certainly known to the Hebrews, having been used to purify silver and for writing upon, as well as for more common purposes. It is said to have been mined in the Sinaitic rocks, and it was an article of commerce at Tyre.  
**Leaf**, Gen. 8: 11, in dove's mouth was olive *l*.  
 Ps. 1: 3, his *l*. also shall not wither.  
 Isa. 64: 6, fade as a *l*.  
 Jer. 8: 13, on the fig tree and the *l*. shall fade.

**League**, Josh. 9: 6; II. Sa. 5: 3; Job 5: 23; Dan. 11: 23.  
**Leah** (*lè'á*), wearied, Gen. 29: 31; 30: 17; 31: 4; 33: 2; 49: 31.  
 See Ru. 4: 11.  
**Lean**, Judg. 16: 26, may *l*. on the pillars.  
 Prov. 3: 5, *l*. not to own understanding.  
 Am. 5: 19, *l*. his hand on the wall.  
 John 21: 20, *l*. on his breast at supper.  
 Heb. 11: 21, *l*. on top of staff.  
**Leanfleshed**, Gen. 4: 3, 4, 19.  
**Leannoth** (*le-án-nóth*). See Mahalath.  
**Leap**, Isa. 35: 6, lame man *l*. as an hart.  
 Lu. 6: 23, and *l*. for joy.  
 Ac. 3: 8, he *l*. up, stood, and walked.  
 19: 16, man in whom the evil spirit was *l*. on them.  
**Learn**, Gen. 30: 27, I have *l*. by experience.  
 Deu. 31: 13, *l*. to fear the Lord.  
 Isa. 1: 17, *l*. to do well.  
 2: 4; Mic. 4: 3, neither shall they *l*. war any more.  
 Isa. 26: 9, inhabitants *l*. righteousness.  
 Mat. 9: 13, go and *l*. what that meaneth.  
 11: 29, *l*. of me.  
 Eph. 4: 20, ye have not so *l*. Christ.  
 Phil. 4: 9, which ye have both *l*. and received.  
 4: 11, have *l*. to be content.  
 Tit. 3: 14, *l*. to maintain good works.  
 Heb. 5: 8, yet *l*. he obedience.  
 Ac. 7: 22, Moses was *l*. in wisdom of Egyptians.  
**Learning**, advantage of, Prov. 1: 5; 9: 9; 16: 21, 23.  
 —Dan. 1: 17, God gave them skill in *l*.  
 Ac. 26: 24, much *l*. doth make thee mad.  
 Rom. 15: 4, things written for our *l*.  
 II. Tim. 3: 7, ever *l*. and never able.  
**Leasing**, *ar.*, speaking lies, Ps. 4: 2; 5: 6.  
**Least**, Gen. 32: 10, not worthy *l*. of mercies.  
 Mat. 5: 19, one of these *l*. commandments.  
 11: 11; Lu. 7: 28, he that is *l*. in kingdom of heaven.  
 Mat. 25: 40, 45, done it to the *l*. of these.  
 Lu. 16: 10, faithful in that which is *l*.  
 Eph. 3: 8, less than the *l*. of all saints.  
**Leather**, II. Ki. 1: 8; Mat. 3: 4.  
**Leave**, Gen. 2: 24; Mat. 19: 5; Mar. 10: 7; Eph. 5: 31, *l*. father and mother.  
 Ru. 1: 16, entreat me not to *l*. thee.  
 Ps. 16: 10; Ac. 2: 27, not *l*. my soul in hell.  
 Ps. 27: 9; 119: 121, *l*. me not.  
 Mat. 13: 12; Lu. 15: 4, *l*. the ninety and nine.  
 Mat. 23: 23, and not to *l*. the other undone.  
 John 14: 27, peace I *l*. with you.  
 Heb. 13: 5, I will never *l*. thee.  
 I. Pet. 2: 21, *l*. us an example.



**Leaven**, not to be used at the passover, Ex. 12: 15; 13: 7; or in meat offerings, Lev. 2: 11; 6: 17; 10: 12.

figuratively mentioned, Mat. 13: 33; 16: 6; Lu. 13: 21; I. Cor. 5: 6.

**Leaves**, Gen. 3: 7, sewed fig. *l.* together.

Jer. 30: 23, read three or four *l.* Mar. 11: 13, he found nothing but *l.*

Rev. 22: 2, *l.* of the trees were for the healing.

**Lebana, Lebanah** (lêb'a-nâ), Ezra 2: 45; Neh. 7: 48.

**Lebanon** (lêb'a-non), *white mountain*, (3 Cb; 5 Da; 6 Co; 7 Ca; 13 Ca; 17 Ca), Jebel Libnan, an extensive though very narrow and rugged range of mountains on the north of Canaan, Deu. 3: 25; Judg. 3: 3; I. Ki. 5: 14; Isa. 40: 16; Hos. 14: 5.

its cedars, II. Ki. 14: 9; II. Chr. 2: 8; Ps. 92: 12; S. of S. 3: 9. —valley of, (7 Ba). **130ab**

**Lebaoth** (lêb'a-ôth), Josh. 15: 32.

**Lebbeus** (lêb-bê'us), *courageous*, Mat. 10: 3.

**Lebonah** (le-bô'nâ), *frankincense*, (5 Cd; 7 Bb), a village near Shiloh.

**Led**, Gen. 24: 48, *l.* me in the right way.

Deu. 29: 5, *l.* you forty years.

Prov. 4: 11, have *l.* thee in right paths.

Ps. 68: 18, Eph. 4: 8, *l.* captivity captive.

Ps. 77: 20, *l.* thy people like a flock.

Lu. 4: 1; Rom. 8: 14; Gal. 5: 18, *l.* of the Spirit.

Ac. 8: 32, *l.* as a sheep to the slaughter.

II. Pet. 3: 17, being *l.* away with the error.

**Ledges**, I. Ki. 7: 28, 35, 36.

**Leeks**. The common *Allium porrum* is referred to in Nu. 11: 5, but the Hebrew word *chatzir* occurs frequently, and is often translated as "herbs" or "grass." The leek is a great favorite in Egypt and Palestine.

**Lees**, *ar.*, deposits. "Wines on the lees" are wines from which the lees have all settled down; therefore, *crusted* or *refined* wines.

—Isa. 25: 6, feast of wines on the *l.* Jer. 48: 11, Moab hath settled on his *l.*

Zep. 1: 12, punish men settled on *l.*

**Left**, Prov. 3: 16, in her *l.* hand riches and honour.

Prov. 4: 27, to the right hand nor to the *l.*

Mat. 25: 33, the goats on the *l.* Mat. 24: 40, 41, one taken, the other *l.*

Mar. 10: 28, *l.* all, and have followed thee.

13: 2, not be *l.* one stone.

**Left-handed** slingers, Judg. 20: 16.

**Leg**, Ps. 147: 10; Prov. 26: 7; Isa. 47: 2.

**Legion** (of devils), Mar. 5: 9; Lu. 8: 30.

legions of angels, Mat. 26: 53.

**Lehabim** (lê'ha-bîm) (1 Ed), country occupied by descendants of Cush, I. Chr. 1: 11.

**Lehi** (lê'hî), *jawbone, crag*, Judg. 15: 9.

**Leisure**, Mar. 6: 31.

**Lemuel** (lêm'u-el), *consecrated to God*, Prov. 31: 1, 4. **35b**

**Lend**, Deu. 15: 6, thou shalt *l.* to many nations.

Ps. 37: 26; 112: 5, merciful, and *l.*

Prov. 19: 47, he that hath pity on poor *l.* to the Lord.

Lu. 6: 34, if ye *l.* to them.

**Lender**, Prov. 22: 7; Isa. 24: 2.

**Lending**, laws concerning, Ex. 22: 25; Lev. 25: 37; Deu. 15: 2; 23: 19; 24: 10.

See Ps. 37: 26; Lu. 6: 34.

**Length**, Prov. 3: 2, *l.* of days and long life.

Rom. 1: 10, at *l.* I might have a prosperous journey.

Rev. 21: 16, *l.* and the breadth.

**Lengthened**, Deu. 25: 15, thy days may be *l.* in the land.

**Lentils** (lentils) (Heb., *ada-shim*). This is a species of vetch (*Ervum lens*), of which there are several varieties. Thered pottage which Jacob gave Esau was made of lentils (Gen. 25: 34). In David's flight beans and lentils were brought to him at Mahanaim (II. Sa. 17: 28). The seeds stewed form a good dish, and they are used to the present day.

**Lentulus**, *Epistle of*, apocryphal book, **56a**

**Leontes** (le-ôn'tez) (3 Cb; 5 Cb), a river of Phenicia, **130b**

**Leopard** (Heb., *namer*; *Felis pardus*). At one time common in the Holy Land, and still found, though rarely, in the wooded districts. It is frequently alluded to by the sacred writers. **132b**

figuratively mentioned, Isa. 11: 6; Hos. 13: 7.

vision of, Dan. 7: 6; Rev. 13: 2.

**Lepers**, expelled from the camp, Lev. 13: 46; Nu. 5: 2; 12: 14.

four of Samaria, II. Ki. 7: 3.

**Leprosy**, a contagious skin disease of the most loathsome kind.

in a house, Lev. 14: 33.

of Miriam, Nu. 12: 10.

of Naaman and Gehazi, II. Ki. 5.

of Uzziah, II. Chr. 26: 19.

symptoms of, Lev. 13.

rites observed in healing, Lev. 14: 22; 4; Deu. 24: 8.

cured by Christ, Mat. 8: 3; Mar. 1: 41; Lu. 5: 12; 17: 12.

**Lepton**, mite, smallest coin, **118a**

**Leshem** (lê'shem), Josh. 19: 47.

**Less**, Isa. 40: 17, *l.* than nothing, and vanity.

II. Cor. 12: 15, though the more I love, the *l.* I be loved.

Heb. 7: 7, the *l.* is blessed of the better.

See Gen. 1: 16.

**Let**, Isa. 43: 13, who shall *l.* it? John 19: 12, thou *l.* this man go.

II. Thes. 2: 7, who now *l.* will *l.*

**Let**, *continued*. Heb. 2: 1, lest we should *l.* them slip.

**Lethech**, measure, forty gallons, **118b**

**Letter** and the spirit, Rom. 2: 27; 7: 6; II. Cor. 3: 6.

**Letters**, of David to Joab, II. Sa. 11: 14; of Jezebel, I. Ki. 21: 9; of king of Syria, II. Ki. 5: 5; of Jehu, II. Ki. 10: 1; of Elijah to Jehoram, II. Chr. 21: 12; of Hezekiah, II. Chr. 30: 1; to Artaxerxes, Ezra 4: 7; of Tatnai, Ezra 5: 6; of Sennacherib, Isa. 37: 10, 14; of Jeremiah, Jer. 29: 1; of the apostles, Ac. 15: 23; of Claudius Lysias to Felix, Ac. 23: 25.

—Lu. 23: 38, over him in *l.* of Greek.

Rom. 2: 27, by *l.* and circumcision.

7: 6, not in the oldness of the *l.* II. Cor. 3: 6, not of *l.*, but of the spirit.

10: 11, in word by *l.* when absent.

Gal. 6: 11, how large a *l.* I have written.

See John 7: 15.

**Leummim** (le-ûm'mim), *nations*, Gen. 25: 3.

**Levi** (lê'vi), *adhesion*, son of Jacob, Gen. 29: 34.

avenges Dinah, Gen. 34: 25; 49: 5.

See Matthew.

**Leviathan** (le-vî'a-than), *that which winds round*. In most of the places where this word occurs it evidently points to the crocodile (*Crocodylus vulgaris*), one of the great lizards. This reptile is to be found only in fresh water. It was once common in Egypt, and possibly was not rare in some parts of Palestine. It has become almost extinct in the Holy Land, but Tristram mentions a specimen which he took near Samaria quite recently. In Lam. 4: 3, the A. V. has "sea-monsters," but the R. V., "jackals." If a marine animal be meant, it must have been a mammal.

**Levites**, descendants of Levi, Ex. 32: 26.

their service, Ex. 38: 21.

appointed over the tabernacle, Nu. 1: 50.

their divisions, Gershonites, Kohathites, Merarites, Nu. 3.

their charge, Nu. 3: 23; 4: 8; 23: 26; 18.

their inheritance, Nu. 35; Deu. 18; Josh. 21.

duty towards, Deu. 12: 19.

their genealogies, I. Chr. 6-9.

charged with the temple service, I. Chr. 23; 24.

their sin censured, Eze. 22: 23-26; Mal. 1: 2.

**Leviticus** (le-vî'tî-kûs), *Book of*, name, contents, **31a**

references to in New Testament, **108a**

**Levy**, Nu. 33: 28; I. Ki. 9: 15.

**Lewd**, Eze. 16: 27; 23: 48; Ac. 17: 5; 18: 14.



**Liars**, instances: the devil, Gen. 3: 4; Cain, Gen. 4: 9; Sarah, Gen. 18: 15; Jacob, Gen. 27: 19; Joseph's brethren, Gen. 37: 31, 32; Saul, I. Sa. 15: 13; Michal, I. Sa. 19: 14; David, I. Sa. 21: 2; prophet of Bethel, I. Ki. 13: 18; Gehazi, II. Ki. 5: 22; Ninevites, Nah. 3: 1; Peter, Mat. 26: 72; Ananias, Ac. 5: 3; Cretians, Tit. 1: 12. their doom, Rev. 21: 8, 27; 22: 15. —Deu. 33: 29, enemies found *l.* unto thee.

Ps. 116: 11, said in my haste, All men are *l.*

Rev. 21: 8, all *l.* have their part in lake.

**Liberal**, Prov. 11: 25, *l.* soul shall be made fat.

Isa. 32: 5, the vile shall not be called *l.*

Jas. 3: 8, the *l.* deviseth *l.* things.

32: 1, 5, God, who giveth to all men *l.*

**Liberality**, commended, Deu. 15: 14; Prov. 11: 25; Isa. 32: 8; II. Cor. 9: 13.

of the Israelites, Ex. 35: 21; Nu. 7.

of the early Christians, Ac. 2: 45; 4: 34.

of the Macedonians, II. Cor. 8: 2; Phil. 4: 15.

**Libertines** (lib'er-tinz), *freed-men*, name given to the descendants of Jews taken to Rome as slaves and emancipated in later times.

synagogue of, Ac. 6: 9.

**Liberty**, of the gospel, Lu. 4: 18; Rom. 8: 21; Gal. 5: 1; Jas. 1: 25; 2: 12.

not to be misused, I. Cor. 8: 9; Gal. 5: 13; I. Pet. 2: 16.

—Ps. 119: 45, I will walk at *l.*

Isa. 61: 1; Jer. 34: 8; Lu. 4: 18, to proclaim *l.*

Ac. 26: 32, man might have been set at *l.*

Rom. 8: 21, the glorious *l.* of children of God.

II. Cor. 3: 17, where the Spirit is, there is *l.*

Gal. 5: 1, stand fast in the *l.*

II. Pet. 2: 19, promise them *l.*

**Libnah** (lib'ná), *whiteness*, (7 Ac), a town of Judah assigned to the priests.

subdued, Josh. 10: 29; 21: 13.

revolts, II. Ki. 8: 22.

besieged by Assyrians, II. Ki. 19: 8; Isa. 37: 8.

**Libni** (lib'ní), *white*, Ex. 6: 17.

**Libnites**, Nu. 3: 21.

**Libya** (lib'yá) (Heb., *Phut*), Eze. 30: 5; Ac. 2: 10.

**Libyans**, Dan. 11: 43.

**Lice** (Heb., *kinnim*; *Pediculus*), a common parasite of both man and beast in all countries; mentioned in the Bible as one of the plagues of Egypt (Ex. 8: 16). The margin in the R. V. has "fleas," "sand-fleas."

**Licence**, Ac. 21: 40; 25: 16.

**Lick**, Nu. 22: 4, as the ox *l.* up the grass.

I. Ki. 18: 38, *l.* up the water that was in the trench.

Ps. 72: 9, enemies shall *l.*

Mic. 7: 17, *l.* dust like a serpent.

Lu. 16: 21, came and *l.* his sores.

**Lid**, II. Ki. 12: 9.

**Lie**, Prov. 19: 9, speaketh *l.* shall perish.

Rom. 1: 25, speech of God into a *l.*

Rev. 22: 15, loveth and maketh a *l.*

Ac. 5: 3, filled thine heart to *l.*

Heb. 6: 18, impossible for God to *l.*

Ps. 23: 2, *l.* down in green pastures.

Ac. 23: 21, *l.* in wait for him.

**Lieutenants**, Ezra 8: 36; Esth. 3: 12; 8: 9.

**Life**, the gift of God, Gen. 2: 7; Job 12: 10; Ps. 36: 6; 66: 9; Dan. 5: 23; Ac. 17: 28.

long, to whom promised, Ex. 20: 12; Deu. 5: 33; 6: 2; Prov. 3: 2; 9: 11; 10: 27; Eph. 6: 3.

its shortness and vanity, Job 7: 1; 9: 25; 14: 1; Ps. 39: 5; 73: 19; 89: 47; 90: 5, 9; Ec. 6: 12; Isa. 38: 12; Jas. 4: 14; I. Pet. 1: 24.

of Hezekiah prolonged, II. Ki. 20; II. Chr. 32: 24; Isa. 38.

how to be passed, Lu. 1: 75; Rom. 12: 18; 14: 8; Phil. 1: 21; I. Pet. 1: 17.

spiritual, Rom. 6: 4, 8; Gal. 2: 19; Eph. 2: 1.

eternal, the gift of God through Jesus Christ, John 6: 27, 54; 10: 28; 17: 3; Rom. 2: 7; 6: 23; I. John 1: 2; 2: 25; Jude 21; Rev. 2: 7; 21: 6.

to whom promised, John 3: 16; 5: 24; I. Tim. 1: 16.

—Gen. 2: 9; 3: 24; Rev. 2: 7, the tree of *l.*

Lev. 17: 11, the *l.* is in the blood.

Deu. 30: 15; Jer. 21: 8, I have set before thee *l.*

Josh. 2: 14, our *l.* for yours.

I. Sa. 25: 29, bound in the bundle of *l.*

II. Sa. 15: 21, whether in death or *l.*

Ps. 16: 11, show me the path of *l.*

21: 4, asked *l.* of thee, thou gavest it.

30: 5, in his favour is *l.*

34: 12, what man is he that desireth *l.*?

36: 9, with thee is the fountain of *l.*

91: 16, with long *l.* will I satisfy him.

133: 3, even *l.* for evermore.

Prov. 3: 22, so shall they be *l.* to thy soul.

8: 35, whoso findeth me, findeth *l.*

14: 27, fear of Lord is a fountain of *l.*

15: 24, way of *l.* is above to the wise.

Jer. 8: 3, death shall be chosen rather than *l.*

Mat. 6: 25; Lu. 12: 22, take no thought for your *l.*

Mat. 18: 8; Mar. 9: 43, to enter into *l.*

Lu. 12: 23, *l.* is more than meat.

John 1: 4, in him was *l.*

5: 26, as the Father hath *l.* in himself.

5: 40; 10: 10, will not come that ye might have *l.*

6: 35, the bread of *l.*

8: 12, shall have the light of *l.*

11: 25, resurrection and the *l.*

**Life**, *continued*.

John 14: 6, the way, the truth, and the *l.*

20: 31, believing, ye might have *l.*

Ac. 17: 25, seeing he giveth to all *l.*

Rom. 5: 17, reign in *l.* by one.

8: 6, to be spiritually minded is *l.*

11: 15, *l.* from the dead.

I. Cor. 3: 22, *l.* or death, all are yours.

II. Cor. 2: 16, the savour of *l.* unto *l.*

5: 4, mortality swallowed up of *l.*

Eph. 4: 18, alienated from the *l.* of God.

Col. 3: 3, your *l.* is hid with Christ.

I. Tim. 4: 8; II. Tim. 1: 1, promise of *l.*

II. Tim. 1: 10, brought *l.* to light through the Gospel.

Heb. 7: 16, made after power of an endless *l.*

Jas. 1: 12, a crown of *l.*

I. John 2: 16, the pride of *l.*

5: 12, he that hath the Son, hath *l.*

Rev. 22: 1, 17, river of water of *l.*

**Lifetime**, II. Sa. 18: 18; Lu. 16: 25; Heb. 2: 15.

**Lift**, Ps. 24: 7, *l.* up your heads, O ye gates.

147: 6, Lord *l.* up the meek.

Lu. 17: 13, *l.* up their voices.

John 8: 14, Son of man be *l.* up.

I. Tim. 2: 8, *l.* up holy hands.

Jas. 4: 10, he shall *l.* you up.

**Light**, type of God's favor, Ex. 10: 23; Ps. 4: 6; Isa. 9: 2; 60: 19.

God's word is, Ps. 19: 8; 119: 130; Prov. 6: 23.

instances of miraculous, Mat. 17: 2; Ac. 9: 3.

Christ the light of the world, Lu. 2: 32; John 3: 19; 8: 12; 12: 35.

disciples called children of, Eph. 5: 8; I. Thes. 5: 5.

God is, I. Tim. 6: 16.

—Gen. 1: 3, God said, Let there be *l.*

Neh. 9: 19, pillar of fire to show *l.*

Job 18: 5, the *l.* of the wicked shall be put out.

Ps. 27: 1, the Lord is my *l.*

36: 9, in thy *l.* shall we see *l.*

37: 6, bring forth righteousness as *l.*

97: 11, *l.* is sown for the righteous.

104: 2, who coverest thyself with *l.*

119: 105, a *l.* to my path.

139: 12, darkness and *l.* alike to thee.

Prov. 4: 18, path of just as shining *l.*

Ec. 11: 7, the *l.* is sweet.

Isa. 5: 20, darkness for *l.*, and *l.* for darkness.

30: 26, *l.* of moon as *l.* of sun.

60: 1, shine, for thy *l.* is come.

Hab. 3: 4, his brightness was as *l.*

Zec. 14: 6, the *l.* shall not be clear.

Mat. 5: 14; John 8: 12, the *l.* of the world.



**Light, continued.**

Mat. 5: 16, let your *L* so shine before men.  
 6: 22; Lu. 11: 34, the *L* of the body is the eye.  
 Lu. 8: 16; 11: 33, enter in may see the *L*.  
 16: 8, wiser than children of *L*.  
 John 1: 4, life was the *L* of men.  
 5: 35, a burning and shining *L*.  
 Ac. 22: 6, there shone a great *L* round.  
 26: 23, *L* to people and to the Gentiles.  
 I. Cor. 4: 5, to *L* hidden things.  
 II. Cor. 4: 4, *L* of the gospel.  
 4: 6, commanded *L* to shine out of darkness.  
 Eph. 5: 14, Christ shall give thee *L*.  
 I. Thes. 5: 5, children of the *L*.  
 II. Pet. 1: 19, a *L* shining in a dark place.  
 I. John 1: 5, God is *L*.  
 Rev. 21: 23, the Lamb is the *L* thereof.  
 22: 5, no candle, neither *L* of the sun.  
 See Jer. 31: 35.

**Lightning**, surrounding God's throne, Eze. 1: 13; Rev. 4: 5.  
 —Job 38: 25, who divided a way for the *L*.  
 Ps. 18: 14, shot out *L* and discomfited them.  
 77: 18; 97: 4, *L* lightened the world.  
 144: 6, cast forth *L* and scatter.  
 Mat. 24: 27; Lu. 17: 24, as *L* cometh out of the east.  
 Lu. 10: 18, Satan as *L* fall from heaven.

See II. Sa. 22: 15; Job 28: 26.  
**Ligure** (Heb., *leshem*; *layyiqur*; *lyguris*), Ex. 23: 19. This was the *lyncurium* of the Romans, a title possibly derived from Lunka, the native name of Ceylon, one of the chief places of its production. It also occurs in Europe and elsewhere. The stone was our hyacinth or jacinth.

**Like-minded**, Rom. 15: 5; Phil. 2: 2, 20.

**Likeness**, Gen. 1: 26, make man after our *L*.

Ex. 20: 4, not make *L* of anything.

Ps. 17: 15, when I awake, with thy *L*.

Isa. 40: 18, what *L* will ye compare?

Ac. 14: 11, gods are come down in *L* of men.

Rom. 6: 5, *L* of his death, *L* of his resurrection.

8: 3, in the *L* of sinful flesh.

Phil. 2: 7, was made in the *L* of men.

**Likewise**, Mat. 18: 35; Lu. 3: 11; 15: 10; 22: 20; Rom. 8: 26.

**Likhi** (Likhi), I. Chr. 7: 19.

**Liking**, *ar.*, state of body as to health, condition, Job 39: 4; Dan. 1: 10.

**Lily**. The Hebrew *shushan* apparently applies to bright colored flowers in general. The chapters that were upon the top of the pillars

**Lily, continued.**

in the porch were of lily work (I. Ki. 7: 22), probably meaning flower-work. The word used in the N. T., *κρίνον* (Mat. 6: 28), may refer to a tulip, or as Tristram thinks, to the splendid *Anemone coronaria*.

of the valley, S. of S. 2: 1; Hos. 14: 5; Mat. 6: 28; Lu. 12: 27.

**Lime** (Heb., *sid*; *koria*; *calcis*), Deu. 27: 2, 4; Isa. 33: 12; Am. 2: 1. Lime, and plaster made of lime, are several times mentioned in the Bible, though variously translated. Calcin'd bones also appear to have been used as plaster.

**Limit**, Ps. 78: 41, *L* the Holy One of Israel.

Heb. 4: 7, he *L* a certain day.

**Limits and Features** of the Holy Land, 130a

**Line**, Ps. 19: 4, their *L* is gone through the earth.

Isa. 28: 10, *L* upon *L*; here a little.

28: 17, judgment will I lay to the *L*.

II. Cor. 10: 16, boast in another man's *L*.

**Lineage**, Lu. 2: 4.

**Linen**. Scripture mentions three distinct kinds of linen and records the use of each kind, apparently, according to a well-defined intention: (1) The ordinary linen of plainest texture, Lev. 6: 10; Eze. 9: 2; Dan. 10: 5; Rev. 15: 6. (2) Linen of a superior fabric, Eze. 26: 1; 39: 27. (3) Linen of finest texture and costliest quality, Esth. 8: 15; I. Chr. 15: 27; Rev. 19: 8. The three kinds of linen thus classified are systematically mentioned in connection with a corresponding order of ideas. The first is connected symbolically with sin and its consequences, suffering and sorrow; the second, with God's remedy for sin, as set forth in its ordinances; the third, with the effects of that remedy as seen in the victory of faith. 90b

**Lines**, II. Sa. 8: 2; Ps. 16: 6.

**Lingered**, Gen. 19: 16; 43: 10; II. Pet. 2: 3.

**Lintel**, Ex. 12: 22, 23; Am. 9: 1.

**Lion**. The Hebrew has many words for this animal, which is mentioned in numerous passages and was at one time common in Palestine, but is now extinct. Lions were hunted and were also taken in pits (II. Sa. 28: 29). Their habits of lying in cover (Jer. 4: 7; 25: 28) and filling their holes with prey and their dens with ravin (Nah. 2: 12) are referred to as well known. The lion has ever been a favorite symbol of courage and generosity, strength, and valor, though the hungry lion is described as fierce and dan-

**Lion, continued.**

gerous. Christ is termed the "Lion of the tribe of Juda," and the devil is spoken of as a "roaring lion." Figures of lions were wrought in the carved work of the temple, and incorporated with palm stems and flowers, especially in the designs of the great artificers of Hiram of Tyre.

Samson kills one, Judg. 14: 5, 6. David kills one, I. Sa. 17: 34, 35.

Daniel in the den of, Dan. 6: 16-23.

prophets slain by, I. Ki. 13: 24; 20: 26.

parable of young, Eze. 19: 1-9. mentioned figuratively, Gen.

49: 9; Nu. 24: 9; II. Sa. 17: 10; Job 4: 10; Rev. 5: 5.

Satan likened to a, I. Pet. 5: 8; (Ps. 10: 9).

visions of, Eze. 1: 10; 10: 14; Dan. 7: 4; Rev. 4: 7. 132a

—Ps. 17: 12, like a *L* greedy of his prey.

91: 13, thou shalt tread on the *L*.

Prov. 28: 1, the righteous are bold as a *L*.

Ec. 9: 4, living dog better than dead *L*.

Isa. 35: 9, no *L* shall be there.

II. Tim. 4: 17, delivered out of mouth of *L*.

Heb. 11: 33, by faith stopped mouths of *L*.

I. Pet. 5: 8, devil as a roaring *L*.

**Lips**, Ps. 12: 4, our *L* are our own.

Ps. 17: 1, goeth not out of feigned *L*.

63: 5, mouth praise thee with joyful *L*.

140: 3, poison is under their *L*.

Prov. 15: 7, the *L* of wise disperse knowledge.

S. of S. 7: 9, causing *L* of those asleep to speak.

Isa. 6: 5, a man of unclean *L*.

29: 13; Mat. 15: 8, people with *L* do honour me.

Heb. 13: 15, fruit of our *L* giving thanks.

**Liquor**, Ex. 22: 29; Nu. 6: 3; S. of S. 7: 2.

**Listen**, Isa. 49: 1.

**Listeth**, *ar.*, desireth, chooseth, John 8: 8; Jas. 3: 4.

**Literary, or Higher Criticism**, 16a

**Literature and Bible** of Babylonia and Assyria, 122b

**Little**, Gen. 30: 30, it was *L* thou hadst.

Ps. 8: 5; Heb. 2: 7, a *L* lower than the angels.

Ps. 37: 16, a *L* that a righteous man hath.

Prov. 15: 16, better is *L* with the fear of the Lord.

30: 24, four things *L* on earth.

Isa. 26: 20, hide thyself for a *L* moment.

28: 10, here a *L*, and there a *L*.

40: 15, taketh up isles as a *L* thing.

Lu. 7: 47, to whom *L* is forgiven.

19: 17, been faithful in a very *L*.

Ac. 28: 2, showed us no *L* kindness.

I. Cor. 5: 6; Gal. 5: 9, a *L* leaven.

**Little, continued.**

1. Tim. 4: 8, bodily exercise profiteth *l*.  
 Jas. 4: 14, life a vapour that appeareth for a *l* time.  
**Live**, Gen. 3: 22, take of tree of life, and *l* for ever.  
 Gen. 42: 18, this do, and *l*.  
 Ex. 33: 20, shall no man see me and *l*.  
 Lev. 18: 5; Neh. 9: 29; Eze. 20: 11, he shall *l* in them.  
 Deu. 8: 3; Mat. 4: 4; Lu. 4: 4, not *l* by bread alone.  
 Job 14: 14, if a man die, shall he *l* again?  
 Ps. 69: 32, heart shall *l* that seek God.  
 Isa. 26: 19, dead men shall *l*.  
 55: 3, hear, and your soul shall *l*.  
 Eze. 3: 21; 18: 9; 33: 13, he shall surely *l*.  
 Hos. 6: 2, we shall *l* in his sight.  
 Hab. 2: 4; Rom. 1: 17, the just shall *l* by faith.  
 Lu. 10: 28, this do, and thou shalt *l*.  
 John 5: 25, hear voice of God, and *l*.  
 11: 25, though he were dead, yet shall he *l*.  
 Ac. 17: 28, in him we *l* and move.  
 Rom. 6: 8, we believe we shall *l* with him.  
 8: 12, not to *l* after the flesh.  
 14: 8, whether we *l*, we *l* unto the Lord.  
 I. Cor. 9: 14, should *l* of the Gospel.  
 II. Cor. 6: 9, as dying, and behold we *l*.  
 13: 4, *l* with him by power of God.  
 Gal. 2: 20; I *l* by faith of Son of God.  
 5: 25, if we *l* in the Spirit.  
 Phil. 1: 21, to me to *l* is Christ.  
 Jas. 4: 15, if the Lord will, we shall *l*.  
 Rev. 1: 18, I am he that *l*, and was dead.  
 3: 1, a name that thou *l*.  
 20: 4, *l* with Christ.  
**Lively**, Ps. 38: 19, my enemies are *l*.  
 Ac. 7: 38, received *l* oracles.  
 I. Pet. 1: 3, begotten us again to *l* hope.  
 2: 5, ye as *l* stones are built.  
**Living** water given by Christ, John 4: 10; 7: 38; Rev. 7: 17.  
 —Gen. 2: 7, man became a soul.  
 Job 28: 13; Ps. 27: 13; 116: 9, the land of the *l*.  
 Job 30: 23, the house appointed for all *l*.  
 Ps. 69: 28, blotted out of book of the *l*.  
 143: 2, in thy sight shall no man *l* be justified.  
 145: 16, satisfiest every *l* thing.  
 Ec. 7: 2, the *l* will lay it to heart.  
 9: 5, the *l* know that they shall die.  
 S. of S. 4: 15; John 4: 14, a well of *l* water.  
 Isa. 38: 19, the *l* shall praise thee.  
 53: 8, cut off out of the land of the *l*.  
 Lam. 3: 39, wherefore doth a *l* man complain?

**Living, continued.**

Mat. 22: 32; Mar. 12: 27; Lu. 20: 38, God is the God of the *l*.  
 John 6: 51, I am the *l* bread.  
 Rom. 12: 1, your bodies a *l* sacrifice.  
 Heb. 10: 20, a new and *l* way.  
 I. Pet. 2: 4, coming as to a *l* stone.  
 Mar. 12: 44, cast in all her *l*.  
 Lu. 8: 43, spent all her *l*.  
**Lizard** (Heb., *latah*) occurs only in Lev. 11: 30 in the A. V., but the word is found in the R. V. in Lev. 11: 29. Lizards of many forms are extremely common in Palestine.  
**Loaden**, Isa. 46: 1, carriages were heavy *l*.  
**Loadeth**, Ps. 68: 19, daily *l* us with benefits.  
**Lo-ammi** (lō'am'mī), *not my people*, Hos. 1: 9.  
**Loan**, I. Sa. 2: 20.  
**Loathe**, Job 7: 16; Prov. 13: 5.  
**Loaves**, miraculous multiplication of, Mat. 14: 17; 15: 32 ff.; Mar. 6: 35 ff.; Lu. 9: 12 ff.; John 6: 5 ff.  
**Locust** (Heb., *arbeh*). This is the word used in describing the eighth plague of Egypt, and refers to the large migratory locust (*Locusta migratoria*) of old authors. These locusts are among the most voracious of insects, and at periods appear in such immense swarms as to darken the sky. When the swarms are feeding every green thing within reach is devoured, and the locusts then pass on to fresh pastures. This insect was and is used as an article of food. Of the forms referred to, there must be mentioned the bald locust (Heb., *sotam*, Lev. 11: 22; *tzetatzal*, Deu. 16: 42; *gob*, Isa. 33: 4; Am. 7: 1, R. V.). All these seem to refer to various species of locust-like insects. The palmer worm (*gazan*), canker worm (*yelek*), and caterpillar (*chasil*) seem to indicate the larval or caterpillar stage of some of these orthopterous locusts. See **Grasshopper**, used as food, Lev. 11: 22; Mat. 3: 4.  
 described, Prov. 30: 27; Nah. 3: 17; Rev. 9: 7.  
 See Ex. 10: 4; Deu. 28: 38; Ps. 105: 34; Rev. 9: 3.  
**Locust Tree** (*Ceratonia siliqua*). See **Husks**.  
**Lod** (7 *Ak*), a Benjamite town, *l* of Ludd, I. Chr. 8: 12.  
**Lo-debar** (lō'dē'bār), *without pasture*, II. Sa. 17: 27.  
**Lodge**, Ru. 1: 16; Jer. 9: 2; Mat. 13: 32; Ac. 21: 16.  
**Loft**, I. Ki. 17: 19.  
**Loftiness**, Isa. 2: 17, *l* of man shall be bowed down.  
**Lofty**, Ps. 131: 1, heart not haughty, no eyes *l*.  
 Isa. 2: 11; 5: 15, *l* looks be humbled.  
 26: 5, the *l* city he layeth low.  
 57: 15, the high and *l* One.

**Lofly**, Ps. 73: 8, they speak *l*.

**Log**, a liquid measure, Lev. 14: 10. 118b  
**Loins**, Prov. 31: 17, girdeth her *l* with strength.  
 Mat. 3: 4, girdle about his *l*.  
 Eph. 6: 14, your *l* girt about with truth.  
 I. Pet. 1: 13, gird up the *l* of your mind.  
**Lois** (lō'is) commended, II. Tim. 1: 5.  
**Long**, Job 6: 8, that God would grant the thing I *l* for.  
 Ps. 63: 1, my flesh *l* for thee in a dry land.  
 84: 2, my soul *l* for courts of the Lord.  
**Long-suffering**, Nu. 14: 18; Gal. 5: 22; Eph. 4: 2; I. Tim. 1: 16.  
**Look**, Gen. 19: 17, *l* not behind thee.  
 Job 3: 9, *l* for light, but have none.  
 33: 27, he *l* on men.  
 Ps. 34: 5, they *l* to him and were lightened.  
 40: 12, that I am not able to *l* up.  
 84: 9, *l* upon the face of thine anointed.  
 123: 2, as eyes of servants *l* to masters.  
 Isa. 17: 7, at that day shall a man *l* to his Maker.  
 45: 22, *l* unto me, and be ye saved.  
 66: 2, to this man will I *l*.  
 Jer. 8: 15; 14: 9, we *l* for peace.  
 40: 4, I will *l* well to thee.  
 Mic. 7: 7, I *l* to the Lord.  
 Mat. 11: 3; Lu. 7: 19, do we *l* for another?  
 Mat. 24: 50, in a day he *l* not for.  
 Lu. 9: 62, no man *l* back is fit for the kingdom.  
 21: 28, then *l* up.  
 John 13: 22, disciples *l* one on another.  
 Ac. 3: 4, 12, said, *l* on us.  
 6: 3, *l* ye out seven men.  
 II. Cor. 4: 18, we *l* not at things seen.  
 Phil. 2: 4, *l* not every man on his own things.  
 3: 20, we *l* for the Saviour.  
 Tit. 2: 13, for that blessed hope.  
 Heb. 9: 28, to them that *l* shall he appear.  
 11: 10, he *l* for a city.  
 12: 2, *l* unto Jesus.  
 I. Pet. 1: 12, angels desire to *l* into.  
 II. Pet. 3: 13, we *l* for new heavens.  
**Look in the Face**, *ar.*, meet in order to fight, II. Ki. 14: 8.  
**Looking-glasses**, Ec. 38: 8.  
**Loops**, Ec. 26: 4, 5; 36: 11.  
**Loose**, Josh. 5: 15, *l* thy shoe from off thy foot.  
 Job 38: 31, canst thou *l* the bands of Orion?  
 Ps. 102: 20, *l* those appointed to death.  
 116: 16, thou hast *l* my bonds.  
 Ec. 12: 6, or ever the silver cord be *l*.  
 Isa. 58: 6, to *l* the bands of wickedness.



**Loose, continued.**

Mat. 16: 19; 18: 18, *l.* on earth, be *l.* in heaven.  
John 11: 44, *l.* him, and let him go.  
Ac. 2: 24, having *l.* the pains of death.

**Lop, Isa. 10: 33.****Lord, Gen. 18: 14, is any thing too hard for the *L.*?**

Gen. 28: 21, then shall the *L.* be my God.

Ex. 34: 6, the *L.*, the *L.* God, merciful and gracious.  
Deu. 4: 35; I. Ki. 18: 39, the *L.* is God.

Deu. 6: 4, the *L.* our God is one *L.*

Ru. 1: 17; I. Sa. 20: 13, *L.* do so to me, and more.

I. Sa. 3: 18; John 21: 7, it is the *L.*

Neh. 9: 6; Isa. 37: 20, thou art *L.* alone.

Ps. 33: 12, blessed is the nation whose God is the *L.*

100: 3; 118: 27, the *L.* is God.

Zec. 14: 9, one *L.*, and his name one.

Mat. 7: 21, not every one that saith *L.*, *L.*

25: 21, the joy of thy *L.*

Mar. 2: 28; Lu. 6: 5, Son of man is *L.* of the Sabbath.

Lu. 6: 46, why call ye me *L.*, *L.*?

John 6: 68, *L.*, to whom shall we go?

13: 13, ye call me Master and *L.*

Ac. 2: 36, crucified, both *L.* and Christ.

9: 5; 26: 15, who art thou, *L.*?

Rom. 10: 12, same *L.* over all.

14: 9, *L.* of the dead and of the living.

I. Cor. 2: 8, *L.* of glory.

15: 47, *L.* from heaven.

Eph. 4: 5, one *L.*, one faith.

Phil. 2: 11, confess Jesus Christ is *L.*

I. Tim. 6: 15, King of kings, *L.* of *l.*

**Lordly, Judg. 5: 25.**

Lordship, Mar. 10: 42; Lu. 22: 25.

**Lord's Day, Rev. 1: 10.**

Lord's Prayer, Mat. 6: 9; Lu. 11: 1.

comments on, 111

**Lord's Supper. See Communion.****Lo-ruhamah (lō'ru-hā'mā), not pitied, Hos. 1: 6, 8.**

Lose, Ec. 3: 6, a time to get, and a time to *l.*

Mat. 10: 39; 16: 25; Mar. 8: 35; Lu. 9: 24, he that findeth his life shall *l.* it.

Mat. 16: 26; Mar. 8: 36; Lu. 9: 25, *l.* his own soul.

Lu. 15: 4, if he *l.* one sheep.

John 12: 25, that loveth his life shall *l.* it.

Loss, Ac. 27: 21, gained this harm and *l.*

I. Cor. 3: 15, he shall suffer *l.*

Phil. 3: 8, I count all things but *l.* for Christ.

**Lost, Ps. 119: 176, gone astray like *l.* sheep.**

Mat. 10: 6; 15: 24, *l.* sheep of the house of Israel.

18: 11; Lu. 19: 10, to save that which was *l.*

Lu. 15: 24, son was *l.*

**Lost, continued.**

John 6: 12, gather fragments, that nothing be *l.*

17: 12, none is *l.* but son of perdition.

II. Cor. 4: 3, Gospel hid to them that are *l.*

**Lot, Abram's nephew, his choice, Gen. 13: 10.**

rescued from captivity by Abram, Gen. 14.

entertains angels, Gen. 19: 1.

saved from the destruction of Sodom, Gen. 19: 16; II. Pet. 2: 7.

his wife turned into a pillar of salt, Gen. 19: 26; Lu. 17: 28, 32.

—the, decided by God, Lev. 16: 8; Prov. 16: 33.

Canaan divided by, Nu. 26: 55; Josh. 15.

Saul chosen king by, I. Sa. 10: 17.

Christ's garments divided by, Mat. 27: 35; Mar. 15: 24; (Ps. 22: 18).

Matthias chosen by, Ac. 1: 26.

—I. Chr. 16: 18; Ps. 105: 11, the *l.* of your inheritance.

Ps. 16: 5, thou maintainest my *l.*

125: 3, not rest on *l.* of the righteous.

Prov. 1: 14, cast in thy *l.* among us.

16: 33, the *l.* is cast into the lap.

18: 18, the *l.* causeth contentions to cease.

Isa. 34: 17, he hath cast the *l.* for them.

Dan. 12: 13, shall stand in thy *l.* at end.

Mat. 27: 35; Mar. 15: 24, parted garments, casting *l.*

Ac. 8: 21, thou hast no *l.* in this matter.

**Loud, Neh. 12: 42; Esth. 4: 1; Ps. 98: 4; Ac. 16: 28.**

**Love, to God, commanded, Deu. 6: 5; 11: 1; Josh. 22: 5; Ps. 31: 23; Dan. 9: 4; Mat. 22: 37; I. John 4: 7.**

blessings of, Neh. 1: 5; Ps. 145: 20; I. Cor. 2: 9; 8: 3.

of husbands, etc., Gen. 29: 20; II. Sa. 1: 26; Eph. 5: 25; Tit. 2: 4.

to Christ, Mat. 10: 37; Rev. 2: 4.

of the world, censured, I. John 2: 15.

—II. Sa. 1: 26, passing the *l.* of women.

13: 15, hatred greater than *l.*

Prov. 10: 12, *l.* covereth all sins.

15: 17, better a dinner of herbs where *l.* is.

Ec. 9: 6, their *l.* and hatred is perished.

S. of S. 2: 4, his banner over me was *l.*

8: 7, many waters cannot quench *l.*

Jer. 31: 3, loved thee with everlasting *l.*

Hos. 11: 4, the bands of *l.*

Mat. 24: 12, *l.* of many shall wax cold.

John 5: 42, ye have not the *l.* of God in you.

15: 13, greater *l.* hath no man than this.

17: 26, *l.* wherewith thou hast loved me.

**Love, continued.**

Rom. 8: 35, separate from *l.* of Christ?

13: 10, *l.* worketh no ill.

II. Cor. 5: 14, the *l.* of Christ constraineth us.

Gal. 5: 6, faith which worketh by *l.*

Eph. 3: 19, to know the *l.* of Christ.

I. Thes. 5: 8, breastplate of faith and *l.*

I. Tim. 6: 10, *l.* of money is the root of all evil.

Heb. 6: 10, your work and labour of *l.*

13: 1, let brotherly *l.* continue.

I. John 4: 7, *l.* is of God.

4: 10, herein is *l.*, not that we loved God.

4: 18, there is no fear in *l.*

Rev. 2: 4, thou hast left thy first *l.*

Lev. 19: 18; Mat. 19: 19; 22: 39; Mar. 12: 31, thou shalt *l.* thy neighbour.

Deu. 10: 12; 19: 9; 30: 6; Mat. 22: 37; Mar. 12: 30; Lu. 10: 27, *l.* the Lord thy God.

Ps. 5: 11, let them that *l.* thy name be joyful.

18: 1, I will *l.* thee, O Lord, my strength.

34: 12, what man is he that *l.* many days?

69: 36, they that *l.* his name.

97: 10, ye that *l.* the Lord, hate evil.

122: 6, they shall prosper that *l.* thee.

Prov. 8: 17, I *l.* them that *l.* me.

17: 17, a friend *l.* at all times.

Ec. 8: 8, a time to *l.*

Hos. 14: 4, I will *l.* them freely.

Am. 5: 15, hate the evil, and *l.* the good.

Mic. 6: 8, to *l.* mercy, and walk humbly.

Mat. 5: 44; Lu. 6: 27, I say, *l.* your enemies.

Lu. 7: 42, which will *l.* him most?

John 11: 3, he whom thou *l.* is sick.

15: 12, 17, that ye *l.* one another.

21: 15, *l.* thou me?

Rom. 8: 28, for good to them that *l.* God.

13: 8, owe no man any thing, but to *l.* one another.

Eph. 6: 24, grace be with them that *l.* our Lord.

I. Pet. 1: 8, whom having not seen, ye *l.*

2: 17, *l.* the brotherhood.

I. John 4: 19, we *l.* him, because he first *l.* us.

Rev. 3: 19, as many as I *l.*, I rebuke.

**Lovely, II. Sa. 1: 23, *l.* in their lives.**

S. of S. 5: 16, he is altogether *l.*

Phil. 4: 8, whatsoever things are *l.*

**Lover, Ps. 88: 18, *l.* and friend hast thou put far from me.**

II. Tim. 3: 4, *l.* of pleasure more than *l.* of God.

Tit. 1: 8, *l.* of hospitality, *l.* of good men.

**Loving-kindness, Ps. 17: 7; 92: 2, show thy *l.***

Ps. 51: 1, have mercy according to the *l.*

**Loving-kindness, continued.**

Ps. 63: 3, *thou l.* is better than life.

143: 8, cause me to hear thy *l.*  
Jer. 31: 3, with *l.* have I drawn thee.

See Ps. 36: 7; 69: 16; 103: 4; Isa. 63: 7.

**Low, I. Sa. 2: 7, the Lord bring-eth *l.***

Job 5: 11, set on high those that be *l.*

Ps. 49: 2, high and *l.*, rich and poor.

62: 9, men of *l.* degree are vanity.

136: 23, remembered us in *l.* estate.

Isa. 26: 5, the lofty city he layeth *l.*

Lu. 1: 52, exalted them of *l.* degree.

Rom. 12: 16, men of *l.* estate.

Jas. 1: 10, rich in that he is made *l.*

**Lower, Ps. 8: 5; Heb. 2: 7, *l.* than the angels.**

Ps. 68: 9, go into *l.* parts of the earth.

Eph. 4: 9, descended into *l.* parts.

**Lowliness, Eph. 4: 2, walk with *l.* and meekness.**

Phil. 2: 3, in *l.* of mind.

**Lowly, Ps. 138: 6, yet hath he respect to the *l.***

Prov. 3: 34, he giveth grace to the *l.*

11: 2, with the *l.* is wisdom.

Zec. 9: 9, *l.*, and riding upon an ass.

Mat. 11: 29, I am meek and *l.*

**Lowring, Mat. 16: 3.**

**Lubban (lûb'ban) (16 Cd), the modern name for Lebanon.**

**Lubim (lû'bim), or Lehabim (le-hâ'bim), dwellers in a thirsty land, Nah. 3: 9.**

**Lucas, Lucius, and Luke are all forms of Lucanus (lu-kâ' nus), Phil. 24.**

**Lucifer (lû'si-fer), light-bringing, Latin translation of Hillel, morning star, Isa. 14: 12; not there a proper name. The word has nothing to do with the devil.**

**Lucius (lû'shi-ûs), of Cyrene, a teacher, Ac. 13: 1; Rom. 16: 21.**

**Lucre, greed of, forbidden, I. Tim. 3: 3; Tit. 1: 7; I. Pet. 5: 2.**

**Lud, son of Shem, Gen. 10: 22.**

**—or Lydda, (13 Ae; 16 Be), a village near Joppa, Eze. 27: 10; Ac. 9: 32. 140a**

**Ludim (lû'dim), Gen. 10: 13. 141a**

**Luhith (lû'hith), built of boards, Isa. 15: 5.**

**Luke, the beloved physician, companion of Paul, Col. 4: 14; II. Tim. 4: 11; Phil. 24. 81a**

**Luke, Gospel of, 45a, 73a**

quotations from Old Testament in, 93b

**Lump, Rom. 9: 21; I. Cor. 5: 6.**

**Lunatic, Mat. 4: 24; 17: 15.**

**Lurk, Ps. 10: 8; Prov. 1: 18.**

**Lust, Ps. 81: 12, gave them up to their own *l.***

Rom. 7: 7, I had not known *l.*, except by the law.

Gal. 5: 24, crucified flesh with *l.*

**Lust, continued.**

I. Tim. 6: 9, foolish and hurtful *l.*

II. Tim. 2: 22, flee youthful *l.*

Tit. 2: 12, denying worldly *l.*

Jas. 1: 14, when he is drawn of his own *l.*

I. Pet. 2: 11, abstain from fleshly *l.*

I. John 2: 16, the *l.* of the flesh.

2: 17, the world passeth away, and the *l.* thereof.

Jude 16, 18, walking after their *l.*

See Deu. 12: 15; 14: 26; Mat. 5: 28.

**Lusty, ar., robust, Judg. 3: 29.**

**Luther's Bible, 29b**

**Luz (lûz), almond tree, ancient name of Bethel, Gen. 28: 19.**

**Lycaonia (lîk'a-d'ni-â) (15 Ib), a province of Asia Minor, Ac. 14: 6.**

**Lycia (lîsh'i-â), a wolf, (15 Gc), a province of Asia Minor, Ac. 27: 5.**

**Lydda (lîd'dâ). See Lud.**

miracle at, Ac. 9: 32.

**Lydia (lîd'i-â), of Thyatira, Ac. 16: 14, 40.**

—(15 Gb), a country of Asia, Eze. 30: 5.

**Lying, hateful to God, Prov. 6: 16-19; 12: 22.**

forbidden, Lev. 19: 11; Col. 3: 9.

devil, father of, John 8: 44; Ac. 5: 3.

—Ps. 31: 18, let the *l.* lips be put to silence.

Prov. 6: 17, Lord hateth a *l.* tongue.

12: 19, a *l.* tongue is but for a moment.

Jer. 7: 4, trust not in *l.* words.

Jon. 2: 8, observe *l.* vanities, forsake mercy.

Ps. 119: 29, remove from me the way of *l.*

119: 163, I hate and abhor *l.*

Isa. 59: 13, *l.* against the Lord.

Eph. 4: 25, putting away *l.*

**Lysanias (lî-sâ'ni-as), Lu. 3: 1.**

**Lysias (lîsh'i-as), Ac. 23: 26; 24: 7.**

**Lystra (lîs'trâ) (15 Ib), a city of Lycaonia, now Khatan Se-  
rai, Ac. 14: 6, 8; 16: 1, 2.**

miracle at, Ac. 14: 8.

Paul and Barnabas taken for gods at, Ac. 14: 11.

Paul stoned at, Ac. 14: 19. 80b

**MAACHAH, or Maacah (mâ'a-kâ), oppressed, queen, her idolatry, II. Sa. 3: 3; I. Ki. 15: 13; II. Chr. 15: 16.**

**Maachathi (ma-âk'a-thî), Maachathite, Deu. 3: 14; II. Sa. 23: 34.**

**Maadai (ma-âd'â), Ezra 10: 34; shortened form of Maadiah (mâ'a-d'â), ornament of Je-  
hovah, Neh. 12: 5.**

**Maai (ma-â'i), Neh. 12: 36.**

**Maaleh-acrabim (ma-âl'eh-a-krâb'im), ascent of scorpions, Josh. 15: 3.**

**Maarath (mâ'a-râth), desolation, Josh. 15: 59.**

**Maaseiah (mâ'a-sê'yâ), or Maasai, work of Jehovah, Neh. 11: 5; I. Chr. 9: 12.**

**Maath (mâ'ath), small, Lu. 3: 26.**

**Maaziah (mâ'a-zî'â), strength of Jehovah, I. Chr. 24: 18; Neh. 10: 8.**

**Maccabees, account of, 66a, 68b**

**Maccabees, Books of, apocryphal, 43ab**

**Maccabæus, Judas, 65a**

**Macedonia (mâ's'e-d'ni-â) (15 Eb), the Greek province lying between the Adriatic and Ægean seas.**

Paul's mission there, Ac. 16: 9; 20.

liberality of, II. Cor. 8: 9; 11: 9; Phil. 4: 15.

its churches, I. and II. Thes. 81a

**Machbanai (mâk'ba-nâ), cloak, I. Chr. 12: 13.**

**Machi (mâ'ki), Nu. 13: 15.**

**Machir (mâ'kir), sold, Machir-ites, Gen. 50: 23; Nu. 26: 29.**

**Machnadebai (mâk'na-dê'bâ), Ezra 10: 40.**

**Machpelah (mak-pê'lâ), doub-  
ling, field of, Gen. 23: 19.**

patriarchs buried there, Gen. 23: 19; 25: 9; 35: 29; 49: 30; 50: 12.

**Mad, I. Sa. 21: 13, feigned him-  
self m.**

Ps. 102: 8, are m. against me.

Ec. 2: 2, I said of laughter, It is m.

John 10: 20, he hath a devil, and is m.

Ac. 26: 24, much learning doth make thee m.

I. Cor. 14: 23, will they not say that ye are m.?

**Madai (mâd'a-i), middle land, Gen. 10: 2.**

**Made, Ex. 2: 14, who m. thee a prince over us?**

Ps. 104: 24, thy works in wisdom hast thou m.

118: 24, this is the day the Lord hath m.

139: 14, I am wonderfully m.

Prov. 16: 4, Lord m. all things for himself.

Ec. 3: 11, he hath m. every thing beautiful.

7: 29, God hath m. man up-  
right.

John 1: 3, all things were m. by him.

Ac. 7: 50, hath not my hand m. all these things?

Rom. 1: 20, understood by the things that are m.

I. Cor. 9: 22, m. all things to all men.

II. Cor. 5: 21, he hath m. him to be sin for us.

Gal. 4: 4, m. of a woman, m. under the law.

Eph. 3: 7; Col. 1: 23, I was m. a minister.

Phil. 2: 7, m. in the likeness of men.

Heb. 2: 9, m. a little lower than the angels.

2: 17, to be m. like unto his brethren.

I. John 2: 19, that they might be m. manifest.

**Madian (mâ'di-an), Ac. 7: 29.**

**Madmannah (mad-mân'nâ), dunghill, Josh. 15: 31.**

**Madmen (mâd'men), Madme-  
nah (mad-mê'nâ), dungheap, Isa. 10: 31; Jer. 48: 2.**



**Madness**, feigned by David, I. Sa. 21: 13.  
threatened, Deu. 28: 28.

**Madon** (mă'don), *strife*, Josh. 11: 1.

**Magbish** (măg'bish), Ezra 2: 30.  
**Magdala** (măg'da-lă), *tower*, (13 Cc; 14 Ab), a town on the shore of the Sea of Galilee, Mat. 15: 39.

**Magdalene** (măg'da-lên or măg'da-l'ne), or **Magdalen** (măg'da-lên), inhabitant of Magdala, Lu. 8: 2.

**Magdiel** (măg'di-el), Gen. 36: 43.  
**Magicians**, of Egypt, Ex. 7: 11; 8: 19.

of Chaldea, preserved, Dan. 2.  
**Magistrates**, to be obeyed, Ex. 22: 9; Rom. 13; Tit. 3: 1; I. Pet. 2: 14.

See Ezra 7: 25.

**Magnifical**, *magnificent*, I. Chr. 22: 5.

**Magnificence**, Ac. 19: 27.

**Magnify**, Josh. 3: 7, this day will I begin to m. thee.  
Job 7: 17, what is man, that thou shouldst m. him?

Ps. 34: 3, m. the Lord with me.

40: 16; 70: 4, say, Lord be m.  
138: 2, thou hast m. thy word above all.

Isa. 42: 21, he will m. the law.  
Lu. 1: 46, my soul doth m. the Lord.

Ac. 10: 46, speak with tongues, and m. God.

Rom. 11: 13, I m. mine office.

**Magog** (măg'gog), *land of Gugu*, (1 Gc), Gen. 10: 2. **139b**, **140a**

**Magor-missabib** (mă'gor-mis-sa-bib), *fear on every side*, Jer. 20: 3.

**Magus** (mă'gus), *magician*, not a proper name, a sorcerer, Ac. 13: 6 ff.

**Mahalal** (ma-hă'lă), *disease*, I. Chr. 7: 18.

**Mahalaleel** (ma-hă'lă-le'el), *praise of God*, Gen. 5: 12.

**Mahalath** (ma-hă'lath), *song, zither*, occurs in the title of two psalms, Ps. 53; 88. Gesenius and others consider it to be the name of a musical instrument like the zither, to accompany the psalm. Delitzsch regards it as signifying that the psalm was to be sung mournfully like an elegy. The word signifies properly *sickness*, so that it might be the first word of some mournful song concerning the spiritual sickness of Israel or Judea (c. f. Jer. 8: 21, 22). The word is followed by "Leannoth" in Ps. 88 (title), *for singing*, probably antiphotically (the word being connected with that for *answer*).

**Mahali** (mă'ha-li), Ex. 6: 19.  
**Mahanaim** (mă'ha-nă'im), *two camps or hosts*, (3 Cc; 5 Dd; 7 Bb), a city east of the Jordan, probably the ruin of Mukmah.

Jacob's vision at, Gen. 32.

See II. Sa. 2: 8; 17: 24.

**Mahanah-dan** (mă'ha-neh-dan), Judg. 18: 12.

**Maharai** (mă'ha-ră), I. Chr. 27: 13.

**Mahath** (mă'hăth), *grasping*, I. Chr. 6: 35; II. Chr. 29: 12.

**Mahazioth** (ma-hă'zi-ôth), I. Chr. 25: 4.

**Maher-shalal-hash-baz** (mă'her-shăl'al-hăsh'băz), *the spoil hastens, the prey speeds*, Isa. 8: 1, 3.

**Mahli** (mă'li), **Mahlites**, Nu. 3: 20, 33.

**Mahlon** (mă'lôn), *sick*, and Chilion, die in Moab, Ru. 1: 2, 5; 4: 10.

**Mahol** (mă'hôl), *dance*, I. Ki. 4: 31.

**Maid**, II. Ki. 5: 2, of the land of Israel a little m.

Mat. 9: 24, the m. is not dead.  
26: 71, another m. saw him.

**Maidens**, Ex. 2: 5, m. walked along by the river's side.  
Ps. 148: 12, both young men and m.

**Maid-servant**, Ex. 20: 10; 21: 7; Deu. 15: 17.

**Mail**, I. Sa. 17: 5, 38.

**Maimed**, healed by Christ, Mat. 15: 30.

animal, unfit for sacrifice,

Lev. 22: 22.

**Mainsail**, Ac. 27: 40.

**Maintain**, I. Ki. 8: 45; II. Chr. 6: 35, 39, m. their cause.

Ps. 16: 5, thou m. my lot.  
Tit. 3: 8, 14, careful to m. good works.

See Ezra 4: 14; Prov. 27: 27.

**Majesty**, of God, I. Chr. 29: 11; Ps. 93; 96; Isa. 24: 14; Nah. 1; Hab. 3. See **God**.

of Christ, II. Pet. 1: 16. See **Christ**.

—Job 37: 22, with God is terrible m.

Ps. 29: 4, voice of the Lord is full of m.

96: 6, honour and m. are before him.

104: 1, thou art clothed with m.

145: 12, glorious m. of his kingdom.

Heb. 1: 3; 8: 1, on right hand of m.

Jude 25, to God beglory and m.

**Makaz** (mă'kăz), I. Ki. 4: 9.

**Makaz**, Job 4: 17, shall a man be more pure than his M?

Job 32: 22, my M. would soon take me away.

35: 10, none saith, Where is God my m.?

36: 3, ascribe righteousness to my M.

Ps. 95: 6, kneel before the Lord our M.

Prov. 14: 31; 17: 5, reproacheth his M.

22: 2, the Lord is m. of them all.

Isa. 17: 7, shall a man look to his M.

45: 9, woe to him that striveth with his M.

51: 13, forgettest the Lord thy M.

54: 5, thy M. is thine husband.

Hos. 8: 14, Israel hath forgotten his M.

Hab. 2: 18, image the m. hath graven.

Heb. 11: 10, whose builder and m. is God.

**Makheleth** (mak-hē'leth), *assemblies*, Nu. 33: 25, 26.

**Makedeah** (mak-kē'dā), *place of shepherds*, Josh. 10: 10, 16, 17.

**Maktesh**, (măk'tesh), *mortar-shaped*, Zep. 1: 11.

**Maktua**, a stream flowing into Chaldean Lake.

**Malachi** (mă'lă-ki), *my messenger*, complains of Israel's ingratitude, Mal. 1: 2.

foretells the coming of Messiah and his messenger, Mal. 3: 4.

**Malachi**, *Book of*, author, date, and contents, **41b**

**Malcham** (măl'kam), *their king*, Zep. 1: 5.

**Malchiah** (mal-kī'ā), **Malchijah**, *Jehovah is king*, I. Chr. 24: 9; Jer. 38: 6.

**Malchiel** (măl'ki-el), *God is king*, **Malchielites** (măl'ki-el-ites), Gen. 46: 17; Nu. 26: 45.

**Malchiram** (mal-kī'ram), *high king*, I. Chr. 3: 18.

**Malchi-shua** (măl'ki-shū'ā), or **Melchi-shua**, *my king is salvation*, I. Sa. 14: 49; I. Chr. 8: 33.

**Malchus** (măl'kus), Greek form of *Malluch*, wounded by Peter, John 18: 10; Mat. 26: 51; Mar. 14: 47.

healed by Jesus, Lu. 22: 51.

**Male** children saved from Pharaoh, Ex. 1: 15.

males to appear before the Lord three times a year, Ex. 23: 17; Deu. 16: 16.

**Malefactors**, execution of, Deu. 21: 22.

crucified with Christ, Lu. 23: 32.

**Maleleel** (ma-lē'le-el), Lu. 3: 37.

**Malice**, condemned, Prov. 17: 5; 24: 17; I. Cor. 5: 8; Col. 3: 8; Tit. 3: 3; Jas. 5: 9.

—I. Cor. 14: 20, in m. be ye children.

Eph. 4: 31, put away from you all m.

I. Pet. 2: 1, laying aside all m.

**Maliciousness**, Rom. 1: 29; I. Pet. 2: 16; III. John 10.

**Malignity**, Rom. 1: 29.

**Mallothi** (măl'lo-thi), *my fullness*, I. Chr. 25: 4, 26.

**Mallow**, in Job 30: 4, is in the R. V. rendered "salt-wort."

The Hebrew word *malluach* indicates a saline plant, such as the salt-wort. The sea purslane or salt-wort (*Atriplex halimus*), which grows on salt marshes, is probably alluded to.

**Malluch** (măl'luk), *ruling*, Neh. 10: 4.

**Mammals of the Bible**, **143a**

**Mammon** (măm'mon), *riches*, worship of, Mat. 6: 24; Lu. 16: 9.

**Mamre** (măm're), *manliness*, *strength*, (3 Cd), a place near Hebron, Abraham dwells there, Gen. 13: 18; 14: 13; 22: 17; 35: 27.

**Man**, created, Gen. 1: 26.

his original dignity, Gen. 1: 27; 2: 25; Ec. 7: 29.

his fall, Gen. 3.

his iniquity, Gen. 6: 5, 12; I. Ki. 8: 46; Job 14: 16; 15: 14;



**Man, continued.**

Ps. 14: 51; Ec. 9: 3; Isa. 43: 27; 53: 6; Jer. 3: 25; 17: 9; John 3: 19; Rom. 3: 9; 5: 12; 7: 18; Gal. 3: 10; 5: 17; Jas. 1: 13; I. John 1: 8.  
 his weakness, etc., *II. Chr.* 20: 12; *Mat.* 6: 27; *Rom.* 9: 16; *I. Cor.* 3: 7; *II. Cor.* 3: 5.  
 liable to suffering, *Job* 14: 1; *Ps.* 39: 4; *Ec.* 3: 2; *Ac.* 14: 22; *Rom.* 8: 22; *Rev.* 7: 14.  
 his ignorance, *Job* 8: 9; 28: 12; *Prov.* 16: 25; 27: 1; *Ec.* 8: 17; *Isa.* 59: 10; *I. Cor.* 1: 20; 8: 2; (*Isa.* 47: 10); *Jas.* 4: 14.  
 mortality of, *Ps.* 39: 49; 78: 39; 89: 48; 103: 14; 144: 4; 146: 4; *Ec.* 1: 4; 12: 7; *Rom.* 5: 12; *Heb.* 9: 27.  
 vanity of his life, *Ps.* 49; *Ec.* 1: 2.  
 his whole duty, *Ec.* 12: 13; *Mic.* 6: 8; *I. John* 3: 23.  
 his redemption, *Rom.* 5; *I. Cor.* 15: 49; *Gal.* 3: 4; *Eph.* 3: 5; 25; *Phil.* 3: 21; *Col.* 1; *Heb.* 1: 2; *Rev.* 5.  
 —has also the same meaning as the indefinite pronoun *one*. It is the Old English *man*, or *mon*, which was used like the Greek *τις*, or the German *man* in *man sprach*, *Zec.* 13: 5. *Mar.* 8: 4, *R. V.*, renders “one.”  
 —*Gen.* 2: 7, Lord God formed *m.* of the dust.  
 3: 22, the *m.* is become as one of us.  
*Nu.* 23: 19, God is not a *m.*  
*II. Sa.* 12: 7, thou art the *m.*  
*Job* 4: 17, shall *m.* be more just than God?  
 5: 7, *m.* is born to trouble.  
 11: 12, vain *m.* would be wise.  
 14: 1, *m.* that is born of a woman.  
 32: 12, God is greater than *m.*  
*Ps.* 49: 12, *m.* being in honour abideth not.  
 80: 17, let thy hand be on the *m.*  
 90: 3, thou turnest *m.* to destruction.  
 104: 23, *m.* goeth forth to his work.  
 118: 6, I will not fear: what can *m.* do?  
*Prov.* 12: 2, a good *m.* obtaineth favour.  
 20: 24, *m.* goings are of the Lord.  
*Ec.* 6: 12, who knoweth what is good for *m.*?  
*Isa.* 2: 22, cease ye from *m.*  
 32: 2, a *m.* shall be as an hiding-place.  
 53: 3, a *m.* of sorrows.  
*Jer.* 10: 23, it is not in man to direct his steps.  
*Lam.* 3: 27, it is good for a *m.* that he bear the yoke.  
*Hos.* 11: 9, I am God, and not *m.*  
*Mat.* 6: 24, no *m.* can serve two masters.  
 8: 9; *Lu.* 7: 8, I am a *m.* under authority.  
*Mar.* 2: 27, sabbath was made for *m.*  
*John* 1: 18; *I. John* 4: 12, no *m.* hath seen God.  
*John* 2: 25, he knew what was in *m.*

**Man, continued.**

*John* 19: 5, behold the *m.*  
 I. *Cor.* 2: 11, what *m.* knoweth things of a *m.*?  
 II. *Cor.* 4: 16, though our outward *m.* perish.  
*Eph.* 3: 16, by his Spirit in the inner *m.*  
 4: 24, that ye put on the new *m.*  
*Phil.* 2: 8, found in fashion as a *m.*  
 I. *Tim.* 2: 5, the *m.* Christ Jesus.  
 I. *Pet.* 3: 4, hidden *m.* of the heart.  
**Manan** (mān'a-ēn), *consoler*, Greek form of *Menahem*, *Ac.* 13: 1.  
**Manahath** (mān'a-hāth), a city near Jerusalem, *Gen.* 36: 23.  
**Manahethites** (ma-nā'heth-ites), *I. Chr.* 2: 52, 54.  
**Manasseh** (ma-nās'seh), *one who makes to forget*, first-born son of Joseph, *Gen.* 41: 51.  
 his blessing, *Gen.* 48.  
 —his descendants, numbered, etc., *Nu.* 1: 34; 26: 29; *Josh.* 22: 1; *I. Chr.* 5: 23; 7: 14.  
 incline to David's cause, *I. Chr.* 9: 8; 12: 19; *II. Chr.* 15: 9; 30: 11.  
 —(5 Cd; 5 Dc), their inheritance, *Nu.* 32: 33; 34: 14. 133ab  
 —king of Judah, his evil reign, *II. Ki.* 21; *II. Chr.* 33. 62a  
 —high priest, 65a  
**Manasses** (ma-nās'sēz), *Manas-sites*, *Mat.* 1: 10; *Rev.* 7: 6, *Judg.* 12: 4.  
**Manasses**, Prayer of, apocryphal book, 43a  
**Mandrake** (Heb., *dudaim*; *Mandragora officinalis*), a plant with a fleshy underground stem, thought by some to resemble the human figure. The leaves grow up in early spring, and are followed by the flowers. The fruit is large and grape-like, and is still thought to promote fecundity. Another species flowers in the autumn at the close of the hot season. Both are met with in the Holy Land. The *R.V.*, in the margin of *Gen.* 30: 14, gives “love-apples,” a name applied to the grape-like fruits.  
**Maneh** (mā'neh), a weight, *Eze.* 45: 12. 118  
 —money, 118a  
**Manger**, *Lu.* 2: 7, 12, 16.  
**Manifest**, *Mar.* 4: 22, nothing hid that shall not be *m.*  
*John* 2: 11, *m.* forth his glory.  
 14: 22, how is it thou wilt *m.* thyself?  
 I. *Cor.* 4: 5, make *m.* the counsels of the heart.  
 15: 27, it is *m.* he is excepted.  
 II. *Cor.* 2: 14, maketh *m.* savour of knowledge.  
*Gal.* 5: 19, the works of the flesh are *m.*  
 II. *Thes.* 1: 5, a *m.* token of righteous judgment.  
 I. *Tim.* 3: 16, God was *m.* in the flesh.  
 Heb. 4: 13, no creature that is not *m.*  
 I. *John* 1: 2, the life was *m.*

**Manifest, continued.**

I. *John* 3: 5, he was *m.* to take away our sins.  
 4: 9, in this was *m.* the love of God.  
**Manifestation**, of Christ, *Mat.* 17; *John* 1: 14; *I. John* 3: 5.  
 of God's righteousness, *Rom.* 3: 21; and love, *I. John* 4: 9.  
 of the sons of God, *Rom.* 8: 19.  
 of the Spirit, *I. Cor.* 12: 7.  
**Manifold**, *Ps.* 104: 24, how *m.* are thy works.  
*Lu.* 18: 30, receive *m.* more.  
*Eph.* 3: 10, *m.* wisdom of God.  
 I. *Pet.* 1: 6, through *m.* temptations.  
 4: 10, stewards of the *m.* grace of God.  
**Manna** (Heb., *man*). The product supplied in the desert of Arabia, described as “a small round thing [flake], as small as the hoar frost on the ground.” It was seen on the dew's disappearing, and when left on the ground melted when the sun waxed hot. That which was gathered, if kept till morning, bred worms and stank. It was like coriander seed, white, and the taste of it was like wafers made with honey. It seems impossible to say what this nutritious food was. The name is given by the Arabs to an exudation from tamarisk and other trees, still collected in the desert of Arabia Petraea. promised, *Ex.* 16: 4.  
 sent, *Ex.* 16: 14; *Deu.* 8: 3; *Neh.* 9: 20; *Ps.* 78: 24; *John* 6: 31.  
 an omer of, laid up in the ark of the covenant, *Ex.* 16: 32; *Heb.* 9: 4.  
 Israelites murmur at, *Nu.* 11: 6.  
 ceases on entering Canaan, *Josh.* 5: 12.  
 the hidden, *Rev.* 2: 17.  
**Manner**, *Lev.* 23: 31, ye shall do no *m.* of work.  
 II. *Sa.* 7: 19, is this the *m.* of man?  
*Ps.* 107: 18, all *m.* of meat.  
*S.* of *S.* 7: 31, all *m.* of pleasant fruits.  
*Isa.* 5: 17, lambs shall feed after their *m.*  
*Mat.* 5: 11, say all *m.* of evil against you.  
 8: 27; *Mar.* 4: 41; *Lu.* 8: 25, what *m.* of man is this?  
*John* 19: 40, *m.* of Jews to bury.  
 I. *Cor.* 15: 33, evil communications corrupt good *m.*  
 II. *Tim.* 3: 10, my *m.* of life.  
 Heb. 10: 25, as the *m.* of some.  
*Jas.* 1: 24, forgetteth what *m.* of man.  
 I. *Pet.* 1: 15, holy in all *m.* of conversation.  
 II. *Pet.* 3: 11, what *m.* of persons ought ye to be?  
 I. *John* 3: 1, what *m.* of love.  
**Manoah** (ma-nō'ā), *rest*, father of Samson, *Judg.* 13: 2; 16: 31.  
**Man-servant**, *Deu.* 5: 14; *Jer.* 34: 9.  
**Mansion**, *ar.*, an abiding place, *John* 14: 2.



**Manslaughter**, Gen. 9: 6; Ex. 21: 12; Nu. 35: 6, 22; Deu. 19: 4; Josh. 20: 1; I. Tim. 1: 9.

**Manstealing**, Ex. 21: 16; Deu. 24: 7.

**Mantle**, I. Ki. 19: 19; II. Ki. 2: 8, 13, 14.

**Manuscripts of the Scriptures**, 25b

**Many**, Ps. 3: 2; Lu. 13: 24; 21: 8; John 1: 12; Rom. 12: 5; I. Cor. 1: 26; Gal. 6: 16.

**Maon** (mā'on), *habitation*, (5 Cf; 7 Bc; 16 Cf), a city of Judah, now called Kh. Main, Josh. 15: 55.

**Maonites**, Judg. 10: 12.

**Mar**, Lev. 19: 27, not *m.* the corners of thy beard.

**Isa. 52: 14**, his visage *m.* more than any man.

**Mar. 2: 22**, wine is spilled, and the bottles will be *m.*

**Mara** (mā'rā), or **Marah**, *bitter*, Ru. 1: 20.

—(4 De), site of Israelite encampment and healing of the bitter waters, Ex. 15: 23.

**Maralah** (mā'rā-lā), *trembling*, Josh. 19: 11.

**Maranatha** (mā'rā-nāth'ā), *our Lord cometh*, (R. V., **Maran atha**), I. Cor. 16: 22. *See* **Anathema**.

**Marble** (Heb., *shayish*; μαρμαρος *πάριος*; *Marmor Parium*), I. Chr. 29: 2; Esth. 1: 6; S. of S. 5: 15. *Shayish* appears to have been a variety of marble used for building.

**March**, Ps. 68: 7; Jer. 46: 22; Hab. 1: 6.

**Marchesvan**, or **Bul**, 85a

**Marcion**, Canon of, 23a

**Marcus** (mār'kus), *See* **Marc**.

**Mareshah** (mā-rē'shā), *possession*, (5 Be; 7 Bc), a city of Judah now called Kh. Merash, Josh. 15: 44.

**Mariamne**, wife of Herod the Great, 69

**Mariners**, Eze. 27: 8, 9, 29; Jon. 1: 5.

**Marish**, *ar.*, a marsh or swampy place, Eze. 47: 11.

**Mark**, evangelist, Ac. 12: 12, goes with Paul and Barnabas, Ac. 12: 25; 13: 5, contention about, Ac. 15: 37, approved by Paul, Col. 4: 10; II. Tim. 4: 11.

**Mark, Gospel of**, 44a, 73a quotations from Old Testament in, 98a

**Mark**, Gen. 4: 15, the Lord set a *m.* on Cain.

**Gal. 6: 17**, the *m.* of the Lord Jesus.

**Phil. 3: 14**, I press toward the *m.* for the prize.

**Job 18: 2**, *m.* and we will speak.

**22: 15**, hast thou *m.* the old way?

**Ps. 37: 37**, *m.* the perfect man.

**48: 13**, *m.* well her bulwarks.

**130: 3**, if thou shouldest *m.* iniquities.

**Lu. 14: 7**, *m.* how they chose out the chief rooms.

**Market**, Eze. 27: 17; Mat. 23: 7; Lu. 20: 46; Ac. 17: 17.

**Maroth** (mā'roth), *bitterness*, Mic. 1: 12.

**Marriage**, instituted, Gen. 2: 18, honorable, Ps. 128; Prov. 31: 10; Heb. 13: 4.

**Christ's discourses about**, Mat. 19; Mar. 10.

**its obligations**, Mat. 19: 4; Rom. 7: 2; I. Cor. 6: 16; 7: 10; Eph. 5: 31.

**parables concerning**, Mat. 22: 25.

**confined to this world**, Mat. 22: 30; Mar. 12: 25.

**Paul's opinion on**, I. Cor. 7: 1; Tim. 5: 14.

**of the Lamb**, typical, Rev. 19: 7.

**unlawful marriages**, Lev. 18; Deu. 7: 3; Josh. 23: 12; Ezra 9: 10; Neh. 13: 23.

**Marrow**, Ps. 63: 5, soul satisfied as with *m.*

**Prov. 3: 8**, health and *m.* to the bones.

**Isa. 25: 6**, feast of fat things full of *m.*

**Heb. 4: 12**, to the dividing asunder of joints and *m.*

**Marsena** (mār'se-nā), Esth. 1: 14.

**Mars' Hill**, Ac. 17: 22. *See* **Areopagus**.

**Mart**, Isa. 23: 3.

**Martha**, instructed by Christ, John 11: 5, 21 ff.

**reproved by him**, Lu. 10: 38.

**Martyr**, Stephen the first, Ac. 7: 22: 20.

*See* Rev. 2: 13; 17: 6.

**Marvel**, Ec. 5: 8, *m.* not at the matter.

**Mat. 8: 10**; **Mar. 6: 6**; **Lu. 7: 9**, Jesus *m.*

**Mar. 5: 20**, all men did *m.*

**John 5: 28**, *m.* not at this.

**Ac. 3: 12**, why *m.* ye at this?

**I. John 3: 13**, *m.* not if world hate you.

**Marvellous**, Job 5: 9, *m.* things without number.

**Ps. 17: 7**, show *m.* loving-kindness.

**98: 1**, he hath done *m.* things.

**118: 23**; **Mat. 21: 42**; **Mar. 12: 11**, *m.* in our eyes.

**John 9: 30**, herein is a *m.* thing.

**I. Pet. 2: 9**, called you into his *m.* light.

**Hab. 1: 5**, and wonder *m.*

**Mary** (Miriam), the Virgin, mother of Jesus, Gabrielsent to, Lu. 1: 26.

**believes and magnifies the Lord**, Lu. 1: 38, 46; John 2: 5.

**Christ born of**, Mat. 1: 18; **Lu. 2**, present at the marriage at Cana, John 2: 1.

**desires to speak with Christ**, Mat. 12: 46; **Mar. 3: 31**; **Lu. 8: 19**.

**commended to John by Christ** at his crucifixion, John 19: 25.

**—Magdalene**, out of whom were cast seven devils, Lu. 8: 2.

**at the cross**, Mat. 27: 56; **Mar. 15: 40**; **John 19: 25**.

**Christ appears first to**, Mat. 28: 1; **Mar. 16: 1**; **Lu. 24: 10**; **John 20: 1**.

**—sister of Lazarus**, commended, Lu. 10: 42.

**Christ's affection for**, John 11: 5, 33.

**anoints Christ**, Mat. 26: 7; **Mar. 14: 3**; **John 12: 3**.

**Mary, Assumption of**, apocryphal book, 56a

**Mary, Gospel of the Nativity of**, apocryphal book, 56a

**Masada** (13 Bf), a famous crag 1,500 feet high, with a castle, near the Dead Sea.

**Maschil**, rather **Maskil** (mās-kil), *instructing*, is probably a didactic psalm; according to some, it means a pious contemplation.

**Found in the titles of Ps. 32: 42; 44: 45; 52-55; 74: 78; 88; 89; 142**, it occurs also in the Hebrew of Ps. 47: 7, where it is rendered in the A. V., "sing ye praises with understanding," or in the margin, of the R. V., "sing ye praises in a skillful psalm," literally "sing *maskil*." The word is used in II. Chr. 30: 2 in connection with the Levites. It probably directs the mode of performance. 35a

**Mash** (1 Gd), land occupied by descendants of Aram, Gen. 10: 23.

**Mashal** (mā'shal), *entreaty*, I. Chr. 6: 74.

—proverb, 35b

**Masons**, II. Ki. 22: 6; II. Chr. 24: 12; Ezra 3: 7.

**Masrekah** (mās're-kā), *place of choice vines*, Gen. 36: 36.

**Massa** (mās'sā), *gift*, Gen. 25: 14.

**Massah** (mās'sā), *trial*, Israel's rebellion at, Ex. 17: 7; Deu. 9: 22; 33: 8.

**Master**, duty of, Ex. 20: 10; Lev. 19: 13; 25: 40; Deu. 24: 14; Job 31: 13; Jer. 22: 13; Col. 4: 1; Jas. 5: 4.

—**Mal. 1: 6**, if I be a *m.*, where is my fear?

**2: 12**, the Lord will cut off the *m.* and the scholar.

**Mat. 6: 24**; **Lu. 16: 13**, no man can serve two *m.*

**Mat. 10: 24**; **Lu. 6: 40**, disciple is not above his *m.*

**Mat. 23: 8, 10**, one is your *M.*, even Christ.

**Mar. 5: 35**; **Lu. 8: 49**, why troublest thou the *M.*?

**Mar. 9: 5**; **Lu. 9: 33**, *M.*, it is good for us to be here.

**Mar. 10: 17**; **Lu. 10: 25**; **18: 18**, good *M.*, what shall I do?

**Lu. 13: 25**, when the *m.* of the house is risen.

**John 3: 10**, art thou a *m.* of Israel?

**11: 28**, the *M.* is come, and call eth for thee.

**13: 13**, ye call me *M.* and ye say well.

**Rom. 14: 4**, to his own *m.* he standeth or falleth.

**Eph. 6: 9**, *M.* is in heaven.

**I. Tim. 6: 1**, count *m.* worthy of honour.

**Jas. 3: 1**, be not many *m.*

**Master-builder**, I. Cor. 3: 10.

**Mastery**, Ex. 32: 18; I. Cor. 9: 25; II. Tim. 2: 5.

**Mastic**. The word translated "balm" in Gen. 37: 25; 43: 11 is in the margin of the R. V. rendered "mastic." The true balm may not have been known at this period,



**Mastic**, *continued*.  
and this product brought by the Ishmaelites to Egypt may have been the fragrant resin of the lentisk (*Pistacia lentiscus*). It is a native of Palestine, and is common in the Mediterranean region.

**Masts**, Eze. 27: 5.

**Matte**, Isa. 34: 15, 16.

**Mathusala** (ma-thù'sa-là), Lu. 3: 37.

**Matred** (mă'tred), Gen. 36: 39; I. Chr. 1: 50.

**Matri** (mă'tri), *rainy*, I. Sa. 10: 21.

**Mattan** (măt'tan), *gift*, priest of Baal, slain, II. Ki. 11: 18; II. Chr. 23: 17.

**Mattanah** (măt'ta-nâ), *a gift*, Nu. 21: 18, 19.

**Mattaniah** (măt'ta-nî'â), *gift of Jehovah*, II. Ki. 24: 17.

**Mattathias** (măt'ta-thî'as), high priest, **Ezra** 6: 9a.

**Mattenal** (măt'te-nâ), *Ezra* 10: 33.

**Matter**, Deu. 17: 8, if there arise a *m.* too hard.  
Job 19: 28, the root of the *m.* is found in me.  
32: 18, I am full of *m.*  
Ps. 45: 1, my heart is inditing a good *m.*  
Prov. 16: 20, that handleth a *m.* wisely.  
18: 13, answereth a *m.* before he heareth it.  
Ec. 10: 20, that which hath wings shall tell the *m.*  
12: 13, hear conclusion of the whole *m.*  
Mat. 23: 23, omitted the weightier *m.*  
Ac. 18: 14, if it were a *m.* of wrong.  
24: 22, I will know uttermost of the *m.*  
I. Cor. 6: 1, dare any having a *m.* go to law?  
II. Cor. 9: 5, ready as a *m.* of bounty.  
Jas. 3: 5, how great a *m.* a little fire kindleth.

**Matthan** (măt'than), *gift*, Mat. 1: 15.

**Matthat** (măt'that), *gift*, (Lu. 3: 24), **Mattathiah** (Ezra 10: 33), **Matthiah** (Ezra 10: 43), **Mattathias** (Lu. 3: 26), *the gift of Jehovah*.

**Matthew** (măth'thu), Greek form of **Mattai**, probably shortened from **Matthiah**, (Levi) apostle, called, Mat. 9: 9; Mar. 2: 14; Lu. 5: 27.  
sent out, Mat. 10: 3; Mar. 3: 18; Lu. 6: 15; Ac. 1: 13.

**Matthew, Gospel of**, 43b, 73a quotations from Old Testament in, 97ab

**Matthew, Acts and Martyrdom of**, apocryphal book, 56a

**Matthew's Bible**, 28b

**Matthias** (măt-thî'as), *gift of God*, chosen apostle, Ac. 1: 26.

**Mattock**, I. Sa. 13: 20, 21; Isa. 7: 25.

**Maul**, Prov. 25: 18.

**Maw**, Deu. 18: 3.

**Mazzaroth** (măz'za-rôth), *the twelve signs (of the Zodiac)*, Job 38: 32.

**Meadow**, Gen. 41: 2, 18; Judg. 20: 33.

**Meah** (mă'â), *a hundred*, Neh. 3: 1.

**Meal**, I. Ki. 17: 12, an handful of *m.* in a barrel.  
I. Ki. 17: 16, the *m.* wasted not.  
Mat. 13: 33; Lu. 13: 21, hid in three measures of *m.*

**Meal-time**, Ru. 2: 14.

**Mean**, Ex. 12: 26, what *m.* ye by this service?  
Deu. 6: 20, what *m.* the testimonies?  
Josh. 4: 6, 21, what *m.* these stones?  
Mar. 9: 10, what the rising from the dead should *m.*  
Prov. 22: 29, not stand before *m.* men.  
Isa. 2: 9; 5: 15, the *m.* man.  
Ac. 21: 39, a citizen of no *m.* city.

**Means**, Ex. 34: 7; Nu. 14: 18, by no *m.* clear the guilty.  
Ps. 49: 7, none can by any *m.* redeem his brother.  
Mat. 5: 26, shalt by no *m.* come out.  
Lu. 6: 18, sought *m.* to bring him.  
10: 19, nothing shall by any *m.* hurt you.  
John 9: 21, by what *m.* he now seeth.  
Ac. 4: 9, by what *m.* he is made whole.  
I. Cor. 9: 22, that I might by all *m.* save some.  
II. Cor. 11: 3, lest by any *m.*, as the serpent.  
Gal. 2: 2, lest by any *m.* I should run in vain.  
Phil. 3: 11, by any *m.* attain.  
II. Thes. 2: 3, no man deceive you by any *m.*

**Measure**, Deu. 25: 15, a just *m.* shalt thou have.  
Job 11: 9, the *m.* is longer than the earth.  
28: 25, he weigheth the waters by *m.*  
Ps. 39: 4, to know the *m.* of my days.  
80: 5, tears to drink in great *m.*  
Isa. 40: 12, comprehended dust of earth in a *m.*  
Jer. 30: 11; 46: 28, correct thee in *m.*  
Eze. 4: 11, thou shalt drink water by *m.*  
Mat. 7: 2; Mar. 4: 24; Lu. 6: 38, with what *m.* ye mete.  
Mat. 13: 33; Lu. 13: 21, three *m.* of meal.  
Mat. 23: 32, fill up *m.* of your fathers.  
Mar. 6: 51, were amazed beyond *m.*  
Lu. 6: 38, good *m.*, pressed down.  
John 3: 34, God giveth not the Spirit by *m.*  
Rom. 12: 3, to every man the *m.* of faith.  
II. Cor. 10: 13, not boast of things without our *m.*  
12: 7, exalted above *m.*  
Gal. 1: 13, beyond *m.* I persecuted.  
Eph. 4: 7, the *m.* of the gift of Christ.  
4: 13, to the *m.* of the stature.  
Rev. 6: 6, a *m.* of wheat for a penny.  
21: 17, according to the *m.* of a man.  
Nu. 35: 5, ye shall *m.* from with-out the city.

**Measure**, *continued*.  
Isa. 40: 12, who hath *m.* the waters?  
65: 7, I will *m.* former work into bosom.  
Jer. 31: 37, if heaven can be *m.*  
33: 22, Hos. 1: 10, sand of the sea cannot be *m.*  
II. Cor. 10: 12, *m.* themselves by themselves.  
Rev. 11: 1, rise, and *m.* the temple of God.  
21: 15, a golden reed to *m.* the city.

**Measures**, of quantity: log, Lev. 14: 10, 15, 21; cab, 11, Ki. 6: 25; omer, Ex. 16: 36; Lev. 5: 11; 14: 10; hin, Ex. 29: 40; bath or ephah, Isa. 5: 10; Eze. 45: 11; homer, Isa. 5: 10; Eze. 45: 14; firkin, John 2: 6.  
of length: handbreadth, Ex. 25: 25; Ps. 39: 5; span, Ex. 28: 16; I. Sa. 17: 4; cubit, Gen. 6: 15, 16; Deu. 3: 11; fathom, Ac. 27: 28; furlong, Lu. 24: 13; John 11: 18; mile, Mat. 5: 41. 117

**Measuring** of the holy city and new Jerusalem, Eze. 40; Zec. 2: 1; Rev. 11: 1; 21: 15.

**Meat**, clean and unclean, Lev. 11; Deu. 14; Ac. 15: 29; Rom. 14; I. Cor. 8: 4; Col. 2: 16; I. Tim. 4: 3.  
—Gen. 1: 29, it shall be for *m.*  
27: 4, savoury *m.*  
I. Ki. 19: 8, he went in strength of that *m.*  
Job 33: 20, his soul abhorreth dainty *m.*  
38: 41, wander for lack of *m.*  
Ps. 42: 3, tears have been my *m.*  
59: 15, wander up and down for *m.*  
69: 21, they gave me gall for my *m.*  
104: 27, thou mayest give them their *m.*  
145: 15; Mat. 24: 45, *m.* in due season.  
Prov. 6: 8, the ant provideth her *m.*  
31: 15, giveth *m.* to her household.  
Isa. 65: 25, dust shall be the serpent's *m.*  
Eze. 4: 10, thy *m.* shall be by weight.  
Dan. 1: 8, not defile himself with king's *m.*  
Hab. 3: 17, fields yield no *m.*  
Mat. 6: 25; Lu. 12: 23, is not the life more than *m.*?  
Mat. 10: 10, workman worthy of his *m.*  
15: 37; Mar. 8: 8, of the broken *m.*  
Mat. 25: 35, hungered, and ye gave me *m.*  
Lu. 8: 55, he commanded to give her *m.*  
24: 41; John 21: 5, have ye any *m.*?  
John 4: 34, my *m.* is to do the will of him that sent me.  
6: 27, labour not for the *m.* that perisheth.  
Ac. 2: 46, eat their *m.* with gladness.  
Rom. 14: 15, if thy brother be grieved with thy *m.*



**Meat, continued.**

Rom. 14: 17, kingdom of God is not *m.* and drink.  
 I. Cor. 3: 2, fed with milk, not with *m.*  
 6: 13, *m.* for the belly.  
 8: 8, *m.* commendeth us not to God.  
 10: 3, eat the same spiritual *m.*  
 Col. 2: 16, let no man judge you in *m.*  
 Heb. 5: 14, strong *m.* belongeth to them of full age.  
 12: 16, for one morsel of *m.* sold birthright.  
**Meat Offering**, Lev. 2: 6; 14; Nu. 15: 9; Neh. 10: 33.  
**Mecherathite** (me-kē'ra-th-ite), I. Chr. 11: 36.  
**Medan** (mē'dan), *contention*, Gen. 25: 21.  
**Meddle**, II. Ki. 14: 10; II. Chr. 25: 19, why *m.* to thy hurt? Prov. 20: 19, *m.* not with him that flattereth.  
 24: 21, *m.* not with them given to change.  
 26: 17, that *m.* with strife.  
**Medeba** (mē'de-bā), *waters of quiet*, (7 Bc), a city of Moab, Nu. 21: 30; Josh. 13: 16.  
**Medes** (mē'dz) and **Persians**, capture Babylon, Isa. 21; Dan. 5: 28. **124b, 140b**  
**Media** (mē'di-a) (1 Hd; 2 Db; 8 Gb), the country of the Medes, who were closely allied to the Persians, Esth. 1. ten tribes carried there, II. Ki. 17: 6; 18: 11.  
 prophecy concerning, Dan. 8: 20.  
**Media Minor** (8 Fa), the north-west portion of Media, which formed a separate kingdom from 324 B. C. till the time of Augustus.  
**Median Wall** (8 Ce).  
**Mediator**, Gal. 3: 19, by angels in hand of a *m.*  
 I. Tim. 2: 5, there is one *m.*, Jesus Christ.  
 Heb. 8: 6, the *M.* of a better covenant.  
 9: 15, the *M.* of the new testament.  
 12: 24, Jesus the *M.* of the new covenant.  
**Medicine**, Prov. 17: 22, doeth good like a *m.*  
 Jer. 30: 13, thou hast no healing *m.*  
 Eze. 47: 12, the leaf shall be for *m.*  
**Meditate**, Gen. 24: 63, Isaac went out to *m.*  
 Josh. 1: 8, thou shalt *m.* therein.  
 Ps. 1: 2, in his law doth he *m.*  
 63: 6, *m.* in night watches.  
 77: 12; 143: 5, *m.* of all thy works.  
 Isa. 33: 18, thine heart shall *m.* terror.  
 Lu. 21: 14, settle not to *m.* what ye shall answer.  
 I. Tim. 4: 15, *m.* on these things.  
**Meditation**, encouraged, Ps. 19: 14; 104: 34; 119: 97.  
 exhortations to, Josh. 1: 8; Ps. 4: 4; Prov. 4: 26.  
**Mediterranean** (mē'dī-ter-rā'-nean) Sea, Great Sea, or Sea of Tarshish, (1 Ed; 2 Bb; 13 Bc; 15 Ce; 16 Bc; 17 Bc).

**Meek**, Nu. 12: 3, Moses was very *m.*  
 Ps. 22: 26, the *m.* shall eat and be satisfied.  
 25: 9, the *m.* will he guide in judgment.  
 37: 11; Mat. 5: 5, the *m.* shall inherit the earth.  
 Ps. 147: 6, the Lord lifteth up the *m.*  
 149: 4, beautify the *m.* with salvation.  
 Isa. 29: 19, the *m.* shall increase their joy.  
 61: 1, good tidings to the *m.*  
 Mat. 11: 29, I am *m.* and lowly.  
 21: 5, thy king cometh to thee, *m.*  
 I. Pet. 3: 4, ornament of a *m.* and quiet spirit.  
**Meekness**, Christ an example of, Mat. 11: 29; (Isa. 53: 2; John 18: 19).  
 exhortations to, Zep. 2: 3; Gal. 5: 23; 6: 1; Eph. 4: 2; Phil. 2: 3; I. Tim. 6: 11; Jas. 3: 13.  
 blessed of God, Ps. 22: 26; 25: 9; 37: 11; (Mat. 5: 5); 69: 32; 76: 9; 147: 6; 149: 4; Isa. 11: 4; 29: 19; 61: 1.  
 of Moses, Nu. 12: 3; David, II. Sa. 16: 10; Jeremiah, Jer. 26: 14.  
 —Ps. 45: 4, because of truth and *m.*  
 I. Cor. 4: 21, shall I come in spirit of *m.*?  
 II. Cor. 10: 1, by the *m.* of Christ.  
 Gal. 5: 23, fruit of the Spirit is *m.*  
 6: 1, restore in the spirit of *m.*  
 Col. 3: 12, put on *m.*  
 II. Tim. 2: 25, in *m.* instructing.  
 Tit. 3: 2, showing all *m.* to all.  
 Jas. 1: 21, receive with *m.* the ingrafted word.  
 I. Pet. 3: 15, give reason of hope in you with *m.*  
**Meet**, Gen. 2: 18, an help *m.* for him.  
 Mat. 3: 8, fruits *m.* for repentance.  
 15: 26; Mar. 7: 27, not *m.* to take children's bread.  
 Ac. 26: 20, works *m.* for repentance.  
 I. Cor. 15: 9, not *m.* to be called an apostle.  
 Col. 1: 12, made us *m.* to be partakers.  
 Heb. 6: 7, herbs *m.* for whom by whom it is dressed.  
 Prov. 22: 2, the rich and poor *m.* together.  
 Isa. 14: 9, hell is moved to *m.* thee.  
 Am. 4: 12, prepare to *m.* thy God.  
 Mat. 8: 34, city came to *m.* Jesus.  
 25: 1, went forth to *m.* the bridegroom.  
 I. Thes. 4: 17, in the clouds, to *m.* the Lord.  
**Megiddo** (me-gid'do), *place of troops*, (5 Cd; 7 Bb), a city of the tribe of Manasseh, Josh. 17: 11; Judg. 1: 27; 5: 19.  
 Ahaziah and Josiah slain there, II. Ki. 9: 27; 23: 29.  
**Megiddon** (me-gid'don) (16 Bd), probably the large ruined mound, with springs, south of Beisan, Zec. 12: 11.

**Megilloth, or Rolls**, **22a**  
**Mehetabel** (me-hē'tā-bēl), *God does good*, Gen. 36: 39.  
**Meholathite** (me-hō'la-th-ite), I. Sa. 18: 19.  
**Mehujael** (me-hū'ja-el), *struck by God*, Gen. 4: 18.  
**Mehunim** (me-hū'nim), *habitation*, Ezra 2: 50.  
**Mejdel** (14 Ab), a city on the west shore of the Sea of Galilee. *See Magdala.*  
**Mekonah** (me-kō'nā), *foundation*, Neh. 11: 28.  
**Melchi** (mēl'kī), probably *i. q.* *Malchiah, Jehovah is king*, Lu. 3: 24, 28.  
**Melchizedek** (mel-kī'z'e-dēk), or **Melchisedec**, *king of righteousness*, king of Salem, blesses Abram, Gen. 14: 19.  
 his priesthood above Aaron's, Ps. 110: 4; Heb. 5: 6, 10; 6: 20; 7: 1.  
**Melea** (mē'le-ā), *fullness*, Lu. 3: 31.  
**Melita** (mēl'i-tā) (15 Ac), now called Malta, an island south of Sicily, Ac. 28: 1.  
 Paul shipwrecked near, Ac. 28: 1.  
 shakes off the viper at, Ac. 28: 5. **81b**  
**Melody**, Isa. 23: 16, makes sweet *m.*  
 Am. 5: 23, not hear *m.* of thy viols.  
 Eph. 5: 19, making *m.* to the Lord.  
**Melon**, the common melon (*Cucumis melo*) and its varieties, and the watermelon (*Citrullus vulgaris*), Nu. 11: 5.  
**Melt**, Josh. 2: 11; Ps. 107: 26; Isa. 64: 2; Nah. 2: 10.  
**Melzar** (mēl'zar), *master of wine*, Dan. 1: 11, 16.  
**Members** of the body, types of the church, Rom. 12: 4; I. Cor. 12: 12.  
 —Ps. 139: 16, in thy book all my *m.* written.  
 Mat. 5: 29, one of thy *m.* should perish.  
 Rom. 7: 23, another law in *m.* warring.  
 I. Cor. 6: 15, your bodies are *m.* of Christ.  
 12: 14, the body is not one *m.*  
 Eph. 4: 25, we are *m.* one of another.  
 5: 30, *m.* of his body.  
 Jas. 3: 5, the tongue is a little *m.*  
 4: 1, lusts that war in your *m.*  
**Memorials**, ordained, Ex. 17: 14; 28: 12; 30: 16; Nu. 16: 40.  
 offerings of, Lev. 2: 2; Nu. 5: 15.  
**Memory**, of the just, blessed, Prov. 10: 7.  
 of the wicked, cut off, Ps. 109: 15; Isa. 26: 14.  
 —Ps. 145: 7, utter the *m.* of thy goodness.  
 Ec. 9: 5, the *m.* of them is forgotten.  
 Isa. 26: 14, made their *m.* to perish.  
 I. Cor. 15: 2, keep in *m.* what I preached.  
**Memphis** (mēm'fīs) (Heb., *Moph*). The Egyptian name is variously explained, probably *place of worshiping Ptah*. Hos. 9: 6. **123a**



**Memucan** (me-mū'kan), *dignified*, Persian name, Esth. 1: 14, 16, 21.

**Men**, I. Sa. 2: 26, in favour with Lord and *m*.

II. Chr. 6: 18, will God dwell with *m*?

Ps. 9: 20, know themselves to be but *m*.

82: 7, ye shall die like *m*.

Ec. 12: 3, the strong *m*. shall bow themselves.

Isa. 31: 3, the Egyptians are *m*., and not God.

46: 8, show yourselves *m*.

Mat. 7: 12; Lu. 6: 31, that *m*. should do to you, do ye even so to them.

I. Cor. 16: 13, quit you like *m*.

I. Thes. 2: 4, not as pleasing *m*., but God.

I. Pet. 2: 17, honour all *m*.

**Menahem** (mēn'a-hēm), N. T. form *Manaea*, *comforter*, king of Israel, his evil reign, II. Ki. 15: 14, 18. 61b

**Menan** (mē'nan), Lu. 3: 31.

**Mend**, II. Chr. 24: 12; Mat. 4: 21; Mar. 1: 19.

**Mene, Mene, Tekel, Upharsin**, Dan. 5: 25-28.

**Men-pleasers**, Eph. 6: 6; Col. 3: 22.

**Mention**, Ex. 23: 13; Josh. 23: 7, make no *m*. of other gods.

Ps. 71: 16, I will make *m*. of thy righteousness.

Isa. 12: 4, make *m*. that his name is exalted.

26: 13, we will make *m*. of thy name.

63: 7, I will *m*. the loving-kindnesses of the Lord.

Am. 6: 10, may not *m*. name of Lord.

Rom. 1: 9; Eph. 1: 16; I. Thes. 1: 2, *m*. of you in my prayers.

Heb. 11: 22, made *m*. of departing of Israel.

**Meonenim** (me-ōn'e-nīm), Judg. 9: 37.

**Meonothai** (me-ōn'o-thā), I. Chr. 4: 14.

**Mephath** (mēf'a-āth), Josh. 21: 37.

**Mephibosheth** (me-fīb'o-shēth), variously explained, *he that blows upon* (i. e., treats contemptuously), *shame*, or *the idol*; or, as a corruption for *Merribosheth*, *contender against shame (the idol)*, son of Jonathan, II. Sa. 9: 6.

his lameness, II. Sa. 4: 4.

David's kindness to, II. Sa. 9: 1 ff.

slandered by Ziba, II. Sa. 16: 1; 19: 24.

spared by David, II. Sa. 21: 7.

**Merab** (mērāb), *increasing*, Saul's daughter, I. Sa. 14: 49; 18: 17.

her five sons hanged by the Gibeonites, II. Sa. 21: 8.

**Meraiah** (me-rā'yā), *resistance*, Neh. 12: 12.

**Merari** (me-rārī), *bitter*, Gen. 46: 11.

**Merarites** (me-rār'ites), descendants of Levi, Ex. 6: 19; I. Chr. 6: 1; 23: 21; 24: 26.

their duties and dwellings, Nu. 4: 29; 7: 8; 10: 17; Josh. 21: 7; I. Chr. 6: 63.

**Merathaim** (mēr'ā-t'hā'im), *double rebellion*, a figurative name of Babylon, Jer. 50: 21.

**Merchandise**, Prov. 3: 14, *m*. of it better than *m*. of silver.

Isa. 23: 18, her *m*. shall be holiness to the Lord.

Mat. 22: 5, one to his farm, another to his *m*.

John 2: 16, my Father's house an house of *m*.

II. Pet. 2: 3, make *m*. of you.

Rev. 18: 11, no man buyeth their *m*. any more.

**Merchants**, Gen. 37: 25; I. Ki. 10: 15; Neh. 13: 20; Eze. 27: 3.

parable of one seeking pearls, Mat. 13: 45.

—Gen. 23: 16, current money with the *m*.

37: 23, Midianites, *m*.-men.

Isa. 23: 8, whose *m*. are princes.

47: 15, thy *m*. shall wander.

Rev. 18: 3, the *m*. of the earth are waxed rich.

18: 23, thy *m*. were great men of the earth.

**Merciful**, Ex. 34: 6, Lord God, *m*. and gracious.

II. Sa. 22: 26; Ps. 18: 25, with the *m*. thou wilt show thyself *m*.

Ps. 37: 26, the righteous is ever *m*.

47: 1, God be *m*. to us.

Prov. 11: 17, the *m*. man doeth good to his own soul.

Isa. 57: 1, *m*. men are taken away.

Jer. 3: 12, I am *m*., saith the Lord.

Jon. 4: 2, I knew that thou art a gracious God, and *m*.

Mat 5: 7, blessed are the *m*.

Lu. 6: 36, be ye *m*., as your Father is *m*.

18: 13, God be *m*. to me a sinner.

Heb. 2: 17, a *m*. High Priest.

8: 12, I will be *m*. to their unrighteousness.

**Mercurius** (mer-kūr'ūs), name of a Roman god, Ac. 14: 12.

**Mercy**, supplication for, Deu. 21: 8; I. Ki. 8: 30; Neh. 9: 32; Ps. 51; Dan. 9: 16; Hab. 3: 2; Mat. 6: 12.

of God, Ps. 78: 38; 103: 11; Isa. 30: 18; 54: 7; Lam. 3: 32.

exhortations to show, Prov. 3: 3; Zec. 7: 9; Lu. 6: 36; Rom. 12: 19; (Prov. 25: 21); Phil. 2: 1; Col. 3: 12.

—Gen. 19: 19, thou hast magnified thy *m*.

32: 10, not worthy of the least of all the *m*.

Ex. 33: 19, I will show *m*.

34: 7; Dan. 9: 4, keeping *m*. for thousands.

Nu. 14: 18; Ps. 103: 11; 145: C, the Lord is of great *m*.

I. Chr. 16: 34, 41; II. Chr. 5: 13; 7: 3, 6; Ezra 3: 11; Ps. 106: 1; 118: 1; 136: 1; Jer. 33: 11, his *m*. endureth for ever.

Ps. 23: 6, goodness and *m*. shall follow me.

25: 10, all the paths of the Lord are *m*.

33: 18, that hope in his *m*.

52: 8, I trust in the *m*. of God.

58: 10, the God of my *m*.

62: 12, unto thee belongeth *m*.

**Mercy**, *continued*.

Ps. 66: 20, not turned his *m*. from me.

77: 8, is his *m*. clean gone for ever?

85: 10, *m*. and truth met together.

89: 2, *m*. shall be built up for ever.

90: 14, satisfy us early with thy *m*.

101: 1, I will sing of *m*.

103: 17, *m*. of the Lord is from everlasting.

130: 7, with the Lord there is *m*.

Prov. 14: 21, he that hath *m*. on the poor.

21: 21, followeth after *m*. findeth life.

Isa. 54: 10, the Lord that hath *m*. on thee.

60: 10, in my favour had *m*. on thee.

Jer. 6: 23, they are cruel, and have no *m*.

Lam. 3: 22, it is of the Lord's *m*.

Hos. 6: 6; Mat. 9: 13, I desired *m*. and not sacrifice.

Hos. 14: 3, in thee the fatherless find *m*.

Mic. 6: 8, to do justly, and love *m*.

7: 18, he delighteth in *m*.

Mat. 5: 7, the merciful, for they shall obtain *m*.

9: 27; 15: 22; 20: 30; Mar. 10: 47; Lu. 18: 38, thou son of David, have *m*. on me.

Mat. 23: 23, omitted judgment and *m*.

Rom. 9: 15, 18, I will have *m*. on whom I will have *m*.

11: 30, obtained *m*. through unbelief.

II. Cor. 1: 3, the Father of *m*.

4: 1, as we have received *m*.

Eph. 2: 4, God who is rich in *m*.

Tit. 3: 5, according to his *m*. he saved us.

Heb. 4: 16, that we may obtain *m*.

10: 28, despised the law, died without *m*.

Jas. 2: 13, judgment without *m*.

5: 11, Lord is pitiful and of tender *m*.

I. Pet. 1: 3, according to his abundant *m*.

2: 10, had not obtained *m*., but now have obtained *m*.

Jude 21, looking for the *m*. of our Lord Jesus.

**Mercy-seat** described, Ex. 25: 17; 26: 34; 37: 6; Lev. 16: 13; I. Chr. 28: 11; Heb. 9: 5.

**Meremoth** (mēr'e-mōth), *exaltations*, Ezra 8: 33; Neh. 12: 3.

**Meres** (mēr'ez), Esth. 1: 14.

**Meribah** (mērī-bā), *contention*, Israel's rebellion there, Ex. 17: 7; Nu. 20: 13; 27: 14; Deu. 32: 51; 33: 8; Ps. 81: 7.

**Meneptah II.**, 60d, 123b

**Merodach** (me-rō'dak) (Assyr. Bab., *Marwuduk*; Akkad., *Amar-uduk*), *brightness* (?) of day, chief god of the Babylonian pantheon, Jer. 50: 2.

**Merodach-baladan** (me-rō'dak-bāl'a dān), (Berodach-baladan), *Marduk gave a son*, *Marwuduk-aba-iddina*, king of Babylon.



**Merodach-baladan**, *continued*, his embassy to Hezekiah, II. Ki. 20: 12; Isa. 39: 1.

**Meroe** (1 Ff), a ruined city of Nubia.

**Merom** (mē'rom), *Waters of, height*, (3 Cb; 5 Db; 7 Ba; 16 Db; 17 Cb), a lake supplied by the Jordan, Josh. 11: 5.

**Meroz** (mē'rōz), *refuge*, Judg. 5: 23.

**Merry**, Gen. 43: 34, they drank, and were m.

Judg. 16: 25, their hearts were m.

19: 6; I. Ki. 21: 7, let thine heart be m.

Prov. 15: 13, m. heart maketh cheerful countenance.

17: 22, m. heart doeth good like a medicine.

Ec. 8: 15, nothing better than to eat and be m.

10: 19, wine maketh m.

Lu. 12: 19, take thine ease, eat, drink, and be m.

15: 32, it was meet we should be m.

Jas. 5: 13, is any m.?

Rev. 11: 10, rejoice and make m.

**Merry-hearted**, Isa. 24: 7.

**Mesekh** (mē'sek), Ps. 120: 5. **139b**

**Mesene** (8 Ed), a district of Susiana.

**Mesha** (mē'shā), *middle district*, Gen. 10: 30; II. Ki. 3: 4.

**Meshach** (mē'shak), *who is as Aku* (?), moon-god, name given to Mishaël, Dan. 1: 7.

**Meshech** (mē'shek), probably *Moshech*; Assyrian *Muski*, a people inhabiting mountain ranges between Iberia, Armenia, and Colchis, Eze. 32: 26; 38: 2; 39: 1.

—traders of, Eze. 27: 13.

—(1 Gc), land of the descendants of Meshech.

—son of Japheth, Gen. 10: 2.

**Meshelemiah** (mē-shē'le-mā'), *Jehovah recompenses*, I. Chr. 9: 21.

**Meshezabeel** (mē-shēz'a-beel), *freed by God*, Neh. 3: 4.

**Meshillemith** (mē-shil'le-mith), *Meshillemoth*, I. Chr. 9: 12; Neh. 11: 13.

**Meshobab** (mē-shō'bāb), I. Chr. 4: 34.

**Meshullam** (mē-shū'lām), *devoted*, Ezra 8: 16.

**Meshullemeth** (mē-shū'l'le-mēth), *friend*, II. Ki. 21: 19.

**Mesobabte** (mē-sō'ba-ite), I. Chr. 11: 4.

**Mesopotamia** (mēs'o po-tāz mi-ā), *between the rivers*, (2 Db; 8 Cb), Greek name of country between Euphrates and Tigris; and the Hebrew name is *Aram-naharaim*, *Aram of the two rivers*, Gen. 24: 10.

king of, slain by Othniel, Judg. 3: 8.

See Ac. 2: 9; 7: 2.

**Mess**, Gen. 43: 34; II. Sa. 11: 8.

**Message**, Judg. 3: 20, a m. from God to thee.

Lu. 19: 14, citizens sent a m. after him.

I. John 1: 5; 3: 11, the m. we have heard.

**Messenger**, Job 33: 23, if there be a m.

Prov. 25: 13, faithful m.

Isa. 42: 19, my m. that I sent.

Mal. 3: 1, m. of the covenant.

II. Cor. 12: 7, the m. of Satan to buffet.

**Messiah** (mes-sī'ā), *anointed*, the Prince, foretold, Dan. 9: 25. (Messias), John 1: 41; 4: 25. See Isa. 9: 6. **15a, 93ab**

**Messianic Prophecies**, **93**

**Messianic Psalms**, **34b**

**Metē**, Ps. 60: 6; Mat. 7: 2.

**Metē-yard**, ar., yardstick, Lev. 19: 35.

**Metheg-ammah** (mē-theg-ām-mā), *the bride of the capital*, II. Sa. 8: 1.

**Methusael** (mē-thū'sa-el), *man of God*, Gen. 4: 18.

**Methuselah** (mē-thū'se-lā), *man of the weapon*, Gen. 5: 21, 27.

**Meturgeman**, interpreter, **26a**

**Metziltaim**, musical instrument. **117b**

**Meunim** (mē-ū'nim), Neh. 7: 52.

**Mezahab** (mēz'a-hāb), *water of gold*, Gen. 36: 39.

**Miamin** (mī'a-mīn), *on the right hand*, Ezra 10: 25.

**Mibzar** (mīb'zār), *a fortress*, Gen. 36: 42.

**Micah** (mī'kā), shortened form of Micaiah, *who is like Jehovah*?, makes and worships idols, Judg. 17; 18. **32b**

—prophet, prophesies against Jerusalem, Jer. 26: 18.

denounces Israel's sin, Mic. 1-3; 6; 7.

predicts Messiah's coming, Mic. 4; 5; 7. **61a**

**Micah, Book of**, date, contents, etc., **40b, 64**

**Micaiah** (mī-kā'yā), forewarns Ahab, I. Ki. 22; II. Chr. 18.

**Mice**, I. Sa. 6: 4, 5, 11, 18.

**Michael** (mī'ka-el), *who is like God*?, Dan. 10: 13, 21; 12: 1.

archangel, Jude 9; Rev. 12: 7.

**Michah** (mī'kā), **Michaiah** (mī-kā'yā), I. Chr. 24: 24; II. Chr. 17: 7.

**Michal** (mī'kal), probably shortened form of *Michael*, used as a feminine, Saul's daughter, I. Sa. 14: 49.

becomes David's wife, I. Sa. 18: 27.

given to another, I. Sa. 25: 44.

restored to David, II. Sa. 3: 13.

rebuked for mocking his religious dancing, II. Sa. 6: 16, 20; I. Chr. 15: 29.

**Michmash** (mīk'mash), *hidden*, (5 Ce; 13 Be), a city of Benjamin, I. Sa. 18: 5; Neh. 11: 31.

**Michmethah** (mīk'me-thā), *hiding-place*, Josh. 16: 6.

**Michtam** (mīk'tām), occurs in the titles of Ps. 16; 56; 57; 58; 59; 60. Luther rendered it a "golden psalm"; others, a "psalm of deep meaning"; the LXX. renders "an inscription song," possibly meaning wholly or entirely inscribed on David's palace. All the meanings are exceedingly doubtful. **35a**

**Mid-day**, I. Ki. 18: 29; Neh. 8: 3; Ac. 20: 13.

**Middin** (mīd'din), *measures*, Josh. 15: 61.

**Middle**, Josh. 12: 2; Judg. 7: 19; Eze. 1: 16; Eph. 2: 14.

**Midian** (mīd'ān), *strife*, sons of, Gen. 25: 4.

—(1 Fe; 4 Fe), land of, Ex. 2: 15. See I. Ki. 11: 18; Isa. 60: 6; Hab. 3: 7.

**Midianites**, their cities destroyed by Moses, Nu. 31: 1 subdued by Gideon, Judg. 6-8. See Ps. 83: 9; Isa. 9: 4; 10: 26. **141a**

**Midnight**, Egyptians smitten at, Ex. 12: 29.

prayer made at, Ps. 119: 62; Ac. 16: 25; 20: 7.

See Mat. 25: 6; Mar. 13: 35.

**Midst**, Gen. 2: 9, tree of life in the m.

Ps. 46: 5, God is in the m.

102: 24, in the m. of my days.

Prov. 23: 34, lieth down in m. of the sea.

Isa. 6: 5, I dwell in the m. of a people of unclean lips.

12: 6; Hos. 11: 9, the Holy One in the m. of thee.

Dan. 3: 25, walking in m. of the fire.

9: 27, in the m. of the week.

Mat. 10: 16, as sheep in the m. of wolves.

18: 2; Mar. 9: 36, a little child in the m.

Mat. 18: 20, there am I in the m.

Lu. 24: 36; John 20: 19, Jesus himself in the m.

Rev. 2: 7, in the m. of the paradise of God.

4: 6; 5: 6; 7: 17, in the m. of the throne.

8: 13, flying through m. of heaven.

**Midwives**, Ex. 1: 15, 20.

**Migdal-el** (mīg'dal-ēl), *tower of God*, Josh. 19: 38.

**Migdal-gad** (mīg'dal-gād), *tower of fortune*, Josh. 15: 37.

**Migdol** (mīg'dol), *tower*, Ex. 14: 2; Nu. 33: 7.

**Might**, Deu. 3: 24, do according to thy m.

Deu. 6: 5, love thy God with all thy m.

8: 17, the m. of mine hand hath gotten wealth.

Judg. 6: 14, go in thy m.

II. Sa. 6: 14, David danced with all his m.

I. Chr. 29: 12; II. Chr. 20: 6, in thine hand is power and m.

Ps. 145: 6, speak of the m. of thy terrible acts.

Ec. 9: 10, do it with thy m.

Isa. 40: 29, to them that have no m.

Jer. 9: 23, let not mighty man glory in his m.

Zec. 4: 6, not by m., nor by power.

Eph. 3: 16; Col. 1: 11, strengthened with m.

Rev. 7: 12, glory and m. be unto God.

**Mighty**, Gen. 10: 9, he was a m. hunter.

Gen. 18: 18, become a m. nation.

Judg. 5: 23, to the help of the Lord against the m.

II. Sa. 1: 19, how are the m. fallen.



**Mighty, continued.**

Job 9: 4, God is wise in heart and *m.* in strength.  
 34: 20, the *m.* shall be taken away.  
 Ps. 24: 8, Lord strong and *m.*, the Lord *m.* in battle.  
 45: 3, gird thy sword, O Most *M.*  
 68: 33, his voice, a *m.* voice.  
 89: 13, thou hast a *m.* arm.  
 89: 19, laid help upon one that is *m.*  
 93: 4, Lord mightier than *m.* waves.  
 112: 2, his seed shall be *m.* on earth.  
 Prov. 16: 32, that is slow to anger better than *m.*  
 23: 11, their Redeemer is *m.*  
 Isa. 1: 24; 30: 29; 49: 26; 60: 16, the *m.* One of Israel.  
 63: 1, *m.* to save.  
 Jer. 32: 19, *m.* in work.  
 Am. 2: 14, neither shall *m.* deliver himself.  
 Mat. 11: 20; 13: 54; 14: 2; Mar. 6: 2, *m.* works.  
 Lu. 1: 52, he hath put down the *m.*  
 9: 43, the *m.* power of God.  
 24: 19, a prophet *m.* in deed and word.  
 Ac. 18: 24, *m.* in the Scriptures.  
 I. Cor. 1: 26, not many *m.*  
 II. Cor. 10: 4, weapons of warfare *m.* through God.  
 Eph. 1: 19, the working of his *m.* power.  
 See Ac. 19: 20; Col. 1: 29; Rev. 18: 2.  
**Migron** (mígr'on), *overthrown*, I. Sa. 14: 2.  
**Mijamin** (míj'a-mín), *at the right hand*, I. Chr. 24: 9.  
**Milalál** (míl'a-lá), *eloquent*, Neh. 12: 36.  
**Milcá** (míl'ká), *queen*, Gen. 11: 29; 22: 20.  
**Milcom** (míl'kom), *their king*, the god Molech, I. Ki. 11: 5, 33; II. Ki. 23: 13.  
**Miletus** (mí-lé'tus), or **Miletum**, (15 Fc), a seaport city south of Ephesus. Paul takes leave of elders at, Ac. 20: 15. **81a**  
 Trophimus left at, II. Tim. 4: 20.  
**Milk**, Gen. 18: 8, butter and *m.*  
 Gen. 49: 12, his teeth be white with *m.*  
 Josh. 5: 6, land that floweth with *m.* and honey.  
 Judg. 5: 25, he asked water, she gave *m.*  
 Prov. 30: 33, churning of *m.*  
 Isa. 55: 1, buy wine and *m.*  
 Lam. 4: 7, Nazarites whiter than *m.*  
 Eze. 25: 4, eat fruit and drink *m.*  
 I. Cor. 3: 2, I have fed you with *m.*  
 Heb. 5: 12, such as have need of *m.*  
 I. Pet. 2: 2, the sincere *m.* of the word.  
**Mill**. There were two kinds: (1) worked by hand, (2) worked by an ass. The upper stone of the hand-mill was moved by a wooden spoke or handle, which two women, at opposite sides, worked as men work a cross-cut saw

**Mill, continued.**

(Mat. 24: 41). The stones of the ass-mill were much larger. The lower, called "the nether millstone," was solidly fixed; the upper was made to go round by the traction of the animal. Nu. 11: 8.  
**Millet** (Heb., *dochan*), referred to only in Eze. 4: 9, as one of the ingredients of bread. There are many species of grain-producing grasses in the East and Africa. *Panicum miliaceum* and *Sorghum vulgare* are to this day largely cultivated.  
**Millions**, Gen. 24: 60.  
**Millo** (míl'lo), *rampart*, Judg. 9: 6. **134b**  
**Millstones**, Isa. 47: 2; Jer. 25: 10; Mat. 18: 6; Rev. 18: 21, 22.  
**Mina**, equal to 30 shekels. **118a**  
**Mincing**, Isa. 3: 16.  
**Mind**, devoted to God, Mar. 12: 30; Rom. 7: 25.  
 willingness of, I. Chr. 28: 9; Neh. 4: 6.  
 united, I. Cor. 1: 10; II. Cor. 13: 11; Phil. 2: 2; I. Pet. 3: 8.  
 —Job 23: 13, he is in one *m.*, and who can turn him?  
 Ps. 31: 12, as a dead man out of *m.*  
 Prov. 29: 11, a fool uttereth all his *m.*  
 Isa. 26: 3, whose *m.* is stayed on thee.  
 Mat. 22: 37; Lu. 10: 27, love the Lord with all thy *m.*  
 Mar. 5: 15; Lu. 8: 35, clothed, and in his right *m.*  
 Lu. 12: 29, neither be of doubtful *m.*  
 Ac. 17: 11, with all readiness of *m.*  
 20: 19, humility of *m.*  
 Rom. 8: 7, the carnal *m.* is enmity against God.  
 11: 34, who hath known the *m.* of the Lord?  
 12: 16, be of the same *m.*  
 14: 5, fully persuaded in his own *m.*  
 I. Cor. 2: 16, we have the *m.* of Christ.  
 II. Cor. 8: 12, if there be first a willing *m.*  
 Eph. 2: 3, desires of the flesh and *m.*  
 Phil. 1: 27, be of one *m.*  
 2: 3, in lowliness of *m.*  
 2: 5, let this *m.* be in you.  
 4: 2, be of the same *m.* in the Lord.  
 Col. 3: 12, humbleness of *m.*  
 II. Tim. 1: 7, spirit of sound *m.*  
 Tit. 3: 1, put them in *m.* to be subject.  
 Heb. 8: 10, put my laws into their *m.*  
 I. Pet. 1: 13, the loins of your *m.*  
 Rev. 17: 13, these have one *m.*  
 Rom. 8: 5, *m.* the things of the flesh.  
 See Rom. 12: 16; Phil. 3: 16.  
**Mindful**, Ps. 8: 4; Heb. 2: 6, what is man, that thou art *m.* of him?  
 Ps. 115: 12, Lord hath been *m.* of us.  
 Isa. 17: 10, not been *m.* of the rock.

**Mindful, continued.**

Heb. 11: 15, been *m.* of that country.  
 II. Pet. 3: 2, be *m.* of words spoken.  
**Mine**, Ex. 19: 5; Ps. 50: 12, all the earth is *m.*  
 Hag. 2: 8, silver is *m.*, and gold is *m.*  
 Mal. 3: 17, they shall be *m.*, saith the Lord.  
 Mat. 20: 23; Mar. 10: 40, is not *m.* to give.  
 John 17: 10, all *m.* are thine, and thine are *m.*  
**Mineralogy of Palestine**, 142  
**Mines**, *Sinaitic*, 132b  
**Mingle**, Isa. 5: 22; Ps. 102: 9; Dan. 2: 43; Mar. 15: 23; Rev. 15: 2.  
**Miniamin** (mín'i-a-mín), II. Chr. 31: 15.  
**Minish**, *ar.*, to diminish, Ex. 5: 19; Ps. 107: 39.  
**Minister**, God's, Ps. 103: 21; 104: 4; Heb. 1: 7.  
 (priest), Ex. 23; Heb. 10: 11.  
 to be honored, etc., I. Thes. 5: 12, 13; I. Tim. 5: 17; Heb. 13: 17.  
 Christ's, I. Cor. 3: 5; 4: 1; Eph. 3: 7; 6: 21.  
 qualifications of, I. Tim. 3; Tit. 1; I. Pet. 5.  
 —I. Ki. 10: 5; II. Chr. 9: 4, the attendance of his *m.*  
 Mat. 20: 26; Mar. 10: 43, let him be your *m.*  
 Lu. 4: 20, gave the book to the *m.*  
 Rom. 13: 4, he is the *m.* of God to thee.  
 II. Cor. 3: 6, able *m.* of new testament.  
 11: 23, are they *m.* of Christ?  
 Gal. 2: 17, is Christ the *m.* of sin?  
 Eph. 3: 7; Col. 1: 23, whereof I was made a *m.*  
 Eph. 6: 21; Col. 1: 7, a faithful *m.*  
 I. Tim. 4: 6, a good *m.* of Christ.  
 Heb. 1: 7, his *m.* a flame of fire.  
 8: 2, a *m.* of the sanctuary.  
 Deu. 21: 5, God hath chosen them to *m.*  
 I. Sa. 2: 11, the child did *m.* to the Lord.  
 I. Chr. 15: 2, chosen to *m.* for ever.  
 Ps. 9: 8, *m.* judgment to people.  
 Isa. 60: 10, their kings shall *m.* to thee.  
 Mat. 20: 23; Mar. 10: 45, not to be *m.* unto, but to *m.*  
 II. Cor. 9: 10, *m.* bread for your food.  
 Eph. 4: 29, *m.* grace to the hearers.  
**Ministering Spirits**, Heb. 1: 14.  
 See Rom. 15: 25, 27.  
**Ministration**, Lu. 1: 23, days of *m.* were accomplished.  
 Ac. 6: 1, widows neglected in daily *m.*  
 II. Cor. 3: 7, if *m.* of death was glorious.  
 9: 13, by the experiment of this *m.*  
**Ministry**, of the gospel, Ac. 6: 4; 20: 24; I. Cor. 16: 15; II. Cor. 5: 18; I. Tim. 1: 12.  
 —Ac. 1: 25, that he may take part of *m.*



**Ministry, continued.**

Rom. 12: 7, or *m.*, let us wait on our ministering.

II. Cor. 4: 1, seeing we have this *m.*

5: 18, the *m.* of reconciliation.

Eph. 4: 12, for the work of the *m.*

Col. 4: 17, take heed to the *m.*

II. Tim. 4: 5, make full proof of thy *m.*

Heb. 8: 6, obtained a more excellent *m.*

**Minni** (mín'ni), a province of Armenia, Jer. 51: 27.

**Minnith** (mín'nith), *given*, Judg. 11: 33.

**Minstrel**, II. Ki. 3: 15, bring me a *m.*

Mat. 9: 23, when Jesus saw the *m.*

**Mint**. Several species of the genus *Mentha*, to which our common mint (*Mentha sativa*) belongs, grow in Palestine. Mat. 23: 23; Lu. 11: 42.

**Miphkad** (mif'kád), Neh. 3: 31.

**Miracles**, performed by Moses and Aaron at God's command, Ex. 4: 3; 7: 10; 7-12;

14: 21; 15: 25; 17: 6; Nu. 20: 11; 21: 8, 9; by Joshua, Josh. 3: 4; 6; 10: 12, 13; by Samson, Judg. 14-16; by Samuel, I. Sa. 12: 17, 18; by a prophet, I. Ki. 13: 4-6; by Elijah, I. Ki. 17: 18; II. Ki. 1: by Elisha, II. Ki. 2-6; 13: 21; by Isaiah, II. Ki. 20: 9-11; by the disciples, Lu. 10: 17; by Peter, Ac. 3: 5; 9: 32-41; by Stephen, Ac. 6: 8; by Philip, Ac. 8: 6; by Paul, Ac. 13: 14; 16: 19; 20: 28; by sorcerers and evil spirits, Ex. 7: 11, 12; 8: 7; Mat. 24: 24; II. Thes. 2: 9; Rev. 13: 14; 16: 14; 19: 20.

See **Christ**.

of the Bible, 108

of the Old Testament, 109a

of the New Testament, 110ab

common to more than one Gospel, 110ab

peculiar to each Gospel, 110a

recorded in the Acts, Epistles, and Revelation, 110b, 111a

—Ex. 7: 9, saying, Show a *m.*

Deu. 29: 3, thine eyes have seen *m.*

Judg. 6: 13, where be all his *m.*?

Mar. 9: 39, no man which shall do a *m.* in my name.

Lu. 23: 8, hoped to have seen some *m.*

John 2: 11, this beginning of *m.*

4: 54, this is the second *m.*

10: 41, said, John did no *m.*

11: 47, this man doeth many *m.*

Ac. 2: 22, approved of God by *m.* and signs.

4: 16, a notable *m.* has been done.

I. Cor. 12: 29, are all workers of *m.*?

Heb. 2: 4, God bearing witness with *m.*

**Miriam** (mir'i-am), *bitterness, sorrow*, (Mariam, Mary), sister of Moses and Aaron, Ex. 15: 20; Nu. 26: 59.

her song, Ex. 15: 20.

her sedition against Moses, Nu. 12: 1, 2.

**Miriam, continued.**

is smitten with leprosy, Nu. 12: 10, 15.

her death, Nu. 20: 1.

**Mirth**, vanity of, Ec. 2: 7, 4: —Neh. 8: 12, the people went to make *m.*

Ps. 137: 3, they that wasted us required of us *m.*

Ec. 2: 1, prove these with *m.*

Isa. 24: 11, the *m.* of the land is gone.

See **Jer.** 7: 34; 16: 9; Hos. 2: 11.

**Miry**, Ps. 40: 2, brought me out of *m.* clay.

Dan. 2: 41, iron mixed with *m.* clay.

**Mischief**, punishment of, Ps. 7: 14; 9: 15; 140: 2; Prov. 26: 27; Isa. 33: 1.

—Gen. 42: 4, lest *m.* befall him.

Job 15: 35, they conceive *m.* and vanity.

Ps. 36: 4, the wicked deviseth *m.*

52: 1, why boastest thou thyself in *m.*?

62: 3, how long will ye imagine *m.*?

Prov. 10: 23, as sport to a fool to do *m.*

24: 16; 28: 14, wicked shall fall into *m.*

Eze. 7: 26, *m.* shall come upon *m.*

Ac. 13: 10, O full of all subtilty and *m.*

**Misery**, Job 11: 16, thou shalt forget thy *m.*

Prov. 31: 7, remember his *m.* no more.

Ec. 8: 6, the *m.* of man is great.

Jas. 5: 1, howl for your *m.*

See **Job** 16: 2; Mat. 21: 41; I. Cor. 13: 19; Rev. 3: 17.

**Misgab** (mis'gáb), *height*, Jer. 48: 1.

**Mishaal** (mish'a-el), *who is what God is?* Ex. 6: 22; Dan. 1: 11, 19.

**Mishcan**, or tabernacle proper, 90b

**Misheal** (mish'e-al), *request*, Josh. 19: 26.

**Mishma** (mish'má), *hearing*, Gen. 25: 14.

**Mishmannah** (mish-mán'ná), *fatness*, I. Chr. 12: 10.

**Mishna**, of the Talmud, 26b

**Mishraites** (mish'ra-ites), I. Chr. 2: 53.

**Mispar** (mis'par), *number*, Ezra 2: 2.

**Mispereth** (mis'pe-reth), Neh. 7: 7.

**Misrephoth-maim** (mis're-fóth-má'im), *burnings of the waters*, smelting works by the water, Josh. 11: 8.

**Miss**, Judg. 20: 16; I. Sa. 20: 18; 23: 7.

**Mist**, Gen. 2: 6, went up a *m.* from the earth.

Ac. 13: 11, there fell on him a *m.*

II. Pet. 2: 17, the *m.* of darkness.

**Mistress**, Gen. 16: 8; I. Ki. 17: 17; Isa. 24: 2; Nah. 3: 4.

**Mite**, Mar. 12: 42; Lu. 12: 59; 21: 2.

**Mithcah** (mith'ká), *sweetness*, Nu. 33: 28.

**Mithnite** (mith'níte), I. Chr. 11: 43.

**Mithredath** (mith're-dáth), *dedicated to Mithra*, Ezra 1: 8; 4: 7.

**Mitre** of the high priest, Ex. 28: 4; 29: 6; 39: 28.

**Mitylene** (mit'i-lé'ne) (15 Fb), capital of the island Lesbos, Ac. 20: 14. 81a

**Mixed**, Prov. 23: 30, that go to seek *m.* wine.

Isa. 1: 22, thy wine *m.* with water.

Heb. 4: 2, not being *m.* with faith.

See **Nu.** 11: 4; Ps. 75: 8; John 19: 39; Rev. 14: 10.

**Mizar** (mí'zár), *little*, Ps. 42: 6.

**Mizpah** (miz'pá), or **Mizpeh**, *watch-tower*, Jacob and Laban meet at, Gen. 31: 49.

Israelites assemble there, Judg. 10: 17; 11: 11; 20: 1; I. Sa. 7: 5; 10: 17.

—of Moab, I. Sa. 22: 3.

**Mizraim** (miz'ra-im) (1 Fe), dual name of *Egypt*; properly, the two *Egypt*s, Gen. 10: 6. A singular form, *Mazor*, Upper Egypt, occurs four times in O. T., but is translated "Egypt" in A. V. 123a, 141a

**Mizzah** (miz'zá), Gen. 36: 13, 17.

**Mnason** (ná'son), *reminding*, Ac. 21: 16.

**Moab** (mó'ab), *progeny of a father*, son of Lot, Gen. 19: 37.

—(2 Cb; 4 Fa), land of, an ancient kingdom east of the Dead Sea, Gen. 19: 37; Deu. 2: 8, 18; 34: 5.

**Moabite Stone**, 60b

**Moabites**, excluded from the congregation, Deu. 23: 3.

subdued by Ehud, Judg. 3: 15-30; by David, II. Sa. 8: 2; by Jehoshaphat and Jehoram, II. Ki. 3.

their destruction, II. Chr. 20: 23.

prophecies concerning, Ex. 15: 15; Nu. 21: 29; 24: 17; Ps. 60: 8; 83: 6; Isa. 11: 14; 15: 16; 25: 10; Jer. 9: 26; 25: 21; 48: Eze. 25: 8; Am. 2: 1; Zep. 2: 8.

**Moabite**, Ru. 1: 22; II. Chr. 24: 26.

**Moadian** (mó'a-dí'á), Neh. 12: 17.

**Mock**, Gen. 19: 14, he seemed as one that *m.*

I. Ki. 18: 27, Elijah *m.* them.

II. Chr. 36: 16, they *m.* the messengers of God.

Prov. 1: 26, I will *m.* when your fear cometh.

17: 5, whose *m.* the poor reproacheth his Maker.

30: 17, the eye that *m.* at his father.

Lu. 14: 29, begin to *m.* him.

Ac. 2: 13, others *m.* said.

Gal. 6: 7, God is not *m.*

**Mocker**, Prov. 20: 1, wine is a *m.*

Isa. 28: 22, be ye not *m.*

Jude 18, there should be *m.* in the last time.

**Mocking**, censured, Prov. 17: 5; 30: 17; Jer. 15: 17; Jude 18.

punished, Gen. 21: 9; II. Ki. 2: 23.

of Christ, Mat. 27: 29; Luke 23: 11.

See **II. Chr.** 30: 10.

**Modad** (1 Gf), land occupied by descendants of Almodad, Gen. 10: 26.

**Moderation**, Phil. 4: 5.



**Modest** apparel, I. Tim. 2: 9; I. Pet. 3: 3.

**Moisture**, Ps. 32: 4; Lu. 8: 6.

**Moladah** (mō'la-dā), *birth*, (7 Bc), a city of Judah, Josh. 15: 26; 19: 2.

**Mole** (Heb., *tinshemeth*). Lev. 11: 30, A.V., "mole;" R.V., "chameleon." This latter is an arboreal reptile remarkable for having a prehensile tail. It is an insect feeder, catching its prey by means of a protrusile tongue. Another expression, *chaphor-peroth*, is translated "moles" (Isa. 2: 20), the description pointing to a burrowing animal, like our mole, which does not inhabit Palestine. This is probably the mole rat (*Spalax typhlus*), which lives among heaps of loose stones, and also burrows underground.

**Molid** (mō'lid), I. Chr. 2: 29.

**Mollified**, Isa. 1: 6.

**Moloch** (mō'-'lōk), or **Molech**, *king*, god of the Phenicians and Ammonites, Lev. 18: 21; 20: 2.

worship of, I. Ki. 11: 7; II. Ki. 23: 10; Jer. 32: 35; Am. 5: 28; Ac. 7: 43.

**Molten**, Ex. 32: 4; Deu. 27: 15; Mic. 1: 4; Hab. 2: 18.

**Moment**, Ex. 33: 5, into midst of thee in a *m*.

Nu. 16: 21, consume them in a *m*.

Job 7: 18, try him every *m*.

Ps. 30: 5, his anger endureth but a *m*.

Isa. 26: 20, hide thyself as it were for a *m*.

27: 3, I will water it every *m*. 54: 8, I hid my face from thee for a *m*.

Lu. 4: 5, kingdoms of world in a *m*.

I. Cor. 15: 52, all be changed in a *m*.

II. Cor. 4: 17, affliction, which is but for a *m*.

**Money**, love of, censured, I. Tim. 6: 10.

forms of, and their value, 118—Gen. 23: 9, as much *m*. as field is worth.

II. Ki. 5: 26, is it a time to receive *m*.?

Ps. 15: 5, putteth not out *m*. to usury.

Ec. 7: 12, *m*. is a defence.

10: 19, *m*. answereth all things.

Isa. 52: 3, redeemed without *m*.

55: 1, he that hath no *m*.

Mat. 17: 24; 22: 19, tribute *m*.

25: 18, hid his lord's *m*.

28: 12, gave large *m*. to soldiers.

Ac. 8: 20, thy *m*. perish with thee.

See Gen. 17: 27; 42: 25; Jer. 32: 9;

Mar. 12: 41; 14: 11.

**Money-changers**. Every Israelite who attained the age of twenty was required to pay a half-shekel into the sacred treasury annually. The offering must be in the form of the Hebrew half-shekel, for an Israelite might not of-

**Money-changers**, *continued*.

fer foreign coin to Jehovah. But as Persian, Greek, and Roman money, as well as different denominations of Hebrew money, were current, provision for changing these into the half-shekel was necessary. The fee for the exchange was called *κόλυβος*, and the brokers who made the exchange *κόλλυβισται*, rendered "money-changers" in Mat. 21: 12; Mar. 11: 15.

**Monsters**, Lam. 4: 3.

**Months**, of the Hebrews, Ex. 12: 2; 13: 4; Deu. 16: 1; I. Ki. 6: 1; 8: 2.

of the Chaldeans, Neh. 1: 1; 2: 1. 85a

**Monuments**, Isa. 65: 4.

**Moon**, the lesser light, Gen. 1: 16, referred to, Deu. 33: 14; Josh. 10: 12; Ps. 8: 3; 89: 37; 104: 19; 121: 6. idolatrously worshipped, Deu. 17: 3; Job 31: 26; Jer. 44: 17; feasts of the new, I. Sa. 20: 5; I. Chr. 23: 31; Ps. 81: 3; Isa. 1: 13; Hos. 2: 11.

**Morasthite** (mō'ras-thite), Jer. 26: 18; Mic. 1: 1.

**Mordecai** (mō'rde-kā), *consecrated to Merodach*, discovers conspiracy against Ahasuerus, Esth. 2: 21.

excites Haman's enmity, Esth. 3: 5.

his appeal to Esther, Esth. 4. honored by the king, Esth. 6.

his advancement, Esth. 8; 9; 10. See Ezra 2: 2; Neh. 7: 7.

**Moreh** (mō'reh), *teacher*, probably the name of a Canaanite, Gen. 12: 6; Judg. 7: 1.

**Moresbeth-gath** (mō'r'esh-eth-gāth), *possession of Gath*, Mic. 1: 14.

**Moriah** (mo-rī'ā), *provided by Jehovah*, Gen. 22: 2.

David's sacrifice there, II. Sa. 24: 18; I. Chr. 21: 18; 22: 1. site of the temple, II. Chr. 3: 1. 130b

**Morning**, Gen. 1: 5, 8, 13, evening and the *m*.

Job 38: 7, *m*. stars sang together.

Ps. 30: 5, joy cometh in the *m*. 90: 6, in the *m*. it flourisheth.

130: 6, they that watch for the *m*.

Ec. 11: 6, in the *m*. sow thy seed.

Hos. 6: 4, goodness is as a *m*. cloud.

Mar. 16: 2, very early in the *m*. Rev. 22: 16, the bright and *m*. star.

**Morrow**, Prov. 27: 1, boast not thyself of to-*m*.

Isa. 22: 13; I. Cor. 15: 32, to-*m*. we die.

Isa. 56: 12, to-*m*. shall be as this day.

Mat. 6: 34, take no thought for the *m*.

Jas. 4: 14, ye know not what shall be on the *m*.

**Morsel**, I. Ki. 17: 11; Prov. 17: 1, Heb. 12: 16.

**Mortal**, Job 4: 17, shall *m*. man be more just than God?

Rom. 6: 12, your *m*. body. I. Cor. 15: 53, this *m*. must put on immortality.

**Mortality** of man, Job 19: 26; Rom. 8: 11; I. Cor. 4: 11; 5: 4.

**Mortar**. The earliest mode of preparing corn for bread was by bruising or crushing it in a hollow stone, with another stone as the triturating instrument. Hence the origin of the mortar as a pulverizing contrivance. At the time of the deliverance of Israel from Egypt every family seems to have had a mortar, for the daily manna was beaten "in a mortar" (Nu. 11: 8). Its use as a mill is seen in Prov. 27: 22.

See Ex. 1: 14; Eze. 13: 10, 11, 14; Nah. 3: 14.

**Mortgaged**, Neh. 5: 3.

**Mortify**, Rom. 8: 13; Col. 3: 5.

**Mosaic Tabernacle** and Ark, history of, 92a

**Mosera** (mo-sē'rā), *bond*, (pl., *Moseroth*), Deu. 10: 6; Nu. 33: 30, 31.

**Moses** (mō'zez), *saved from water*, an Egyptian name.

his birth and preservation, Ex. 2; (Ac. 7: 20; Heb. 11: 23).

escapes to Midian, Ex. 2: 15. called by the Lord, Ex. 3.

signs shown to, Ex. 4. returns to Egypt, Ex. 4: 20.

intercedes with Pharaoh for Israel, Ex. 5-12.

leads Israel forth from Egypt, Ex. 14.

meets God in Mount Sinai, Ex. 19: 3; (24: 18).

delivers the law to the people, Ex. 19: 25; 20-23; 34: 10; 35: 1; Lev. 1: 1; Nu. 5: 6; 15: 27-30; 36; Deu. 13-26.

instructed to build the tabernacle, Ex. 25-31; 35; 40; Nu. 4: 8; 9; 10; 18; 19.

his anger at Israel's idolatry, Ex. 32: 19.

his intercession, Ex. 32: 11; (33: 12).

again meets God in the mount, Ex. 34: 2.

skin of his face shines, Ex. 34: 29; (II. Cor. 3: 7, 13).

consecrates Aaron, Lev. 8: 9. numbers the people, Nu. 1; 26.

sends out the spies to Canaan, Nu. 13.

intercedes for the people, Nu. 14: 13.

Korah's sedition against, Nu. 16.

for his unbelief not permitted to enter Canaan, Nu. 20: 12; 27: 12; Deu. 1: 35; 3: 23.

leads Israel in the wilderness, Nu. 20: 21.

makes the brazen serpent, Nu. 21: 9; (John 3: 14).

recounts Israel's history, etc., Deu. 1: 3-12; 27-31.

his charge to Joshua, Deu. 3: 28; 31: 7, 23.

his death, Deu. 34: 5.

his body, Jude 9.

seen at Christ's transfiguration, Mat. 17: 3; Mar. 9: 4; Lu. 9: 30.

his meekness, Nu. 12: 3; dignity, Deu. 34: 10; faithfulness, Nu. 12: 7; Heb. 3: 2.

addresses of, to the people,



**Moses, continued.**

author of the Pentateuch,  
14a, 30a, 31b, 35a  
**Moses, Assumption of**, apocry-  
phal book, 43b

**Mosul** (mō'sul) (8 Ca), a city on  
the right bank of the Tigris,  
opposite Nineveh.

**Mote**, Mat. 7: 3; Lu. 6: 41, *m.* in  
brother's eye.

**Moth** (Heb., *ash*), the clothes-  
moth, a fragile and easily  
destroyed insect, the only  
one of the scaly-winged (*Lep-  
idoptera*) order referred to in  
the Bible. The worm, cater-  
pillar, or larva, is men-  
tioned in Isa. 51: 8. The  
great destruction caused by  
them to articles of clothing  
is often referred to.

See Job 27: 18; Ps. 39: 11; Isa.  
50: 9; Hos. 5: 12; Mat. 6: 19.

**Moth-eaten**, Job 13: 28; Jas. 5: 2.  
**Mother**, of all living, Eve, Gen.  
3: 20.

love of, Isa. 49: 15.  
examples of, Gen. 21: 10; Ex.  
2: I. Sa. 1: 22; I. Ki. 3: 26;  
II. Tim. 1: 5; II. John.

duty towards, Ex. 20: 12; Prov.  
1: 8; 19: 26; 23: 22; Eph. 6: 2.  
—Judg. 5: 7; II. Sa. 20: 19, a *m.*  
in Israel.

Job 17: 14, said to worm, Thou  
art my *m.*

Ps. 113: 9, a joyful *m.* of chil-  
dren.

Isa. 66: 13, as one whom his *m.*  
comforteth.

Mic. 7: 6; Mat. 10: 35; Lu. 12: 53,  
daughter riseth against her  
*m.*

Mat. 12: 48; Mar. 3: 33, who is  
my *m.*?

John 2: 1; Ac. 1: 14, the *m.* of  
Jesus.

Gal. 4: 26, Jerusalem, the *m.*  
of us all.

**Motions**, Rom. 7: 5.

**Mouldy**, Josh. 9: 5, 12.

**Mount**, Ex. 18: 5; I. Ki. 19: 8, the  
*m.* of God.

Job 20: 6; Ps. 107: 26, *m.* to  
heaven.

Isa. 40: 31, *m.* up with wings as  
eagles.

**Mount, Sermon on the**, 112

**Mountain**, Gen. 19: 17; Ex. 3: 12;  
Mat. 14: 23; Mar. 11: 23.

**Mountains of Palestine**, 130b

**Mourn**, Gen. 37: 34, Jacob *m.* for  
his son.

Ps. 55: 2, *I m.* in my complaint.  
Prov. 5: 11, thou *m.* at the last.

Ec. 3: 4, a time to *m.*

Isa. 61: 2, to comfort all that *m.*

Mat. 5: 4, blessed are they that  
*m.*

Lu. 6: 25, for ye shall *m.*

Jas. 4: 5, *m.* and weep.

**Mourners**, comfort for, Job 29:  
25; Rom. 12: 15; II. Cor. 1: 4;  
I. Thes. 4: 18.

See II. Sa. 14: 2; Ec. 12: 5.

**Mournfully**, Mal. 3: 14.

**Mourning**, when blessed, Ec. 7:  
2; Mat. 5: 4; Lu. 6: 21.

for the dead, Gen. 50: 3; Nu.  
20: 29; Deu. 14: 1; II. Sa. 1: 17;  
3: 31; 12: 16; 18: 33; 19: 1; Ec.  
12: 5; Jer. 6: 26; 9: 17; 22: 18.  
of the priests, Lev. 21: 1; Eze.  
44: 25.

**Mouse** (Heb., *akbar*). Some  
small gnawing or rodent  
animal, either the mouse or  
rat, is referred to in Lev. 11:  
29 and Isa. 66: 17. The mice  
mentioned in I. Sa. 6: 4 may  
have been the field mice. All  
these animals are common  
in Palestine.

**Mouth**, of God, Deu. 8: 3; Mat.  
4: 4.

of babes, Ps. 8: 2.

of fools, Prov. 14: 3; 15: 2; 18: 7;  
26: 7.

of the righteous, etc., Ps. 37: 30;  
Prov. 10: 31; Ec. 10: 12.

of the wicked, Ps. 32: 9; 107:  
42; 109: 2; 144: 8; Prov. 4: 24;  
5: 3; 6: 12; 19: 28; Rom. 3: 14;  
Rev. 13: 5.

—Ps. 63: 11, *m.* that speaketh lies.

103: 5, satisfieth thy *m.* with  
good things.

Prov. 18: 7, a fool's *m.* is his  
destruction.

Ec. 6: 7, labour of man is for  
his *m.*

Isa. 29: 13; Mat. 15: 8, people  
draw near me with *m.*

Mal. 2: 6, the law of truth was  
in his *m.*

Mat. 12: 34; Lu. 6: 45, of abun-  
dance of heart the *m.* speak-  
eth.

Mat. 21: 16, out of the *m.* of  
babes.

Lu. 21: 15, I will give you a *m.*  
and wisdom.

Rom. 10: 10, with the *m.* con-  
fession is made.

I. Cor. 9: 9, not muzzle *m.* of ox.

Jas. 3: 10, out of same *m.* pro-  
ceedeth.

**Move**, Deu. 32: 21, *m.* them to  
jealousy.

Ps. 10: 6; 16: 8; 30: 6; 62: 2, I  
shall not be *m.*

Mat. 21: 10; Ac. 21: 30, the city  
was *m.*

Mat. 23: 4, they will not *m.*  
them.

Ac. 17: 28, in him we live and  
*m.*

20: 24, none of these things  
*m.* me.

See John 5: 3; Heb. 12: 28.

**Mower**, Ps. 129: 7.

**Mown**, Ps. 72: 6.

**Moza** (mō'za), a going forth, I.  
Chr. 2: 46; 8: 36.

**Mozah** (mō'za), a city of Benja-  
min, Josh. 18: 26.

**Muffers**, Isa. 3: 19.

**Mulberry** (Heb., *bekaim*) occurs  
in II. Sa. 5: 23, 24, and in I.  
Chr. 14: 14, 15, where in the

R.V. the word in the margin  
is "balsam trees"; and in Ps.  
84: 6, where the A.V. in the

margin gives "mulberry  
trees," and the R.V. "balsam  
trees." Tristram suggests

that the aspen tree (*Populus  
tremula*) is intended, and he  
is very probably right. For

the reference in Lu. 17: 6, see  
**Sycamore Tree**.

**Mules**, I. Ki. 18: 5; Esth. 8: 10;  
Gen. 36: 29 (R. V., "hot  
springs").

**Multiply**, Gen. 1: 22; 8: 7; 35: 11,  
be fruitful and *m.*

Ps. 16: 4, their sorrows shall  
be *m.*

**Multiply, continued.**

Isa. 9: 3, thou hast *m.* the na-  
tion.

Dan. 4: 1; 6: 25; I. Pet. 1: 2; II.  
Pet. 1: 2; Jude 2, peace be *m.*

Ac. 12: 24, word of God grew  
and *m.*

II. Cor. 9: 10, *m.* your seed sown.

**Multitude**, Gen. 28: 3, God Al-  
mighty make thee a *m.*

Ex. 23: 2, not follow a *m.* to  
do evil.

Deu. 1: 10; 10: 22; 28: 62; Heb.  
11: 12, as the stars for *m.*

Josh. 11: 4; Judg. 7: 12; I. Sa.  
13: 5; II. Sa. 17: 11; I. Ki. 4:

20, assand on seashore for *m.*

Job 32: 7, *m.* of years should  
teach wisdom.

Ps. 5: 7; 51: 1; 69: 13, *m.* of thy  
mercy.

33: 16, no king saved by the  
*m.* of an host.

94: 19, in the *m.* of my  
thoughts.

Prov. 10: 19, in the *m.* of words  
there wanteth not sin.

11: 14; 15: 22; 24: 6, in the *m.*  
of counsellors.

Ec. 5: 3, through the *m.* of  
business.

Jas. 5: 20, hide a *m.* of sins.

I. Pet. 4: 8, charity shall cover  
the *m.* of sins.

**Munition**, *arr.*, stronghold, Isa.  
29: 7; 33: 16; Nah. 2: 1.

**Muppim** (mūp'pim), Gen. 46: 21.

**Murderian Canon**, 23a

**Murder**, forbidden, Gen. 9: 6;  
Ex. 20: 13; Lev. 24: 17; Deu.  
5: 17; 21: 9; Mat. 5: 21; I.  
John 3: 15.

examples: Gen. 4; Judg. 9; II.  
Sa. 3: 27; 4: 12; 9: 20; 10; I. Ki.  
16: 10; 21; II. Ki. 15: 10; 21: 23;  
II. Chr. 24: 21.

its penalty, Gen. 4: 12; 9: 6;  
Nu. 35: 30; Jer. 19: 4ff.; Eze.  
16: 38; Gal. 5: 21; Rev. 22: 15.

source of, Mat. 15: 19.

**Murmur**, Ex. 16: 7, that ye *m.*  
against us.

John 6: 43, *m.* not among your-  
selves.

I. Cor. 10: 10, neither *m.* as  
some of them *m.*

**Murmuring**, rebuked, Lam. 3:  
39; Phil. 2: 14.

of Israel, Ex. 15: 24; 16; 17;  
Nu. 11: 16; 20: 21.

**Murray**, plague of, Ex. 9: 3.

**Muscovy** (mūs'ko-vi) (1 Gb),  
the name for the ancient  
territory of the Russians  
lying around Moscow.

**Muse**, Ps. 39: 3, while I was *m.*,  
the fire burned.

Ps. 145: 5, *I m.* on work of thy  
hands.

Lu. 3: 15, all men *m.* in their  
hearts.

**Mushi** (mū'shī), yielding, Ex.  
6: 19.

**Mushites** (mū'shītes), Nu. 3: 33.

**Musie**, soothes Saul, I. Sa. 16: 23.

used in worship, II. Sa. 6: 5; I.  
Chr. 15: 28; 16: 42; II. Chr. 29:  
25; Ps. 33; 81; 92; 108; 150;  
Dan. 3: 5.

at festivities, Isa. 5: 12; 14: 11;  
Am. 6: 5; I. Cor. 14: 7.

in heaven, Rev. 5: 8; 14: 2.

of the Bible, 115

—I. Sa. 16, meet Saul with *m.*



**Music, continued.**

II. Chr. 7: 6, instruments of *m*.  
Lu. 15: 25, his elder son heard *m*.  
See Gen. 4: 21.

**Musical Instruments, 115b**

See I. Chr. 16: 42; Neh. 12: 36.

**Musician, Chief**, used in titles of  
fifty-five psalms, 35a

**Musicians**, Rev. 18: 22.

**Mustard**. The common black  
mustard (*Sinapis nigra*)  
grows commonly in Pales-  
tine. Though an herb, it  
sometimes attains a height  
of 8 to 10 feet. In compar-  
ison with other low-grow-  
ing *Cruciferae*, it is as a tree  
among herbs. It seems to  
have been noted for the  
smallness of its seeds.

**Mustard Seed**, parable of, Mat.  
13: 31, 32; Mar. 4: 30-32; Lu.  
13: 18, 19.

**Mustered**, II. Ki. 25: 19; Jer.  
52: 25.

**Muth-labben**, "set to," occurs in  
the title of Ps. 9. Literally  
the words signify *die for the*  
*son*. Possibly they are the  
opening words of some song.  
It is most probable that a  
second *al* has dropped out,  
and we should read *set to*  
*alamoth*. The same error has  
occurred in other places.  
This error led to a wrong  
pronunciation of *labban*  
which should be *labin*, part  
of a verb used of certain  
Levites in I. Chr. 15: 22; II.  
Chr. 34: 12; 53: 3, etc. See  
**Maschil**. 35a

**Mutter**, Isa. 8: 19; 59: 3.

**Mutual**, Rom. 1: 12.

**Muzzling** the ox, law concern-  
ing, Deu. 25: 4; I. Cor. 9: 9; I.  
Tim. 5: 18.

**Myra** (mī'rā) (15 Hc), a city of  
Lycia, Ac. 27: 5. 81a

**Myrrh**. The Hebrew word *mor*  
is identical with our *myrrh*,  
which is the aromatic resin of  
*Balsamodendron myrrha*,  
and possibly of several allied  
species. It was used in the  
manufacture of the anoint-  
ing oil (Ex. 30: 23), as a per-  
fume, and in embalming  
(John 19: 39). The word trans-  
lated "myrrh" in Gen. 37:  
25 and 43: 11 is "ladanum,"  
so rendered in the margin  
of the R. V., which is a gum  
from the cistus or rock rose.  
See Esth. 2: 12; Ps. 45: 8; S. of  
S. 1: 13; Mat. 2: 11; Mar. 15: 23.

**Myrtle** (*Myrtus communis*). This  
beautiful shrub is common  
in Palestine, and its  
branches were used to deco-  
rate the booths made during  
the Feast of Tabernacles  
(Neh. 8: 15). Though seldom  
referred to in the Bible, the  
references always show that  
it was well known (Isa. 55:  
13).

—vision of, Zec. 1: 8.

**Mysia** (mīsh'i-ā) (15 Gb), a prov-  
ince of Asia Minor, Ac. 16:  
7, 8.

**Mystery**, of the kingdom of God,  
made known by Christ, Eph.  
1: 9; 3: 3; I. Tim. 3: 16; by

**Mystery, continued.**

the disciples to the world, I.  
Cor. 4: 1; 13: 2; Eph. 6: 19.  
of iniquity, II. Thes. 2: 7;  
Rev. 17: 5.

—Mar. 4: 11, to know the *m*. of  
the kingdom.

Rom. 11: 25, not be ignorant  
of *m*.  
16: 25, according to revela-  
tions of the *m*.

I. Cor. 15: 51, I show you a *m*.  
Eph. 5: 32, this is a great *m*.

Col. 2: 2, acknowledgment of  
the *m*. of God.

I. Tim. 3: 16, great is the *m*. of  
godliness.

**NAAM** (nā'am), *pleasantness*, I.  
Chr. 4: 15.

**Naamah** (nā'a-mā), *pleasant*,  
Gen. 4: 22; I. Ki. 14: 21, 31.

—a city, Josh. 15: 41.

**Naaman** (nā'a-mān), *pleasant-*  
*ness*, the Syrian, his leprosy  
healed, II. Ki. 5.

See Lu. 4: 27.

**Naamathite** (nā'a-ma-thīte), in-  
habitant of Naamah, Job 2:  
11.

**Naamites**, Nu. 26: 40.

**Naarai** (nā'a-rā), *youthful*, I. Chr.  
11: 37.

**Naarath** (nā'a-rāth) Josh. 16: 7.

**Naashon** (nā'a-shōn) (Gr., *Na-*  
*asson*), *enchanter*, Ex. 6: 23.

**Nabal** (nā'bal), *fool*, his conduct  
towards David, I. Sa. 25: 10.

Abigail's intercession for, I.  
Sa. 25: 18.

his death, I. Sa. 25: 38.

**Nablus** (16 Cd), a division of  
modern Palestine.

—(16 Cd; 17 Cd), the ancient  
*Shechem*.

**Naboth** (nā'bōth), *fruits* (?), slain  
by Jezebel, I. Ki. 21.

his murder avenged, II. Ki.  
9: 21.

**Nachon** (nā'kōn), *prepared*, II.  
Sa. 6: 6.

**Nachor** (nā'kōr), Josh. 24: 2; Lu.  
3: 34.

**Nadab** (nā'dāb), *noble*, son of  
Aaron, his trespass and  
death, Lev. 10.

—king of Israel, slain by Baasha,  
I. Ki. 14: 20; 15: 25. 60b

**Nagge** (nā'gge), or **Naggai** (nāg-  
gā), *braght*, Lu. 3: 25.

**Nahaliel** (na-hā'li-el), *valley of*  
*God*, Nu. 21: 19.

**Nahalal** (na-hā'lal), *pasture*, (7  
Bb), a town of Zebulun,  
Josh. 19: 15.

**Nahamani** (na-hām'a-nī), *com-*  
*forter*, Neh. 7: 7.

**Naharai** (nā'ha-rā), *snorer*, II.  
Sa. 23: 37.

**Nahash** (nā'hāsh), *serpent*, the  
Ammonite, subdued by  
Saul, I. Sa. 11.

**Nahath** (nā'hāth), *rest*, Gen. 36:  
13, 17.

**Nahbi** (nā'bī), *hidden*, Nu. 13:  
14.

**Nahor** (nā'hōr), *snoring*, Abram's  
brother, Gen. 11: 26; 22: 20;  
24: 10.

**Nahshon** (nā'shon), or **Naasson**,  
*diviner*, Nu. 1: 7; Lu. 3: 32.

**Nahum** (nā'hūm), *comforting*, a  
prophet of Judah, 62a, 64

**Nahum**, Book of, author, con-  
tents, 40b

**Nails**, figuratively mentioned,  
Ezra 9: 8; Ec. 12: 11; Isa. 22:  
23.

—Judg. 5: 26, she put her hand  
to the *n*.

Isa. 22: 23, fasten him as a *n*. in  
a sure place.

Dan. 4: 33, his *n*. like bird's  
claws.

John 20: 25, put finger into  
print of *n*.

Col. 2: 14, *n*. it to his cross.

**Nain** (nā'in), *pleasant*, (5 Co; 13  
Bc), a city of Galilee, Lu. 7:  
11-15.

**Naioth** (nā'yoth), *habitations*, I.  
Sa. 19: 18.

**Naked**, Job 1: 21, *n*. came I, and  
*n*. shall I return.

Mat. 25: 36, was *n*., and ye  
clothed me.

I. Cor. 4: 11, to this hour we  
are *n*.

II. Cor. 5: 3, we shall not be  
found *n*.

Heb. 4: 13, all things are *n*. to  
eyes of him.

Jas. 2: 15, if a brother be *n*.

Rev. 3: 17, poor, and blind,  
and *n*.

**Nakedness**, Rom. 8: 35; II. Cor.  
11: 27.

**Name**, of God, Ex. 34: 5.

to be revered, Ex. 20: 7;  
Deu. 5: 11; 28: 53; Ps. 34: 3;

72: 17; 111: 9; Mic. 4: 5; I.  
Tim. 6: 1.

of Christ, prayer in, John  
14: 13; 16: 23; Rom. 1: 8; Eph.  
5: 20; Heb. 13: 15.

miracles performed in, Ac. 3:  
6; 4: 10; 19: 13.

to be honored, II. Tim. 2: 19.

given to children at circum-  
cision, Lu. 1: 59; 2: 21.

value of a good, Prov. 22: 1;  
Ec. 7: 1.

changed by God, Gen. 17: 5, 15;  
32: 28; II. Sa. 12: 25; by man,  
Dan. 1: 7; by Christ, Mar. 3:  
16, 17.

—Gen. 32: 29, why ask after my  
*n*.?

48: 16, let my *n*. be named on  
them.

Ex. 3: 15, this is my *n*. for  
ever.

20: 24, where I record my *n*.

34: 14, Lord whose *n*. is Jeal-  
ous.

Deu. 9: 14, blot out *n*. from  
under heaven.

Neh. 9: 10, so didst thou get  
thee a *n*.

Job 18: 17, he shall have no *n*.

Ps. 20: 1, *n*. of God of Jacob.

20: 5, in *n*. of God set up our  
banners.

44: 20, if we forget *n*. of our  
God.

72: 17, his *n*. shall endure for  
ever.

111: 9, holy and reverend is  
his *n*.

Prov. 10: 7, the *n*. of the  
wicked shall rot.

18: 10, the *n*. of the Lord is a  
strong tower.

22: 1, a good *n*. rather than  
riches.

S. of S. 1: 3, thy *n*. is an oint-  
ment poured forth.



**Name, continued.**

Isa. 55: 13, it shall be to the Lord for a *n*.  
 56: 5; 63: 12, an everlasting *n*.  
 57: 15, whose *n*. is Holy.  
 62: 2, called by a new *n*.  
 Jer. 10: 6, thou art great, and thy *n*. is great.  
 41: 26, sworn by my great *n*.  
 Mic. 4: 5, we will walk in *n*. of our God.  
 Zec. 14: 9, one Lord, and his *n*. one.  
 Mal. 1: 6, wherein have we despised thy *n*?  
 4: 2, to you that fear my *n*.  
 Mat. 6: 9; Lu. 11: 2, hallowed be thy *n*.  
 Mat. 10: 41, receiveth prophet in *n*. of a prophet.  
 18: 20, gathered together in my *n*.  
 24: 5; Mar. 13: 6; Lu. 21: 8, many shall come in my *n*.  
 Mar. 6: 14, his *n*. was spread abroad.  
 9: 39, do a miracle in my *n*.  
 Lu. 6: 22, cast out your *n*. as evil.  
 10: 20, *n*. written in heaven.  
 24: 47, remission of sins in his *n*.  
 John 5: 43, if another shall come in his own *n*.  
 15: 16, whatsoever ye ask in my *n*.  
 20: 31, ye might have life through his *n*.  
 Ac. 3: 16, his *n*. through faith in his *n*.  
 4: 12, none other *n*. under heaven.  
 Eph. 1: 21, far above every *n*. that is named.  
 Phil. 2: 10, at *n*. of Jesus every knee should bow.  
 4: 3, whose *n*. are in the book of life.  
 Col. 3: 17, do all in the *n*. of the Lord Jesus.  
 I. Tim. 6: 1, the *n*. of God be not blasphemed.  
 Heb. 1: 4, obtained a more excellent *n*.  
 Jas. 2: 7, that worthy *n*.  
 I. Pet. 4: 14, reproached for *n*. of Christ.  
 Rev. 2: 17, a *n*. written, which no man knoweth.  
 3: 1, hast a *n*. that thou livest.  
 14: 1; 22: 4, Father's *n*. in their foreheads.  
 15: 4, who shall not fear, and glorify thy *n*?  
 Ec. 6: 10, that which hath been is *n*. already.  
 Isa. 61: 6, shall be *n*. priests of the Lord.  
 Rom. 15: 20, not where Christ was *n*.  
 Eph. 3: 15, whole family in heaven and earth is *n*.  
**Naomi** (na-ō'mī), *pleasant*, Ru. 1-4.  
**Naphish** (nā'fish), *refreshment* (ʔ), Gen. 25: 15.  
**Naphtali** (nā'f'ta-lī), *struggled for*, son of Jacob, Gen. 30: 8; 35: 25; 46: 24; 49: 21; Deu. 33: 23.  
 —tribe of, numbered, etc., Nu. 1: 42; 10: 27; 13: 14; 26: 48; Judg. 1: 33.  
 —subdue the Canaanites, Judg. 4: 10; 5: 18; 6: 35; 7: 23.

**Naphtali, continued.**

carried captive, II. Ki. 15: 29.  
 —(5 Co), allotment of, Josh. 19: 32.  
**Naphtuhim** (nā'f'tu-hīm) (1 Fe), territory of the descendants of Naphtuhim, Gen. 10: 13.  
**Napkin**, Lu. 19: 20, laid up in a *n*.  
 John. 11: 44, bound about with a *n*.  
**Narcissus** (nar-sis'sus), *daffodil*, a Roman, Rom. 16: 11.  
**Nard**. See **Spikenard**.  
**Narrow**, Nu. 22: 26, angel of Lord stood in *n*. place.  
 Isa. 28: 20, *n*. than that he can wrap himself.  
 49: 19, land of destruction too *n*.  
 Mat. 7: 14, *n*. is way that leadeth to life.  
 Isa. 14: 16, shall *n*. look upon thee.  
**Nathan** (nā'than), *gift*, the prophet, II. Sa. 7.  
 his parable condemning David, II. Sa. 12: 1.  
 anoints Solomon king, etc., I. Ki. 1: 34.  
 —son of David, II. Sa. 5: 14; Zec. 12: 12; Lu. 3: 31.  
**Nathanael** (na-thān'a-el), *God gave*, commended, John 1: 45; 21: 2.  
**Nathan-melech** (nā'than-me'lek), *the king gave*, II. Ki. 23: 11.  
**Nation**, Gen. 20: 4, wilt thou slay a righteous *n*.?  
 Nu. 14: 12; Deu. 9: 14, I will make thee a greater *n*.  
 Deu. 28: 50, a *n*. of fierce countenance.  
 II. Sa. 7: 23; I. Chr. 17: 21, what *n*. like thy people?  
 Ps. 33: 12, blessed is the *n*. whose God is the Lord.  
 105: 13, went from one *n*. to another.  
 147: 20, he hath not dealt so with any *n*.  
 Prov. 14: 34, righteousness exalteth a *n*.  
 Isa. 1: 4, sinful *n*.  
 2: 4, Mic. 4: 3, *n*. shall not lift sword against *n*.  
 Isa. 9: 3, thou hast multiplied the *n*.  
 26: 2, that the righteous *n*. may enter in.  
 40: 17, all *n*. before him are as nothing.  
 55: 5, shalt call a *n*. thou knowest not.  
 60: 22, small one become a strong *n*.  
 66: 8, shall a *n*. be born at once?  
 Jer. 10: 7, O King of *n*.  
 27: 7; Dan. 7: 14, all *n*. serve him.  
 Zec. 2: 11, many *n*. be joined to the Lord.  
 Mat. 24: 7; Mar. 13: 8; Lu. 21: 10, *n*. rise against *n*.  
 Lu. 7: 5, he loveth our *n*.  
 John 11: 50, that the whole *n*. perish not.  
 Ac. 2: 5, devout men out of every *n*.  
 10: 35, in every *n*. he that feareth God.  
 17: 26, made of one blood all *n*.

**Nation, continued.**

Rom. 10: 19, by a foolish *n*. I will anger you.  
 Phil. 2: 15, in midst of a crooked *n*.  
 I. Pet. 2: 9, a holy *n*.  
 Rev. 5: 9, redeemed out of every *n*.  
 21: 24, the *n*. who are saved.  
**Native**, Jer. 22: 10.  
**Nativity**, Eze. 16: 3, 4; 21: 30; 23: 15.  
**Natural**, Deu. 34: 7, nor his *n*. force abated.  
 Rom. 1: 31; II. Tim. 3: 3, without *n*. affection.  
 I. Cor. 2: 14, the *n*. man receiveth not things of the Spirit.  
 15: 44, it is sown a *n*. body.  
 Jas. 1: 23, beholding *n*. face in a glass.  
**Nature**, Rom. 2: 14, do by *n*. the things in the law.  
 Rom. 11: 24, olive tree which is wild by *n*.  
 I. Cor. 11: 14, doth not *n*. teach you?  
 Gal. 4: 8, which by *n*. are no gods.  
 Eph. 2: 3, by *n*. the children of wrath.  
 Heb. 2: 16, took not the *n*. of angels.  
 Jas. 3: 6, the course of *n*.  
 II. Pet. 1: 4, partakers of the divine *n*.  
**Naught**, II. Ki. 2: 19, water *n*., and the ground barren.  
 Prov. 20: 14, it is *n*., saith the buyer.  
**Naughtiness**, I. Sa. 17: 28, the *n*. of thy heart.  
 Prov. 11: 6, taken in their own *n*.  
 Jas. 1: 21, all superfluity of *n*.  
**Naughty**, Prov. 6: 12; 17: 4.  
 —*ar.*, worthless, Jer. 24: 2.  
**Naum** (nā'um), N. T. form of *Nahum*, Lu. 3: 25.  
**Navel**, Prov. 3: 8; S. of S. 7: 2.  
**Navy**, of Solomon, I. Ki. 9: 26; II. Chr. 8: 17, 18.  
 of Jehoshaphat, I. Ki. 22: 48.  
**Nay**, Mat. 5: 37; Jas. 5: 12, let your communication be, *N*., *n*.  
 Rom. 3: 27, *n*.; but by the law of faith.  
 9: 20, *n*. but, O man, who art thou?  
 II. Cor. 1: 18, our word was not *yea* and *n*.  
**Nazarene** (nā'z-a-rēn'), *man of Nazareth*, Mat. 2: 23; Ac. 24: 5.  
**Nazarenes**, heresy of, 82b.  
**Nazareth** (nā'z-a-rēth), *twig, brushwood*, (13 Bc; 16 Cc; 17 Bc), a town of Galilee. Nazareth is not mentioned in the O. T., but in Isa. 11: 1; 14: 19 is connected with the word rendered "branch." It is now a Christian and Moslem town of 6,000 inhabitants, with two ancient churches and many modern buildings. A low cliff above the town is probably the site of the attempt to precipitate Christ.  
 See Mat. 2: 23; 21: 11; Lu. 1: 26; 2: 39, 51; 4: 16; John 1: 45; 18: 5; Ac. 2: 22; 3: 6.  
**Nazarites**, law of the, Nu. 6.



**Neah** (nē'ā), *descent*, Josh. 19: 13.  
**Neapolis** (ne-āp'o-lis), *new city*, (15 Ea), a city of Macedonia, Ac. 16: 11.  
**Near**, Gen. 19: 20, this city is *n.* to flee to.  
 Judg. 20: 34, knew not evil was *n.*  
 Ps. 22: 11, trouble is *n.*  
 Prov. 27: 10, better a neighbour than is *n.*  
 Isa. 55: 6, call upon the Lord while he is *n.*  
 Ob. 15; Zep. 1: 14, the day of the Lord is *n.*  
 Mat. 24: 33, it is *n.*, even at the doors.  
 Mar. 13: 28, ye know that summer is *n.*  
 Rom. 13: 11, our salvation is *n.*  
 Heb. 10: 22, draw *n.* with a true heart.  
**Nebai** (nē'bā), Neh. 10: 19.  
**Nebaioth** (ne-bā'yoth), **Nebajoth**, heights, Gen. 25: 13; Isa. 60: 7.  
**Neballat** (ne-bāl'lat), *secret wickedness*, Neh. 11: 34.  
**Nebat** (nē'bāt), a look, I. Ki. 11: 26.  
**Nebatiyeih** (16 Cb), a village in Beirut.  
**Nebel**, musical instrument. 116a  
**Nebo** (nē'bo), *speaker*, the planet Mercury, worshiped by Babylonians, Isa. 46: 1.  
 —(4 Fa; 5 De; 17 Ce), a mountain in the land of Moab, Deu. 32: 49.  
 —a town east of the Jordan, Nu. 32: 3; I. Chr. 5: 8.  
**Nebuchadnezzar** (nēb'u-kad-nēz'zar) (Bab.-Assyr., *Nabū-kudurri-usur*), *Nebo protect my landmark*, also **Nebuchadrezzar** (Jer. 25: 9), variously spelled in Hebrew; king of Babylon, Jer. 20: 21; 25: 27; 32: 34; Eze. 26: 7; 29: 19. captures Jerusalem, II. Ki. 24: 25; II. Chr. 36; Jer. 37-39; 52; Dan. 1: 1.  
 his dreams, Dan. 2: 4.  
 sets up the golden image, Dan. 3.  
 his degradation, Dan. 4: 33.  
 his restoration and confession, Dan. 4: 34.  
 62b, 120b, 126a  
**Nebushasban** (nēb'u-shās'ban) (Assyr., *Nabū-shūzib-anni*), *Nebo deliver me*, Jer. 39: 13.  
**Nebuzar-adan** (nēb'u-zār-ā'dan) (Bab., *Nabūr-zēra-iddina*), *Nebo has given seed*, II. Ki. 25: 8.  
**Neby Samwil** (12 Ab), the site of Mizpeh, I. Sa. 7: 5.  
**Necessary**, Job 23: 12, his words more than *n.* food.  
 Ac. 15: 28; 28: 10, *n.* things.  
 Tit. 3: 14, good works for *n.* uses.  
 Heb. 9: 23, it was *n.* patterns should be purified.  
**Necessity**, Lu. 23: 17, of *n.* he must release one.  
 Ac. 20: 34, ministered unto my *n.*  
 Rom. 12: 13, distributing to *n.* of saints.  
 I. Cor. 9: 16, *n.* is laid upon me.  
 II. Cor. 6: 4, in affliction, in *n.*  
 9: 7; Phil. 14, give not as *n.*  
 II. Cor. 12: 10, reproaches, in *n.*  
 Heb. 9: 16, there must of *n.* be death of testator.

**Nechiloth** may be a general name for wind instruments, as *neginoth* is for stringed instruments. 116b  
**Necho** (nē'ko) (Egypt., *Neka-ū*), II. Chr. 35: 20, 22. 62c, 124a  
**Neck**, Prov. 3: 8; 6: 21, bind them about thy *n.*  
 Mat. 18: 6; Mar. 9: 42; Lu. 17: 2, a millstone about his *n.*  
 Lu. 15: 20; Ac. 20: 37, fell on his *n.*  
 Ac. 15: 10, yoke on *n.* of the disciples.  
**Necromancer**, Deu. 18: 11.  
**Nedabiah** (nēdā-bi'ā), *Jehovah impels*, I. Chr. 3: 18.  
**Need**, Deu. 15: 8, lend sufficient for his *n.*  
 Prov. 31: 11, he shall have no *n.* of spoil.  
 Mat. 6: 8; Lu. 12: 30, what things ye have *n.* of.  
 Mat. 26: 65; Mar. 14: 63; Lu. 22: 71, what further *n.* of witnesses?  
 John 13: 29, buy things we have *n.* of.  
 Ac. 2: 45; 4: 35, as every man had *n.*  
 I. Cor. 12: 21, cannot say, I have no *n.* of thee.  
 Phil. 4: 12, to abound and to suffer *n.*  
 4: 19, God shall supply all your *n.*  
 Heb. 4: 16, grace to help in time of *n.*  
 5: 12, ye have *n.* that one teach you.  
 7: 11, what *n.* that another priest rise?  
 I. John 3: 17, seeth his brother have *n.*  
 Rev. 3: 17, rich, and have *n.* of nothing.  
 21: 23, city had no *n.* of the sun.  
 Mat. 9: 12; Mar. 2: 17; Lu. 5: 31, whole *n.* not a physician.  
 Mat. 14: 16, they *n.* not depart.  
 Lu. 15: 7, just persons, which *n.* no repentance.  
 II. Cor. 3: 1, *n.* we epistles of commendation?  
 II. Tim. 2: 15, workman that *n.* not to be ashamed.  
 Rev. 22: 5, they *n.* no candle.  
**Needful**, Lu. 10: 42, one thing is *n.*  
 Jas. 2: 16, things *n.* to the body.  
**Needle**, Mat. 19: 24; Mar. 10: 25.  
**Needlework**, Ex. 26: 36; Judg. 5: 30; Ps. 45: 14.  
**Needy**, Deu. 15: 11, open thy hand to the *n.*  
 Job 24: 4, they turn the *n.* out of the way.  
 Ps. 9: 18, the *n.* shall not always be forgotten.  
 40: 17; 70: 5; 86: 1; 109: 22, I am poor and *n.*  
 72: 13, he shall spare the poor and *n.*  
 113: 7, he lifteth the *n.*  
 Prov. 31: 9, plead the cause of the poor and *n.*  
 Isa. 25: 4, been a strength to the *n.*  
 Jer. 22: 16, he judgeth cause of the *n.*  
**Neesings**, *ar., sneezing*, Job 41: 18.  
**Neginah** (nēg'i-nā), Ps. 61, title. Singular of *Neginoth*.

**Neginoth** (nēg'i-nōth), found in the titles of Ps. 4: 6; 54: 55; 67: 76, is a general name for stringed instruments. 116a  
**Neglect**, Mat. 18: 17, if he shall *n.* to hear.  
 I. Tim. 4: 14, *n.* not the gift in thee.  
 Heb. 2: 3, how escape, if we *n.* so great salvation?  
**Negligent**, II. Chr. 29: 11; II. Pet. 1: 12.  
**Nehelamite** (ne-hē'lā-mite), *strengthened*, inhabitant of Nehelam, Jer. 29: 24.  
**Nehemiah** (nē'hē-mi'ā), *Jehovah comforts*, his grief and prayer for Jerusalem, Neh. 1: his visit to Jerusalem, Neh. 2: 9; his conduct there, Neh. 4-6; 8-10; 13. 63a  
**Nehemiah**, Book of, author, contents, 33b  
**Nehiloth** (nē'hi-lōth), Ps. 5, title. Denotes perforated wind instruments.  
**Nehum** (nē'hūm), Neh. 7: 7.  
**Nehushta** (ne-hūsh'tā), *copper*, II. Ki. 24: 8.  
**Nehushtan** (ne-hūsh'tan), *brazen*, the brazen serpent, destroyed by Hezekiah, II. Ki. 18: 4.  
**Neiel** (ne-i'el), *dwelling place of God*, Josh. 19: 27.  
**Neighbour**, duty toward one's, Ex. 22: 26; Lev. 19: 18; Deu. 15: 2; 27: 17; Prov. 3: 28; 24: 28; 25: 8, 17; Mar. 12: 31; Rom. 13: 9; Gal. 5: 14; Jas. 2: 8.  
 —Ex. 20: 16, not bear false witness against thy *n.*  
 Ps. 15: 3, doeth evil to his *n.*  
 Prov. 14: 20, the poor is hated even of his *n.*  
 27: 10, better is a *n.* near, than a brother far off.  
 Ec. 4: 4, a man is envied of his *n.*  
 Jer. 22: 13, useth his *n.* service without wages.  
 31: 34; Heb. 8: 11, teach no more every one his *n.*  
 Hab. 2: 15, that giveth his *n.* drink.  
 Zec. 8: 16; Eph. 4: 25, speak every man truth to his *n.*  
 Mat. 19: 19; 22: 39, thou shalt love thy *n.* as thyself.  
 Mar. 12: 33, to love his *n.* as himself.  
 Lu. 10: 29, who is my *n.*?  
 Rom. 13: 10, love worketh no ill to his *n.*  
 15: 2, every one please his *n.*  
**Neighing**, Jer. 8: 16; 13: 27.  
**Nekeb** (nē'keb), *cavern*, town on the boundary of Naphtali, Josh. 19: 33.  
**Nekoda** (ne-kō'dā), Ezra 2: 48.  
**Nemuel** (ne-mū'el), *day of God*, Nu. 26: 9; I. Chr. 4: 24.  
**Nepheg** (nē'feg), Ex. 6: 21; II. Sa. 5: 15.  
**Nephew**, *ar., grandchild*, Job 18: 19; Judg. 12: 14; I. Tim. 5: 4.  
**Nephishesim** (ne-fish'e-sim), Neh. 7: 62.  
**Nephtalim** (nēf'tha-lim), Mat. 4: 13; Rev. 7: 6.  
**Nephteah** (nēf'tō-ā), *opened*, Josh. 15: 9; 18: 15.  
**Nephusim** (ne-fū-sim), Ezra 2: 50.  
**Ner** (nūr), *lamp*, I. Sa. 14: 50.



**Nereus** (nĕ're-us), a Greek name, Rom. 16: 15.  
**Nergal-sharezzer** (nŭr'gal-sha-rĕ'zer), Jer. 39: 3.  
**Neriah** (ne-rĭ'ă), **Neri** (nĕ'rĭ), *my light is Jehovah*, Jer. 32: 12; Lu. 3: 27.  
**Nero**, emperor. 71c  
**Nest**, Nu. 24: 21, thou puttest thy *n.* in a rock.  
 Deu. 32: 11, as an eagle stirreth up her *n.*  
 Job 29: 18, I shall die in my *n.*  
 Ps. 84: 3, the swallow hath found a *n.*  
 Prov. 27: 8, as a bird that wandereth from her *n.*  
 Mat. 8: 20; Lu. 9: 58, birds of the air have *n.*  
**Nestorianism**, 17ab  
**Nestorius**, 17b  
**Net**, Ps. 25: 15; 31: 4, shall pluck my feet out of *n.*  
 Ps. 66: 11, thou broughtest us into *n.*  
 Prov. 1: 17, in vain the *n.* is spread.  
 Ec. 9: 12, as fishes taken into an evil *n.*  
 Mic. 7: 2, hunt his brother with a *n.*  
 Mat. 4: 18; Mar. 1: 16, casting *n.* into sea.  
 Mat. 13: 47, kingdom of heaven like a *n.*  
 Mar. 1: 18, they forsook their *n.*  
 Lu. 5: 5, I will let down the *n.*  
 John 21: 11, drew the *n.* to land.  
**Nethaneel** (ne-thăn'e-el), *i. q.* **Nathanael**, *given of God*, Nu. 1: 8.  
**Nethaniah** (nĕth'a-nĭ'ă), *Jehovah gave*, II. Ki. 25: 23.  
**Nether**, Ex. 19: 17; Deu. 24: 6; Eze. 31: 14, 16, 18.  
**Nethinims** (nĕth'i-nimz), *given*, I. Chr. 9: 2; Ezra 2: 43; 7: 7, 24; 8: 17.  
**Netophah** (ne-tô'fă), *dropping*, (12 Ce), a caravansary near Jerusalem.  
**Netophathi** (ne-tô'fa-thĭ), Neh. 12: 28.  
**Netophathite** (ne-tô'fa-thĭte), II. Sa. 23: 28, 29.  
**Nettles**. Two Hebrew words are thus translated. *Kim-mosh* is believed to be the common stinging nettle, of which there are several species in Palestine belonging to the genus *Urtica*. It is mentioned in Isa. 34: 13; Hos. 9: 6; Prov. 24: 31, where it is translated "thorns." The second word, *charul*, translated "nettles" in Prov. 24: 31, is in the margin of R. V. "wild vetches." Tristram thinks it was the thorny acanthus (*Acanthus spinosus*).  
**Network**, Ex. 27: 4; Isa. 19: 9.  
**Never**, Mat. 7: 23; Mar. 14: 21; John 7: 46; I. Cor. 13: 8; Heb. 13: 5.  
**Nevertheless**, Mat. 26: 39; II. Tim. 1: 12; Rev. 2: 4.  
**New**, Nu. 16: 30, if Lord make a *n.* thing.  
 Job 32: 19, like *n.* bottles.  
 Ps. 33: 3; 96: 1; 98: 1; 149: 1; Isa. 42: 10, sing to the Lord a *n.* song.

**New**, continued.  
 Ec. 1: 9, no *n.* thing under the sun.  
 Isa. 42: 9; 48: 6, *n.* things I declare.  
 62: 2, called by a *n.* name.  
 65: 17; 66: 22, create *n.* heavens, *n.* earth.  
 Lam. 3: 23, Lord's mercies are *n.* every morning.  
 Mat. 9: 16; Mar. 2: 21; Lu. 5: 36, *n.* cloth to old garment.  
 Mat. 13: 52, things *n.* and old.  
 Mar. 1: 27; Ac. 17: 19, what *n.* doctrine is this?  
 John 13: 34, *n.* commandment I give unto you.  
 Ac. 17: 21, to tell or hear some *n.* thing.  
 II. Cor. 3: 6, able ministers of *n.* testament.  
 5: 17; Gal. 6: 15, a *n.* creature.  
 Eph. 4: 24; Col. 3: 10, put on the *n.* man.  
 Heb. 10: 20, a *n.* and living way.  
 I. Pet. 2: 2, as *n.*-born babes, desire milk of the word.  
 Rev. 2: 17; 3: 12, a *n.* name.  
 21: 5, I make all things *n.*  
**New Birth**, John 3: 3, 6; I. Pet. 1: 23.  
**New Moon**, festival of, 83a  
**New Synagogue**, 65a  
**New Testament**, apocrypha, 55  
 canon, 23  
 history, 70  
 languages, 25a  
 miracles, 110a  
 parables, 109b  
 quotations from the Old Testament in, 97  
 references to Old Testament histories in, 107  
 summary of books, 43  
 versions, 27a  
**Newly**, Deu. 32: 17; Judg. 7: 19.  
**Newness**, Rom. 6: 4; 7: 6.  
**News**, Prov. 25: 25, good *n.* from a far country.  
**Neziah** (ne-zĭ'ă), *victory*, Ezra 2: 54.  
**Nezib** (nĕ'zĭb) (5 Ce), a town of Judah, Josh. 15: 43.  
**Nibhaz** (nĭb'hăz), *barker*, idol of the Avites, II. Ki. 17: 31.  
**Nibshan** (nĭb'shăn), *fertile*, Josh. 15: 62.  
**Nicæa** (15 Ga), a city in Bithynia.  
**Nicanor** (nĭ-kă'nor), *conqueror*, one of the seven deacons, Ac. 6: 5.  
 —a Persian general, 66a  
 —feast of, 84b  
**Nicodemus** (nĭk'o-dĕ'mus), *victory of the people*, visits Jesus by night, John 3: 1.  
 defends him before the Pharisees, John 7: 50.  
 assists at Christ's burial, John 19: 39.  
**Nicodemus**, Gospel of, apocryphal book, 56a  
**Nicolaitanes** (nĭk'o-lă'i-tanz), *followers of Nicolas*, their doctrines condemned, Rev. 2: 6, 15.  
**Nicolas** (nĭk'o-las), *conquering the people*, Ac. 6: 5.  
**Nicopolis** (nĭ-kôp'o-lis), *city of victory*, (15 Db), a town in Thrace, Tit. 3: 12.

**Niger** (nĭ'jer), *black*, Ac. 13: 1.  
**Nigh**, Deu. 30: 14; Rom. 10: 8, the word is *n.* thee.  
 Ps. 34: 18, Lord is *n.* to them of broken heart.  
 85: 9, his salvation *n.* them that fear him.  
 145: 18, Lord is *n.* unto all them that call upon him.  
 Joel 2: 1, day of the Lord is *n.* at hand.  
 Eph. 2: 13, made *n.* by the blood of Christ.  
 Heb. 6: 8, is *n.* unto cursing.  
**Night**, Gen. 1: 5, the darkness God called *N.*  
 Ex. 12: 42, a *n.* to be much observed.  
 Job 7: 4, when shall the *n.* be gone?  
 Ps. 19: 2, *n.* unto *n.* sheweth knowledge.  
 30: 5, weeping may endure for a *n.*  
 136: 9, moon to rule by *n.*  
 139: 11, the *n.* shall be light about me.  
 Isa. 21: 11, watchman, what of the *n.*?  
 Jon. 4: 10, came up in a *n.*, perished in a *n.*  
 Lu. 6: 12, he continued all *n.* in prayer.  
 12: 20, this *n.* thy soul shall be required.  
 John 9: 4, the *n.* cometh, when no man can work.  
 11: 10, if a man walk in the *n.*, he stumbleth.  
 Rom. 13: 12, the *n.* is far spent.  
 I. Cor. 11: 23, the same *n.* he was betrayed.  
 I. Thes. 5: 2; II. Pet. 3: 10, cometh as a thief in the *n.*  
 Rev. 21: 25; 22: 5, shall be no *n.* there.  
**Night Hawk** (Heb. *tachmas*). This word seems to be of doubtful meaning. It occurs only in Lev. 11: 16 and Deu. 14: 15, where it is included among the unclean birds. It may have been the night-jar (*Caprimulgus*), several species of which genus are found in the Holy Land.  
**Nile**, *blue*, (4 Be), a celebrated river of Egypt, called "Sihor" in Isa. 23: 3; Jer. 2: 18; in Gen. 41: 1, "the river."  
**Nimrah** (nĭm'ră), *pure*, Nu. 32: 3.  
**Nimrim** (nĭm'rim), *clear waters*, Isa. 15: 6.  
**Nimrin** (nĭm'rin) (16 De), a hill east of the Jordan.  
**Nimrod** (nĭm'rôd), *upstart* (?), mighty hunter, Gen. 10: 9. 119a  
**Nimshi** (nĭm'shĭ), *drawn out*, II. Ki. 9: 2.  
**Ninety**, Mat. 18: 12, 13; Lu. 15: 4, 7, *n.* and nine.  
**Nineveh** (nĭn'e-veh) (Assyr., *Ninua*, *Ninua*) (1 Gd; 2 Db; 8 Da), one of the oldest and largest cities of the world, situated on the Tigris, Jonah's mission to, Jon. 1: 1; 3: 2.  
 repenting, is spared by God, Jon. 3: 5-10; (Mat. 12: 41; Lu. 11: 32).  
 the burden of, Nah. 1: 1; 2: 8.



**Nisan** (nî'san) (Assyr.-Bab., *Nî-sannu*), *flower month*, April, Neh. 2: 1; Esth. 3: 7. **85a**

**Nisibin** (8 Ba), a city of Mesopotamia.

**Nisos Gate** (9).

**Nisroch** (nîs'rôk), god of Assyria, II. Ki. 19: 37; Isa. 37: 38.

**Nitre**, (Heb., *nether*; *vitrop*; *nitrum*), carbonate of soda, commonly produced in lakes and rivers, especially in tropical countries where the underlying rocks are of volcanic origin, Prov. 25: 20; Jer. 2: 22.

**No**, *city*, or **No-Amon**, the Egyptian Thebes, prophecy concerning Jer. 46: 25; Eze. 30: 14; Nah. 3: 8. **120b**

**Noadiah** (no'a-di'á), *meeting with Jehovah*, Neh. 6: 14.

**Noah** (nô'á), *rest*, son of Lamech, Gen. 5: 29.

finds grace with God, Gen. 6: 8. builds the ark, Gen. 6: 14; enters it, Gen. 7; goes forth from it, Gen. 8: 18.

God makes a covenant with, Gen. 9: 1, 8.

is drunken, Gen. 9: 21.

his death, Gen. 9: 29. **14a**

—*movement*, daughter of Zelophehad, Nu. 26: 33; 27: 1.

**Nob** (nôb), *height*, (12 Bb), city of David comes to, I. Sa. 21: 1.

smitten by Saul, I. Sa. 22: 19.

**Nobah** (nô'bâ), *barking*, Nu. 32: 42.

**Noble**, Neh. 3: 5, the *n.* put not their necks to work.

Job 29: 10, the *n.* held their peace.

Isa. 43: 14, brought down all the *n.*

Jer. 2: 21, a *n.* vine.

Ac. 17: 11, Bereans were more *n.*

I. Cor. 1: 26, not many *n.* are called.

**Nobleman**, Lu. 19: 12; John 4: 46, 49.

**Nobles**, Neh. 5: 7; Esth. 1: 3; Jer. 14: 3; Nah. 3: 18.

**Nod** (nôd), *flight*, Gen. 4: 16.

**Nodab** (nô'dâb), *noble*, I. Chr. 5: 19.

**Noe** (nô'e), Mat. 24: 37, 38; Lu. 3: 36. *See Noah.*

**Nogah** (nô'gâ), *splendor*, I. Chr. 3: 7; 14: 6.

**Noah** (nô'hâ), I. Chr. 8: 2.

**Noise**, Ps. 68: 1; 81: 1; 95: 1; 98: 4; 100: 1, make a joyful *n.*

Ps. 93: 4, Lord mightier than *n.* of waters.

II. Pet. 3: 10, heavens pass away with great *n.*

*See* Mar. 2: 1; Ac. 2: 6.

**Noisome**, *ar.*, offensive to the senses, Ps. 91: 3, deliver thee from *n.* pestilence.

Rev. 16: 2, a *n.* and grievous sore.

**Non**, I. Chr. 7: 27.

**Noon-day**, Deu. 28: 29; Job 11: 17; Ps. 91: 6.

**Noon-tide**, Jer. 20: 16.

**Noph** (nôf), or **Moph**, Egyptian for *Memphis*, city warned, Isa. 19: 13; Jer. 2: 16; 46: 14; Eze. 30: 13.

**Nophah** (nô'fâ), *blast*, Nu. 21: 30.

**North** and south, conflicts of, Dan. 11.

**Nose**, II. Ki. 19: 28; Isa. 37: 29, put my hook in thy *n.*

Ps. 115: 6, *n.* have they, but smell not.

Prov. 30: 33, the wringing of the *n.*

Isa. 3: 21, the *n.* jewels.

**Nostrils**, Gen. 2: 7, into his *n.* the breath of life.

Isa. 2: 22, whose breath is in his *n.*

**Notable**, Mat. 27: 16, a *n.* prisoner.

Ac. 2: 20, before *n.* day of Lord come.

4: 16, a *n.* miracle hath been done.

**Note**, Isa. 30: 8, *n.* it in a book.

Dan. 10: 21, *n.* in the scripture.

II. Thes. 3: 14, *n.* that man.

Rom. 16: 7, of *n.* among the apostles.

**Nothing**, Ex. 16: 18; II. Cor. 8: 15, gathered much had *n.* over.

II. Sa. 24: 24, neither offer of that which costs *n.*

II. Chr. 14: 11, it is *n.* with thee to help.

Neh. 8: 10, portions to them for whom *n.* is prepared.

Job 8: 9, we are of yesterday, and know *n.*

34: 9, it profiteth a man *n.*

Ps. 39: 5, mine age is as *n.* before thee.

49: 17, dieth, he shall carry *n.* away.

119: 165, *n.* shall offend them.

Prov. 13: 4, the sluggard desireth, and hath *n.*

13: 7, that maketh himself rich, yet hath *n.*

Ec. 5: 15, he shall take *n.* of his labour.

Isa. 40: 17, all nations before him are as *n.*

Lam. 1: 12, is it *n.* to you?

Dan. 4: 35, inhabitants of earth as *n.*

Mat. 17: 20; Lu. 1: 37, *n.* shall be impossible.

Mat. 21: 19; Mar. 11: 13, *n.* but leaves.

Lu. 7: 42, they had *n.* to pay.

23: 41, this man hath done *n.* amiss.

John 14: 30, prince of this world hath *n.* in me.

15: 5, without me ye can do *n.*

I. Cor. 1: 19, bring to *n.* the understanding of prudent.

4: 5, judge *n.* before the time.

II. Cor. 6: 10, having *n.*, yet possessing all things.

13: 8, can do *n.* against the truth.

Gal. 5: 2, Christ shall profit you *n.*

I. Tim. 4: 4, *n.* to be refused.

6: 7, we brought *n.* into this world.

Heb. 7: 19, the law made *n.* perfect.

Jas. 1: 4, perfect and entire, wanting *n.*

**Notice**, II. Sa. 3: 36; II. Cor. 9: 5.

**Nought**, Prov. 1: 25, set at *n.* my counsel.

Isa. 49: 4, spent strength for *n.*

52: 3, ye have sold yourselves for *n.*

Ac. 4: 11, stone which was set at *n.*

5: 38, it will come to *n.*

**Nought**, *continued.*

Rom. 14: 10, why set at *n.* thy brother?

I. Cor. 1: 28, to bring to *n.* things that are.

Rev. 18: 17, riches is come to *n.*

**Nourish**, Isa. 1: 2, *n.* and brought up children.

Ac. 12: 20, was *n.* by the king's country.

I. Tim. 4: 6, *n.* in words of faith.

Jas. 5: 5, have *n.* your hearts. *See* Col. 2: 19.

**Novice**, *ar.*, one newly received into the church, I. Tim. 3: 6.

**Now**, Lu. 14: 17, all things are *n.* ready.

John 13: 7, knowest not *n.* 16; 12, cannot bear them *n.*

I. Cor. 13: 12, *n.* I know in part.

**Nub**, a prince of Egypt. **123b**

**Nubia** (nô'bi-a) (1 Ff), a country of Africa.

**Number**, Job 5: 9; 9: 10, things without *n.*

Ps. 139: 18, more in *n.* than the sand.

147: 4, he telleth the *n.* of the stars.

Isa. 40: 26, bringeth out their hosts by *n.*

Hos. 1: 10; Rom. 9: 27, *n.* of Israel shall be as the sand.

John 6: 10, men sat down, in *n.* about five thousand.

Ac. 6: 1, *n.* of disciples was multiplied.

16: 5, the churches increased in *n.*

II. Cor. 10: 12, not make ourselves of the *n.*

Rev. 13: 17, the *n.* of his name.

Gen. 13: 16, if a man can *n.* the dust.

15: 5, tell stars, if able to *n.* them.

II. Sa. 24: 2; I. Chr. 21: 2, *n.* the people.

Job 38: 37, who can *n.* the clouds?

Ps. 40: 5, more than can be *n.* 90: 12, so teach us to *n.* our days.

Ec. 1: 15, that which is wanting cannot be *n.*

Isa. 53: 12; Mar. 15: 28, he was *n.* with the transgressors.

Mat. 10: 30; Lu. 12: 7, hairs of head are all *n.*

Ac. 1: 17, he was *n.* with us.

Rev. 7: 9, a multitude which no man could *n.*

**Numbering**, of the people, by Moses, Nu. 1: 26; by David, II. Sa. 24; I. Chr. 21.

of the Levites, Nu. 3: 14; 4: 34.

**Numbers**, *Book* of, name, contents, 31b

references to in New Testament, 103a

**Nun** (nûn), *fish*, Ex. 33: 11; Nu. 27: 18.

**Nurse**, Ex. 2: 7, a *n.*, that she may *n.* the child.

Isa. 60: 4, daughters shall be *n.* at thy side.

I. Thes. 2: 7, as a *n.* cherisheth her children.

*See* Isa. 49: 23.

**Nurture**, Eph. 6: 4.

**Nuts**. In Gen. 43: 11 the word *botnim* seems to refer to the pistachio nut (*Pistacia vera*).



**Nuts, continued.**

Nuts, which are still in large demand in the East, were sent as a present to Joseph. The Hebrew word *egoz* in S. of S. 6: 11 is the walnut (*Juglans regia*), a tree whose large, fragrant leaves render it a favorite.

**Nymphas** (nɪm'fas), *nymph*, Col. 4: 15.

**OAK.** Of the six Hebrew names thus translated, one (*elah*) refers to the terebinth or teil tree (see **Elm** and **Teil**). The other names seem to refer to various species of oaks, such as the evergreen oak. At least three species of oak are to be found in Palestine, and in the early days of the Israelites oak forests must have been very extensive. Tristram gives an account of an oak near Hebron (*Quercus pseudo-coccifera*) with a stem 23 feet in girth. Oaks, possibly remnants of the earliest forests, are often alluded to in the O. T.; under them people were buried, and idolatrous rites performed.

See I. Chr. 10: 12; Isa. 2: 13; Zec. 11: 2. 132a

**Oar**, Isa. 38: 21; Eze. 27: 6, 29.

**Oath**, God ratifies his purpose by, Ps. 132: 11; Ac. 2: 30; Heb. 6: 17.

laws about, Lev. 5: 4; 6: 3; 19: 12; Nu. 30: 2; Ps. 15: 4; Mat. 5: 33.

demanded, Ex. 22: 11; Nu. 5: 21; I. Ki. 8: 31; Ezra 10: 5; examples of, Gen. 14: 22; 21: 31; 24: 2; Josh. 14: 9; I. Sa. 20: 42; 28: 10; Ps. 132: 2.

rash, of Esau, Gen. 25: 33; of Israel to the Gibeonites, Josh. 9: 19; of Jephthah, Judg. 11: 30; of Saul at Beth-aven, I. Sa. 14: 24; of Herod to Herodias' daughter, Mat. 14: 7; of the forty Jews, Ac. 23: 12, 21.

—I. Sa. 14: 26, people feared the o. Ec. 9: 2, as he that feareth an o.

Lu. 1: 73, the o. which he swore. Heb. 6: 16, an o. for confirmation.

Jas. 5: 12, swear not by earth, nor other o.

**Obadiah** (ô'ba-di'â), *servant of Jehovah*, sent by Ahab to find water, I. Ki. 18: 3; meets Elijah, I. Ki. 18: 7.

hides the prophets, I. Ki. 18: 4, 13.

—prophet, his prediction, Ob. 17.

**Obadiah, Book of**, 40a, 64

**Obal** (ô'bal), *thick, strong*, Gen. 10: 28.

**Obed** (ô'bed), *worshiper*, son of Boaz, Ru. 4: 17.

**Obed-edom** (ô'bed-ê'dom) *servant of Edom*, blessed while keeping the ark, II. Sa. 6: 10; I. Chr. 13: 14; 15: 18, 24; 16: 5.

his sons, I. Chr. 26: 4, 5.

**Obedience**, to God, enjoined, Ex. 19: 5; 23: 21; Lev. 26: 3;

**Obedience, continued.**

Deu. 4-8; 11: 29; Isa. 1: 11; Jer. 26: 13; 38: 20; Jas. 1: 25.

its blessings, Ex. 23: 22; Deu. 28: 10; Isa. 1: 19; Heb. 11: 8; Rev. 22: 14.

preferred before sacrifice, I. Sa. 15: 22; Ps. 50: 8; Mic. 6: 6 of Christ, Phil. 2: 8; Heb. 5: 8 of the faith, Rom. 1: 5; II. Cor. 7: 15.

due to parents, Col. 3: 20.

to masters, Col. 3: 22; Tit. 2: 9 of wives to husbands, Tit. 2: 5.

to rulers, Tit. 3: 1.

—Rom. 5: 19, by the o. of one. 16: 26, for the o. of faith.

II. Cor. 10: 5, every thought to o. of Christ.

I. Pet. 1: 2, sanctification of the Spirit to o.

**Obedient**, Ex. 24: 7, all will we do, and be o.

Deu. 4: 30, be o. to voice of Lord.

Prov. 25: 12, wise reprove upon an o. ear.

Isa. 1: 19, if o. ye shall eat the good of the land.

Ac. 6: 7, priests were o. to the faith.

II. Cor. 2: 9, o. in all things.

Eph. 6: 5, servants, be o. to your masters.

I. Pet. 1: 14, as o. children.

**Obesance**, Gen. 37: 7, o. to my sheaf.

Gen. 37: 9, eleven stars made o.

II. Chr. 24: 17, made o. to the king.

**Obey**, Ex. 5: 2, who is the Lord, that I should o. his voice?

Deu. 11: 27, a blessing, if ye o. commandments.

Josh. 24: 24, Lord's voice will we o.

I. Sa. 15: 22, to o. is better than sacrifice.

Jer. 7: 23, o. my voice, and I will be your God.

Zec. 6: 15, amend ways, and o. voice of the Lord.

Ac. 5: 29, we ought to o. God rather than men.

Rom. 6: 16, his servants ye are to whom ye o.

Eph. 6: 1, children, o. your parents in the Lord.

II. Thes. 1: 8; I. Pet. 4: 17, that o. not the gospel.

Heb. 5: 9, salvation to all that o. him.

13: 17, o. them that have rule over you.

I. Pet. 1: 22, purified souls in o. the truth.

3: 1, if any o. not the word.

**Obil** (ô'bil), *camel-driver*, I. Chr. 27: 30.

**Object**, Ac. 24: 19.

**Oblations**, Lev. 2: 3.

of the spoil, Nu. 31: 28.

**Oboth** (ô'both), *bottles*, Nu. 21: 10; 33: 43, 44.

**Obscurity**, Isa. 29: 18, eyes of blind see out of o.

Isa. 58: 10, then shall thy light rise in o.

See Prov. 20: 20.

**Observe**, Gen. 37: 11, his father o. the saying.

Ps. 107: 43, whoso is wise, and will o. these things.

119: 34, o. with whole heart.

**Observe, continued.**

Prov. 23: 26, let thine eyes o. my ways.

Jon. 2: 8, that o. lying vanities.

Mat. 28: 20, teaching them to o. all things.

Mar. 10: 20, all these have I o.

Ac. 16: 21, customs not lawful to o.

Gal. 4: 10, ye o. days.

See Deu. 18: 10; Lu. 17: 20.

**Obstinate**, Deu. 2: 30; Isa. 48: 4.

**Obtain**, Prov. 8: 35, shall o. favour of the Lord.

Isa. 35: 10; 51: 11, they shall o. joy and gladness.

Lu. 20: 45, worthy to o. that world.

I. Cor. 9: 24, so run, that ye may o.

I. Thes. 5: 9; II. Tim. 2: 10, to o. salvation.

Heb. 4: 16, o. mercy, and find grace to help.

11: 35, might o. a better resurrection.

Jas. 4: 2, ye desire to have, and cannot o.

**Occasion**, Gen. 43: 18, he may seek o. against us.

II. Sa. 12: 14, great o. to enemies to blaspheme.

Dan. 6: 4, sought to find o.

Rom. 7: 8, sin taking o. by commandment.

14: 13, an o. to fall in his brother's way.

II. Cor. 5: 12, give you o. to glory.

11: 12, cut off o. from them which desire o.

I. Tim. 5: 14, give none o. to the adversary.

I. John 2: 10, none o. of stumbling.

**Occupation**, Gen. 46: 33; Jon. 1: 8, what is your o.?

Ac. 18: 3, by o. they were tent-makers.

19: 25, with the workmen of like o.

**Occupy**, Eze. 27: 9; Lu. 19: 13; I. Cor. 14: 16.

**Occurrent**, I. Ki. 5: 4.

**Ocran** (ôk'ran), *sorrowful*, Nu. 1: 13.

**Oded** (ô'ded), *strengthening*, prophet, II. Chr. 28: 9.

**Odious**, I. Chr. 19: 6; Prov. 30: 23.

**Odour**, John 12: 3, the o. of the ointment.

Phil. 4: 18, an o. of a sweet smell.

Rev. 5: 8, golden vials full of o.

**Of**, *from*, I. Cor. 11: 23; *by*, Mat. 4: 1; *for or during*, Lu. 28: 8; *with*, Hag. 2: 3; *on*, Lu. 18: 8; *concerning*, Ac. 13: 29.

**Offence**, Mount of, (II Cd), in Jerusalem.

**Offences**, to be avoided, Mat. 18: 7; I. Cor. 10: 32.

how to remedy, Mat. 5: 29; Mar. 9: 43; Rom. 16: 17.

—I. Sa. 25: 31, this shall be no o.

Ec. 10: 4, yielding pacifeth great o.

Isa. 8: 14; Rom. 9: 33; I. Pet. 2: 8, a rock of o.

Mat. 16: 23, thou art an o. to me.

Lu. 17: 1, woe to the world because of o.

Ac. 24: 16, a conscience void of o.

**Offences, continued.**

Rom. 4: 25, delivered for our o.  
5: 15, not as the o., so also is  
the free gift.  
II. Cor. 6: 3, give none o.  
Gal. 5: 11, then is o. of the cross  
ceased.

Phil. 1: 10, without o. till the  
day of Christ.

**Offend**, Job 34: 31, I will not o.  
any more.

Ps. 119: 165, nothing shall o.  
them.

Prov. 18: 19, a brother o. is  
harder to be won.

Hab. 1: 11, he shall pass over  
and o.

Mat. 13: 41, gather all things  
that o.

18: 6; Mar. 9: 42; Lu. 17: 2,  
whoso o. one of these.

Mat. 18: 9; Mar. 9: 47, if thine  
eye o. thee.

Mat. 26: 31, be o. because of me.

Rom. 14: 21, whereby thy  
brother is o.

Jas. 2: 10, yet o. in one point.  
See Isa. 29: 21; Ac. 25: 11.

**Offer**, Ex. 22: 29, to o. the first  
of thy ripe fruits.

Judg. 5: 2, people willingly o.  
themselves.

Ps. 50: 23, whoso o. praise.  
116: 17, o. sacrifice of thanks-  
giving.

Mat. 5: 24, then come and o.  
thy gift.

8: 4, o. the gift that Moses  
commanded.

Lu. 6: 29, one cheek, o. also the  
other.

Phil. 2: 17, o. in the service of  
your faith.

II. Tim. 4: 6, now ready to be o.  
Heb. 9: 28, Christ was once o.  
to bear the sins of many.

See Mal. 1: 10; Eph. 5: 2; Heb.  
10: 18.

**Offerings**, laws for, Lev. 1: 22;  
21; Deu. 15: 21; Mal. 1: 13.

types of Christ, Heb. 9: 1; 10:  
10.

**Office**, Gen. 41: 13, me he restored  
to o.

I. Sa. 2: 36, put me into priest's o.  
Neh. 13: 13, their o. was to dis-  
tribute.

Ps. 109: 8, let another take  
his o.

Rom. 11: 13, I magnify mine o.  
I. Tim. 3: 1, the o. of a bishop.

Heb. 7: 5, the o. of the priest-  
hood.

**Offscouring**, Lam. 3: 45, made us  
as the o.

I. Cor. 4: 13, the o. of all things  
unto this day.

**Offspring**, Ac. 17: 29, we are the  
o. of God.

Rev. 22: 16, I am the o. of David.

**Often**, Prov. 29: 1, he that being  
o. reproved.

Mal. 3: 16, spake o. one to an-  
other.

Mat. 23: 37; Lu. 13: 34, how o.  
would I have gathered.

I. Cor. 11: 26, as o. as ye eat  
this bread.

II. Cor. 11: 26, in journeyings o.  
I. Tim. 5: 23, thine o. infirmi-  
ties.

Heb. 9: 25, nor offer himself o.  
See John 18: 2; Rom. 1: 13; II.  
Cor. 8: 22.

**Og** (ôg), *gigantic*, king of Bashan,  
Nu. 21: 33; Deu. 3: 1; Ps. 135:  
11; 136: 20.

**Ohad** (ô'hâd), *power*, Gen. 46: 10.

**Ohel** (ô'hel), *tent*, I. Chr. 3: 20.

**Oil**, for the lamps, Ex. 27: 20;  
Lev. 24: 2.

for anointing, Ex. 30: 31; 37: 29.  
used in meat offerings, Lev.  
2: 1.

miraculously increased, I. Ki.  
17: 12; II. Ki. 4: 1-6.

figurative, Ps. 23: 5; Isa. 61: 3;  
Zec. 4: 12; Mat. 25: 1.

—Ex. 25: 6, take o. for the light.  
Ps. 45: 7; Heb. 1: 9, with o. of  
gladness.

Ps. 104: 15, o. to make his face  
to shine.

141: 5, an excellent o., which  
shall not break my head.

Mic. 6: 7, will the Lord be  
pleased with rivers of o.?

Mat. 25: 3, took no o. with them.  
Lu. 7: 46, my head with o. thou  
didst not anoint.

10: 34, pouring in o. and wine.

**Oil Tree, Oleaster, Wild Olive**  
(Heb., *etz-shemen*). This word

in I. Ki. 6: 23 is translated  
"olive tree," in margin

"oily tree," R. V. "olive  
wood"; Neh. 8: 15 "pine  
branches," R. V. "wild  
olive"; Isa. 41: 19 in both ver-  
sions "oil tree," margin R.  
V. "oleaster." The oleas-  
ter (*Elaeagnus angustifolia*) is  
quite a distinct tree from the  
olive. It is common in  
Palestine and yields an oil.  
The fruits of an allied species  
are the Trebizond  
dates.

**Ointment**, Christ anointed with,  
Mat. 26: 7; Lu. 7: 37; John  
11: 2.

—Ex. 30: 25, make oil of holy o.  
Ps. 133: 2, like the precious o.  
Prov. 27: 9, o. and perfume re-  
joice the heart.

Ec. 7: 1, a good name better  
than o.

S. of S. 1: 3, thy name is as o.  
poured forth.

Isa. 1: 6, nor mollified with o.  
Mar. 14: 3; John 12: 3, box of  
precious o.

Lu. 23: 56, prepared spices and o.  
**Old**, Deu. 8: 4; 29: 5; Neh. 9: 21,  
thy raiment waxed not o.

Ps. 37: 25, I have been young,  
and now am o.

71: 18, when I am o., O God,  
forsake me not.

Prov. 22: 6, when o. he will  
not depart from it.

23: 10, remove not o. land-  
mark.

Isa. 50: 9, they shall wax o. as  
a garment.

58: 12, build the o. waste  
places.

65: 20, child shall die a hun-  
dred years o.

Jer. 6: 16, ask for the o. paths.  
Mat. 9: 17; Mar. 2: 22; Lu. 5:  
37, new wine into o. bottles.

John 21: 18, when thou shalt  
be o.

I. Cor. 5: 7, purge out the o.  
leaven.

II. Cor. 5: 17, o. things are  
passed away.

**Old, continued.**

Heb. 8: 13, hath made the first o.  
II. Pet. 2: 5, if God spared not  
the o. world.

I. John 2: 7, the o. command-  
ment is the word.

**Old Age**, Job 30: 2; Ps. 90: 10; Ec.  
12: 1; Tit. 2: 2.

reverence due to, Lev. 19: 32;  
Prov. 23: 22; I. Tim. 5: 1.

**Old Man**, to put off, Rom. 6: 6;  
Eph. 4: 22; Col. 3: 9.

**Old Latin Version of Scrip-  
tures**, 27a

**Old Testament**, apocrypha, 42

ancient versions, 26

English versions, 28

canon, 27

chronology, 51

languages, 24

miracles, 109a

parables, 108a

summary of books, 30

**Olive** (Heb., *zayith*; *Olea Euro-  
pea*), a native of south west-  
ern Asia, but naturalized  
from remote antiquity in  
the Holy Land. In Canaan  
the Israelites found vines  
and olive trees already in  
full bearing. The produce of  
this tree is still a great source  
of wealth. The young leaves,  
at first green, soon assume a  
characteristic silvery-white  
appearance. The oil is de-  
rived from the fruits, and  
does not readily dry. The tree  
lives to an immense age, and  
is fertile to the last. Besides  
being used as an article of  
food, we find the oil em-  
ployed for wounds (Lu. 10:  
34) and in anointing (Ps. 23:  
5). The wood has a fine grain,  
and was used in the temple.  
There are numerous varie-  
ties of this tree, and the good  
kinds are grafted on the wild  
or seed-grown sorts (Rom.  
11: 17).

trees, vision of, Zec. 4: 3; Rev.  
11: 4.

yards, Ex. 23: 11; I. Sa. 8: 14;  
Neh. 9: 25.

**Olivet** (ô'l'i-vêt), or **Mount of  
Olives**, (5 Ce; 10 Ce; 13 Be;  
16 Ce; 17 Be), a long range  
of limestone mountains 2-  
600 feet above the sea, east of  
Jerusalem, commanding a  
fine view of the Jordan val-  
ley, II. Sa. 15: 30; Mat. 21: 1; 24:  
3; Mar. 11: 1; 13: 3; Lu. 21:  
37; John 8: 1; Ac. 1: 12. 130b

**Olympas** (ô-lîm'pas), Rom. 16: 15.

**Omar** (ô'mar), *eloquent*, Gen. 36:  
11, 15.

**Omega** (o-mê'gâ), last letter in  
Greek alphabet, Rev. 1: 8, 11;  
21: 6; 22: 13.

**Omer**, a measure, Rev. 16: 16, 33,  
36. 118b

**Omitted**, Mat. 23: 23.

**Omnipotent**, Rev. 19: 6.

**Omri** (ôm'rî), *my portion is Je-  
hovah*, king of Israel, I. Ki.  
16: 16, 23; Mic. 6: 16. 60b

**On** (ôn), *strength*, Nu. 16: 1.

—*sun, light*, (I Fe), city of Egypt,  
Gen. 41: 45; 46: 20.

**Onam** (ô'nam), or **Onan** (ô'nan),  
*strong, powerful*, Gen. 36: 23;  
38: 4.



**Once**, Gen. 18: 32; Judg. 6: 39, I will speak but this o.

**II. Ki. 6: 10**, he saved himself not o.

**Job 33: 14**; **Ps. 62: 11**, God speaks o.

**Isa. 66: 8**, shall a nation be born at o.?

**Rom. 6: 10**, he died unto sin o.

**7: 9**, I was alive without the law o.

**Heb. 9: 26**, now o. in end of the world.

**Jude 3**, contend for faith o. delivered unto the saints.

**One**, Gen. 27: 38, hast thou but o. blessing?

**Job 9: 3**; **33: 23**, o. of a thousand.

**Ps. 89: 19**, help on o. that is mighty.

**Ec. 4: 9**, two are better than o.

**Isa. 27: 12**, ye shall be gathered o. by o.

**Mat. 5: 18**, o. jot or tittle not pass from law.

**19: 17**; **Mar. 10: 18**; **Lu. 18: 19**, none good but o.

**Mar. 10: 21**; **Lu. 18: 22**, o. thing thou lackest.

**Lu. 10: 42**, o. thing is needful.

**Eph. 9: 23**, o. thing I know.

**Eph. 4: 5**, o. Lord, o. faith, o. baptism.

**Phil. 3: 13**, this o. thing I do.

**Onesimus** (o-nēs'i-mūs), *useful*, Col. 4: 9; **Phile. 10**.

**Onesiphorus** (ōn'e-sif'o-rūs), *bringing profit*, **II. Tim. 1: 16**.

**Onias** (o-n'ās), **I. and II.**, high priests, **65a**

**Onion** (*Allium cepa*) much thought of in the East as an article of food, and remembered by the Israelites in the desert as among the good things of Egypt, **Nu. 11: 5**.

**Ono** (ō'no) **5 Bd**; **7 Ab**; **16 Bd**, a city of Benjamin, now called Keṣr Ana, **I. Chr. 8: 12**.

**Onycha** (ōn'y-kā) (Heb., *shecheleth*). This substance, mixed with sundry sweet spices, was used in the preparation of the holy incense (**Ex. 30: 34**). It is thought to be the hard operculum found with many univalve shell-fish, which, being first roasted, is then ground to a powder.

**Onyx** (Heb., *shoham*; *onyx*; *onychinus*). The name onyx is derived from that of the finger nail. It is supposed that the particular variety of onyx intended was that called *Nicolo* by the Italians, which has ever been highly esteemed by the Jews. It is of a deep reddish or brown ground, overlaid by a layer of translucent bluish white. The names of the tribes, in the order of their birth, were engraved on two onyxes, placed on the shoulders of the ephod (**Ex. 28: 9, 10**). Josephus says, however, they were sardonyxes. **Gen. 2: 12**; **Ex. 25: 7**; **28: 9, 10, 20**; **35: 9, 27**.

**Open**, **Nu. 16: 30**, if the earth o. her mouth.

**Ps. 49: 4**, I will o. my dark saying.

**Open**, *continued*.

**Ps. 78: 2**, I will o. my mouth in a parable.

**81: 10**, o. thy mouth wide.

**104: 28**, thou o. thine hand.

**118: 19**, o. to me the gates of righteousness.

**119: 18**, o. thou mine eyes.

**Prov. 31: 8**, o. thy mouth for the dumb.

**Isa. 22: 22**, he shall o., and none shall shut.

**26: 2**, o. gates, that righteous may enter.

**42: 7**, to o. the blind eyes.

**60: 11**, thy gates shall be o. continually.

**Mal. 3: 10**, o. the windows of heaven.

**Mat. 25: 11**; **Lu. 13: 25**, Lord, o. to us.

**Lu. 24: 32**, while he o. to us the scriptures.

**Ac. 26: 18**, to o. their eyes.

**Col. 4: 3**, would o. to us a door of utterance.

**Heb. 4: 13**, all things are o. to him.

**Rev. 3: 7**, and no man o.

**5: 2**, who is worthy to o. the book?

**Openly**, **Mat. 6: 4, 6, 18**, shall reward thee o.

**John 7: 4**, seeketh to be known o.

**Ac. 16: 37**, have beaten us o.

**Operation**, **Ps. 28: 5**, they regard not o. of his hands.

**Isa. 5: 12**, nor consider o. of his hands.

**I. Cor. 12: 6**, there are diversities of o.

**Col. 2: 12**, through faith of the o. of God.

**Ophel** (ō'fel), *a hill*, (**10 Bd**), **II. Chr. 27: 3**.

**Ophir** (ō'fir) (**1 Gf**), country celebrated for its gold and precious stones, **Gen. 10: 29**.

gold of, **I. Ki. 9: 28**; **10: 11**; **22: 48**; **I. Chr. 29: 4**; **II. Chr. 8: 18**;

**Job 22: 24**; **Ps. 45: 9**; **Isa. 13: 12**. **128a, 139b**

**Ophni** (ō'fni), *boldy*, **Josh. 18: 24**.

**Ophrah** (ō'frah), *fawn*, (**7 Bc**), a city of Benjamin, **Josh. 18: 23**; **Judg. 6: 11**.

**Opinion**, **I. Ki. 18: 21**, how long halt ye between two o.?

**Job 32: 6**, durst not show you mine o.

**Opis** (8 Db), a town in Assyria.

**Opportunity**, **Mat. 26: 16**; **Lu. 22: 6**, sought o. to betray him.

**Gal. 6: 10**, as we have o., let us do good.

**Phil. 4: 10**, ye lacked o.

**Heb. 11: 15**, had o. to have returned.

**Oppose**, **Job 30: 21**, with strong hand o. thyself.

**II. Thes. 2: 4**, o. and exalteth himself.

**II. Tim. 2: 25**, instructing those that o. themselves.

**Oppositions**, **I. Tim. 6: 20**.

**Oppress**, **Ex. 23: 9**, shalt not o. a stranger.

**Lev. 25: 17**, ye shall not o. one another.

**Deu. 23: 16**, shalt not o. a servant.

**I. Sa. 12: 3**, whom have I o.?

**Ps. 10: 18**, man of earth no more o.

**Oppress**, *continued*.

**Prov. 22: 16**, he that o. the poor.

**22: 22**, nor o. the afflicted.

**Jer. 7: 6**, if ye o. not the stranger.

**Hos. 12: 7**, he loveth the o.

**Zec. 7: 10**, o. not widow nor fatherless.

**Ac. 10: 38**, Jesus healed all that were o.

**Jas. 2: 6**, do not rich men o. you?

**Oppression**, forbidden and threatened, **Ex. 22: 21**; **Lev. 25: 14**; **Deu. 24: 14**; **Ps. 12: 5**;

**Prov. 14: 31**; **Ec. 5: 8**; **Isa. 1: 17**; **10: 58: 6**; **Jer. 22: 17**; **Eze. 22: 7**; **Am. 4: 1**; **8: 4**; **Mic. 2: 2**; **Mal. 3: 5**; **Jas. 4**.

—**Deu. 26: 7**, the Lord looked on our o.

**Job 36: 15**, openeth their ears in o.

**Ps. 42: 9**; **43: 2**, o. of the enemy.

**62: 10**, trust not in o.

**119: 134**, deliver me from o. of man.

**Ec. 4: 1**, I considered the o. done.

**7: 7**, o. maketh a wise man mad.

**Isa. 54: 14**, thou shalt be far from o.

**Oppressor**, **Ps. 72: 4**; **Jer. 21: 12**; **22: 3**.

**Or Ever**, *ar.*, before, **Ps. 90: 2**.

**Oracle**. The holy of holies containing the ark was called "the oracle" (**I. Ki. 6: 16**; **8: 6**; **II. Chr. 4: 20**), and prayer was "toward thy holy oracle" (**Ps. 28: 2**).

of God, **II. Sa. 16: 23**.

**Oracles**. Heathen oracles were revelations or answers purporting to come from the gods. They were sought by divination in various ways.

Jehovah gave responses through Urim and Thummim; how, we know not.

The communications to Moses at Sinai are called "the lively oracles" (**Ac. 7: 38**); the Holy Scriptures are termed "the oracles of God" (**Rom. 3: 2**; **Heb. 5: 12**; **I. Pet. 4: 11**).

**Oracles**, **The Sibylline**, apocryphal book, **43b**

**Oration**, **Ac. 12: 21**.

**Orator**, **Isa. 3: 3**; **Ac. 24: 1**.

**Orchard**, **S. of S. 4: 13**; **Ec. 2: 5**.

**Ordain**, **I. Chr. 17: 9**, I will o. a place for my people.

**Ps. 8: 2**, out of mouth of babes hast thou o. strength.

**132: 17**, I have o. a lamp for mine anointed.

**Isa. 26: 12**, thou wilt o. peace for us.

**30: 33**, Tophet is o. of old.

**Jer. 1: 5**, I o. thee a prophet.

**Mar. 3: 14**, and he o. twelve to be with him.

**John 15: 16**, have o. you, that ye should bring forth fruit.

**Ac. 10: 42**, o. of God to be the judge.

**13: 48**, o. to eternal life.

**17: 31**, by that man whom he hath o.

**Rom. 7: 10**, commandment o. to life.



**Ordain, continued.**

Rom. 13: 1, powers that be are o. of God.  
 I. Cor. 2: 7, hidden wisdom God o.  
 Gal. 3: 19, the law was o. by angels.  
 Eph. 2: 10, good works, which God hath before o.  
 Heb. 5: 1; 8: 3, every high priest is o.  
 Jude 4, of old o. to this condemnation.

**Order, necessary in the churches, I. Cor. 14: 40; Tit. 1: 5.**  
 —II. Ki. 20: 1; Isa. 38: 1, set thine house in o.

Job 10: 22, a land without o.  
 23: 4, would o. my cause.  
 Ps. 37: 23, steps of a good man are o. by the Lord.  
 50: 21, I will set them in o.  
 110: 4; Heb. 5: 6; 6: 20; 7: 11, the o. of Melchizedec.  
 I. Cor. 15: 23, every man shall rise in his o.

**Orderly, Ac. 21: 24.**

**Ordinance, Ex. 15: 25, made a statute and an o.**  
 Isa. 58: 2; Rom. 13: 2, the o. of God.  
 Mal. 3: 7, gone away from mine o.  
 Eph. 2: 15, commandments contained in o.  
 Col. 2: 14, hand-writing of o.  
 Heb. 9: 10, in carnal o.  
 I. Pet. 2: 13, submit to every o. of man.

**Ordinary, Eze. 16: 27.**

**Ordination, mode and use of, Ac. 6: 6; 14: 23; I. Tim. 2: 7; 3: 4; 14: 5; 22: 11; Tit. 2: 2; Tit. 1: 5.**

**Oreb (ʽreb), raven, Judg. 7: 25; Isa. 10: 26.**

**Oren (ʽren), ash, I. Chr. 2: 25.**

**Organ, Gen. 4: 21; Job 21: 12; Ps. 150: 4.**

**Organization, Ecclesiastical, of sub-apostolic age, 82a**

**Orion (o-rion) (Heb., *kesil*, giant) (?), name given to a constellation, Job 9: 9.**

**Ornaments, of apparel, etc., Gen. 24: 22; Prov. 4: 9; 25: 12; Isa. 3: 18; I. Pet. 3: 3.**

**Ornan (ʽrnan), joyful, I. Chr. 21: 15.**

**Orontes (o-rōn'tēz) (6 Da; 15 Kc), a river of north Syria, mentioned in the Egyptian records of the fourteenth century B. C.; not mentioned in the Bible.**

**Orpah (ʽrpā), wild goat, Ru. 1: 4, 14.**

**Orphans, Lam. 5: 3.**

**Osarkon, of Egypt, 60d**

**Osee (ʽzē), N. T. form of Hosea, Rom. 9: 25.**

**Oshea (6-she'a), Nu. 13: 8, 16.**

**Ospray, continued.**

Deu. 14: 12. Many conclude that it is the fish-eating eagle (*Pandion haliaëtus*) or ospray, which is found in Palestine.

**Ossifrage (Heb., *peres*; *Gypaëtus barbatus*), the bone-breaker, so called from its habit of carrying bones, tortoises, and small animals up into the air, and letting them fall, breaking them to pieces, so as to get at the portions needed for food. It is one of the largest of the vultures, and was unclean (Lev. 11: 13).**

**Ostentation, condemned, Prov. 25: 14; 27: 2; Mat. 6: 1.**

**Ostrich (Heb., *ya anah*; *Struthio camelus*) was well known to the Jews, and is often referred to in the Bible. In the A.V. the word is sometimes rendered "owl," and in Lev. 11: 16 and Job 30: 29 marg. "ostriches," where female ostriches are meant. Another word, *renanim*, is used in Job 39: 13, R. V., where the "wing of the ostrich" is mentioned. It is included among unclean birds in Lev. 11: 16; Deu. 14: 16, R. V. The habits of the bird are well described in Job 39: 13-18. It is found in Arabia and Mesopotamia, but the northern ostrich is now approaching extinction. 132a**

**Othni (ʽth'nī), my strength is Jehovah, I. Chr. 26: 7.**

**Othniel (ʽth'nī-el), my strength is God, Josh. 15: 17; Judg. 1: 13; 3: 9.**

**Ouches, ar., sockets, Ex. 28: 11; 39: 6.**

**Ought, Mat. 23: 23; Lu. 11: 42, these o. ye to have done. Ac. 5: 29, we o. to obey God.**

**Rom. 8: 26, what we should pray for as we o.**

**Jas. 4: 15, ye o. to say, If the Lord will.**

**II. Pet. 3: 11, what manner of persons o. ye to be?**

**Mat. 5: 23, if thy brother hath o. against thee.**

**Ac. 4: 32, neither said o. was his own.**

**Ours, Mar. 12: 7; Lu. 20: 14, and the inheritance shall be o.**

**I. Cor. 1: 2, Jesus, both theirs and o.**

**II. Cor. 1: 14, ye are o. in day of the Lord.**

**See Heb. 10: 25; I. John 1: 8.**

**Out, Nu. 32: 23, sin will find you o. Mat. 12: 34, o. of abundance of heart.**

**II. Tim. 4: 2, in season, o. of season.**

**Outcasts, of Israel, promised restoration, Isa. 11: 12; 16: 3; 27: 13; Rom. 11.**

—Ps. 147: 2, the o. of Israel.

Jer. 30: 17, they called thee o.

Outer, Eze. 10: 5, to the o. court.

Mat. 8: 12, into o. darkness.

Outer Court of Tabernacle, 90a

Outgoings, Josh. 17: 18, the o. of it shall be thine.

**Outgoings, continued.**

Ps. 65: 8, thou makest o. of morning to rejoice.

**Outlandish, ar., foreign, Neh. 13: 26.**

**Outmost, Nu. 34: 3; Deu. 30: 4; Isa. 17: 6.**

**Outrageous, Prov. 27: 4.**

**Outrun, John 20: 4.**

**Outside, Judg. 7: 19; Eze. 40: 5; Mat. 23: 25.**

**Outstretched, Deu. 26: 8; Jer. 21: 5.**

**Outward, I. Sa. 16: 7, man look-eth on o. appearance.**

**Mat. 23: 27, appear beautiful o.**

**II. Cor. 4: 16, though our o. man perish.**

**Rom. 2: 28, not a Jew which is one o.**

**Oven, Ps. 21: 9, make them as a fiery o.**

**Hos. 7: 4, an o. heated by baker.**

**Mal. 4: 1, day that shall burn as an o.**

**Mat. 6: 30, is cast into the o.**

**Over Wise, Ec. 7: 16.**

**Overcharge, ar., press too heavily upon, Lu. 21: 34; II. Cor. 2: 5.**

**Overcome, Gen. 49: 19, a troop shall o. him.**

**Jer. 23: 9, a man whom wine hath o.**

**Lu. 11: 22, a stronger shall o. John 16: 33, I have o. the world.**

**Rom. 12: 21, be not o. of evil, but o. evil with good.**

**I. John 5: 4, victory that o. the world.**

**Rev. 2: 7, to him that o. will I give to eat of tree of life.**

**Overcoming, glory and reward of, I. John 2: 13; Rev. 2: 11, 17, 26; 3: 5, 12, 21; 21: 7.**

**Overflow, Deu. 11: 4; Josh. 3: 15; Ps. 69: 2; Isa. 43: 2.**

**Overlaid, Ex. 36: 34; Heb. 9: 4.**

**Overmuch, II. Cor. 2: 7.**

**Overpast, Ps. 57: 1, refuge until, calamities be o.**

**Isa. 26: 20, hide, until indignation be o.**

**Overplus, Lev. 25: 27.**

**Overran, II. Sa. 18: 23; Nah. 1: 8.**

**Overseers, in building the temple, I. Chr. 9: 29; II. Chr. 2: 18.**

**—II. Chr. 34: 17, delivered money into hand of o.**

**Prov. 6: 7, the ant having no o.**

**Ac. 20: 28, Holy Ghost made you o.**

**Overshadow, Mat. 17: 5; Lu. 1: 35; Ac. 5: 15.**

**Over-sight, Gen. 43: 12, peradventure it was an o.**

**Neh. 13: 4, the o. of the house of God.**

**I. Pet. 5: 2, taking the o., not by constraint.**

**Overspread, Gen. 9: 19; Dan. 9: 27.**

**Overtake, Deu. 28: 2, blessings shall come and o. thee.**

**Gal. 6: 1, man be o. in a fault.**

**I. Thes. 5: 4, day should o. you as a thief.**

**Overthrow, Gen. 19: 21, I will not o. this city.**

**Ex. 23: 24, thou shalt o. their gods.**



**Overthrow, continued.**

Ps. 140: 4, purposed to *o.* my goings.

Jon. 3: 4, yet forty days, and Nineveh shall be *o.*

Ac. 5: 39, if it be of God, ye cannot *o.* it.

II. Tim. 2: 18, *o.* the faith of some.

**Overturn, Job 12: 15, sendeth waters, they *o.* the earth.**

Eze. 21: 27, I will *o.*, *o.* it.

**Overwhelm, Job 6: 27, ye *o.* the fatherless.**

Ps. 55: 5, horror hath *o.* me.

61: 2, when my heart is *o.*

77: 3; 142: 3; 143: 4, my spirit was *o.*

124: 4, then the waters had *o.* us.

**Owe, Mat. 18: 28, pay me that thou *o.***

Lu. 16: 5, 7, how much *o.* thou?

Rom. 13: 8, *o.* no man any thing.

**See Phile. 18, 19.****Owl. There has been a great deal of confusion as to the owls mentioned in the Bible. The various Hebrew words are not always translated by the same English equivalent, and sometimes are mis-translated. In the list of unclean birds in Lev. 11: 16 the A. V. incorrectly translates "owl" in place of "ostrich." *Cos* in Lev. 11: 17, is the "little owl," while the *yanshuph* of the same verse is the "great owl." The great owl (*Bubo ascalaphus*) inhabits ruins and caverns all over Palestine. The little owl (*Athene Persica*) is also common. In Isa. 34: 15 *kippoz* is translated in the A. V. "great owl," and Tristram thinks that some species of owl is intended; but the R. V. translates "arrow snake," which would point to an adder-like reptile, which the word means in Arabic. In Isa. 34: 14 the word *lilith* is, in the A. V., rendered "screech owl," with "night monster" in the margin, which latter translation is followed in the R. V. This may have been the hooting owl, common in Egypt and many parts of Palestine, its dismal hooting waking the echoes of the night. The rabbis considered *lilith* a female specter or demon. The word *tinshemeth* occurs among the list of unclean birds in Lev. 11: 18, and in the R. V. is translated "horned owl," with "swan" in the margin, which is the rendering of the A. V. and the LXX.****Own, I. Chr. 29: 14, of thine *o.* have we given thee.**

Ps. 12: 4, our lips are our *o.*

Mat. 20: 15, do what I will with mine *o.*

John 1: 11, he came to his *o.*, and his *o.* received him not.

13: 1, having loved his *o.*

**Own, continued.**

John 15: 19, world would love his *o.*

I. Cor. 6: 19, ye are not your *o.*

10: 24, let no man seek his *o.*

13: 5, charity seeketh not her *o.*

Phil. 2: 21, all seek their *o.* things.

Owner, Ec. 5: 13, riches kept for *o.* to their hurt.

Isa. 1: 3, the ox knoweth his *o.*

Lu. 19: 33, *o.* said, Why loose ye the colt?

Ac. 27: 11, the *o.* of the ship.

Ox, treatment of, Ex. 21: 28; 22: 1; 23: 4; Lev. 17: 3; Deu. 5: 14; 22: 1.

not to be muzzled when treading out the corn, Deu. 25: 4; I. Cor. 9: 9; I. Tim. 5: 18.

—Ex. 20: 17; Deu. 5: 21, not covet neighbour's *o.*

I. Sa. 12: 3, whose *o.* have I taken?

Isa. 11: 7, lion shall eat straw like *o.*

Lu. 13: 15, doth not each loose his *o.* on sabbath.

14: 19, bought five yoke of *o.*

John 2: 14, those in temple sold *o.*

Ac. 14: 13, priest of Jupiter brought *o.*

Ozem (*ô'zem*), *angry*, I. Chr. 2: 15.

Ozias (*o-zî'as*), N. T. form of *Uzziah*, Mat. 1: 8.

Ozni (*ô'z-nî*), Nu. 26: 16.

Oznites (*ô'z-nîtes*), Nu. 26: 16.

**PAARAI (pā'a-rā), opening of the Lord, also called Naarai, II. Sa. 23: 35; I. Chr. 11: 37.**

Paces, II. Sa. 6: 13.

Pacify, Prov. 16: 14, a wise man *p.* wrath.

Prov. 21: 14, a gift in secret *p.* anger.

Ec. 10: 4, yielding *p.* great offences.

Padan-aram (pā'dan-ā'ram), field of *Aram*, (2Db), country in Mesopotamia, Gen. 25: 20; 28: 2.

Paddle, Deu. 23: 13.

Pagiel (pā'gi-el), fortune of God, Nu. 1: 13.

Pahath-moab (pā'hath-mō'ab), governor of Moab, Ezra 2: 6; 8: 4.

Pain, Ps. 25: 18, look on mine affliction and *p.*

Ps. 116: 3, the *p.* of hell gat hold upon me.

Ac. 2: 24, having loosed the *p.* of death.

Rom. 8: 22, the whole creation travaileth in *p.*

Rev. 21: 4, neither shall there be any more *p.*

Painfulness, *ar.*, painstaking, II. Cor. 11: 27.

Painted, II. Ki. 9: 30, Jezebel *p.* her face.

Jer. 22: 14, *p.* with vermilion.

Eze. 23: 40, *p.* thine eyes.

Painting, Jer. 4: 30, rentest face with *p.*

Pair, Am. 2: 6; Lu. 2: 24; Rev. 6: 5.

Palace, the temple so called, I. Chr. 29: 1; Ps. 48: 3; 78: 69.

—Ezra 4: 14, maintenance from the *p.*

**Palace, continued.**

Ps. 45: 15, shall enter into king's *p.*

122: 7, prosperity within thy *p.*

144: 12, after similitude of a *p.*

Isa. 25: 2, hast made *p.* of strangers to be no city.

Lu. 11: 21, a strong man keepeth his *p.*

Phil. 1: 13, bonds are manifest in thy *p.*

Palal (pā'lal), Neh. 3: 25.

Pale, Isa. 29: 22; Jer. 30: 6; Rev. 6: 8.

Palestina (pāl'es-tī'nā), or Palestine (pāl'es-tī-ne), (Heb., *Peleseth*), wandering, included in O. T. times Philistia; later, all of Canaan.

See Ex. 15: 14; Isa. 14: 29. 130a

animals, 143a

cities, 136a

climate and products, 132a

geology, 142

inhabitants, the Jews, 138b

patriarchal period, 138a

plants, 143b

ruins, 136b

Pallacopas (8 Ed), a river of Babylonia.

Pallu (pāl'lu), Palluites, separated, Nu. 26: 5.

Palm, a measure, 118b

—a tree, (Heb., *tamar*; *Phoenix dactylifera*), at one time characteristic of Palestine. Peculiar in its erect mode of growth, with its branchless, tapering stem and great summit cluster of leaves, it stood out from all other trees of the country. Its Hebrew name, *tamar*, was given to towns and to people. In some districts it was found in dense groves; in others, isolated trees served as landmarks. Its stem and leaves were favorite subjects for architectural embellishments from the period of Solomon's temple. Its fruit, the date, is not mentioned in the Bible, unless in the margin of II. Chr. 31: 5, and yet it must have been largely used for food. The immense branch-like leaves are mentioned as symbols of triumph, and were used on occasions of rejoicing. In the journeying of the children of Israel out of Egypt, when they came to Elim, they found wells, and around them palm trees (Ex. 15: 27); and now in this desert the same phenomena are to be met with.

tree and branches, Lev. 23: 40; Judg. 1: 16; 3: 13; II. Chr. 28: 15; John 12: 13.

—Ps. 92: 12, righteous flourish like *p.* tree.

Rev. 7: 9, white robes, *p.* in their hands.

—of the hand, Isa. 49: 16, given thee on *p.* of hands.

Mat. 26: 67; Mar. 14: 65, smote Jesus with *p.* of hands.

Palmer Worm, Joel 1: 4; 2: 25; Am. 4: 9. See Locust.



**Palsy**, cured by Christ, Mat. 4: 24; 8: 6; 9: 2; Mar. 2: 3; Lu. 5: 18; by his disciples, Ac. 8: 7; 9: 33.

**Palti** (pāl'ti), *deliverance of Jehovah*, Nu. 13: 9.

**Paltiel** (pāl'ti-el), Nu. 34: 26.

**Paltime** (pāl'tite), II. Sa. 23: 26.

**Pamphylia** (pam-fil'i-ā) (15 He), a province of Asia Minor, Ac. 13: 13; 14: 24; 27: 5.

**Pan**, II. Sa. 13: 9; Eze. 4: 3.

**Pangs**, Isa. 13: 8; 21: 3.

**Pannag**. This word, which occurs in Eze. 27: 17, has been left untranslated. The R. V. gives in the margin, "perhaps, a kind of confection." Some think, with the Syriac Version, that millet, a product of Palestine of which bread is made, is intended.

**Pant**, Ps. 42: 1, as hart *p.*, so *p.* my soul.

Am. 2: 7, that *p.* after the dust.

**Paper**, Isa. 19: 7, the *p.* reads shall wither.

II. John 12, I would not write with *p.*

**Paphlagonia** (pāf'la-gō'ni-a) (15 Ia), a district of Asia Minor.

**Paphos** (pā'fos) (15 Hd), a city of Cyprus, Paul at, Ac. 13: 6.

Elymas the sorcerer at, Ac. 13: 6-8. 80b

**Papias**, bishop of Hierapolis, 23a, 81a

**Papyrus**, paper reed. See **Bulrush**.

**Parables**, of the Bible. 108 notable ones in O. T., Judg. 9: 8-15; II. Sa. 12: 1-7; 14: 5; I. Ki. 20: 39; II. Ki. 14: 9; II. Chr. 25: 18. 108a

as discourses, Nu. 23: 7; 24; Job 27; Ps. 78: 2; Prov. 26: 9.

of the prophets, Isa. 5: 1; Jer. 13: 1; 18: 24; 27; Eze. 16: 17; 19; 23: 24; 31; 33; 37.

of Christ, Mat. 13; Mar. 3; 23; Lu. 8: 4-18. See **Christ**. 109b

—Nu. 23: 7, Balaam took up *p.*

Ps. 49: 4, I will incline mine ear to a *p.*

Mic. 2: 4, take up a *p.* against you.

**Paradise**. This word is of Persian origin, and was applied to the garden or park connected with the royal residence.

Owing to the Persians regarding their kings as gods (which was the reason the laws of the Medes and Persians were unalterable), the residence of the king and its surrounding grounds were looked upon as a divine abode. Accordingly Paradise came to mean the precincts of the divine dwelling place.

—Lu. 23: 43, to-day shalt thou be with me in *p.*

II. Cor. 12: 4, caught up into *p.*

Rev. 2: 7, midst of *p.* of God.

**Parah** (pā'rā), Josh. 18: 23.

**Paran** (pār'an) (4 Dd), *dug out, or cave district*, site of the Israelite encampment, Gen. 21: 21; Nu. 10: 12; 12: 16; 13: 26; Deu. 33: 2; Hab. 3: 3.

—desert of, (2 Cc; 3 Cd; 4 Ec; 6 Bf), in Arabia Petrea.

**Parasang**, a Persian measure of distance. 118b

**Parbar** (pār'bar), *building on the west side, gate*, (9), I. Chr. 26: 18.

**Parcel**, Gen. 33: 19; I. Chr. 11: 13.

**Parched**, Ru. 2: 14; Isa. 35: 7; Jer. 17: 6.

**Parchments**, II. Tim. 4: 13.

**Pardon**, of sin, Job 7: 21; Ps. 25: 11; Jer. 33: 8; 50: 20.

—Ex. 23: 21, not *p.* your transgressions.

34: 9, *p.* our iniquity.

II. Ki. 5: 18, the Lord *p.* thy servant.

II. Chr. 30: 18, the good Lord *p.* every one.

Neh. 9: 17, a God ready to *p.*

Isa. 55: 7, he will abundantly *p.*

Mic. 7: 18, who is a God like unto thee, that *p.* iniquity?

**Parents**, duty of, Prov. 13: 24; 19: 18; 22: 6, 15; 23: 13; 29: 15; Lu. 11: 13; Eph. 6: 4; Col. 3: 21; I. Tim. 5: 8; Tit. 2: 4.

duty to, see **Obedience**.

—Mat. 10: 21; Mar. 13: 12, children shall rise up against *p.*

Lu. 18: 29, no man that hath left *p.*

21: 16, ye shall be betrayed by *p.*

John 9: 2, who did sin, this man or his *p.*?

Rom. 1: 30; II. Tim. 3: 2, disobedient to *p.*

II. Cor. 12: 14, children ought not to lay up for *p.*

Eph. 6: 1; Col. 3: 20, children, obey your *p.*

I. Tim. 5: 4, learn to requite their *p.*

**Parlour**, Judg. 3: 20, 23, 24, 25; I. Sa. 9: 22; I. Chr. 28: 11.

**Parماشta** (pār-māsh'tā), *strong-fisted*, Esth. 9: 9.

**Parmenas** (pār'me-nās), *constant*, Ac. 6: 5.

**Parnach** (pār'nāk), Nu. 34: 25.

**Parosh** (pār'ōsh), *a flea*, Ezra 2: 3.

**Parshandatha** (pār'shan-dā-thā), Old Persian, *granted to prayer* (?), Esth. 9: 7.

**Part**, Josh. 22: 25, ye have no *p.* in the Lord.

II. Sa. 20: 1, we have no *p.* in David.

Ps. 5: 9, their inward *p.* is very wickedness.

51: 6, in hidden *p.* make me know wisdom.

118: 7, the Lord taketh my *p.*

Mar. 9: 40, he that is not against us is on our *p.*

Lu. 10: 42, Mary hath chosen that good *p.*

John 13: 8, thou hast no *p.* with me.

19: 23, four *p.*, to every soldier a *p.*

Ac. 8: 21, thou hast neither *p.* nor lot in this matter.

I. Cor. 13: 9, we know in *p.*, and we prophesy in *p.*

II. Cor. 6: 15, what *p.* hath he that believeth with an infidel?

Heb. 2: 14, himself took *p.* of the same.

Ru. 1: 17, if ought but death *p.* thee and me.

Ps. 22: 18, they *p.* my garments.

Lu. 24: 51, while he blessed them, he was *p.* from them.

**Part**, *continued*.

Ac. 2: 43, *p.* them to all men. See **Dan**. 2: 42; I. Cor. 11: 18.

**Partaker**, Ps. 50: 18, *p.* with adulterers.

Mat. 23: 30, not been *p.* in blood of prophets.

Rom. 15: 27, *p.* of their spiritual things.

I. Cor. 9: 13, *p.* with the altar?

10: 17, *p.* of that one bread.

10: 21, *p.* of the Lord's table.

Heb. 3: 1, *p.* of the heavenly calling.

I. Pet. 4: 13, *p.* of Christ's sufferings.

5: 1, *a p.* of the glory.

II. Pet. 1: 4, be *p.* of the divine nature.

See **Rom**. 11: 17.

**Parthians** (pār'thi-anz), Ac. 2: 9. 141b

**Partial**, Mal. 2: 9, have been *p.* in the law.

Jas. 2: 4, are ye not *p.* in yourselves?

**Partiality** condemned, Lev. 19: 15; Deu. 1: 17; 16: 19; Prov. 18: 5; 24: 23; I. Tim. 5: 21; Jas. 3: 17; Jude 16.

**Particular**, I. Cor. 12: 27; Eph. 5: 33; Heb. 9: 5.

**Parties** of the Jews, 86

**Partition**, I. Ki. 6: 21, he made a *p.* by chains of gold.

Eph. 2: 14, the middle wall of *p.*

**Partner**, Lu. 5: 10; II. Cor. 8: 23; Phil. 17.

**Partridge** (Heb., *kore*; *Caccabis saxatilis*) is common in the Holy Land, but is only twice referred to in the Bible. In I. Sa. 26: 20 they are noted as being found in mountainous places, and in Jer. 17: 11 an allusion is made to their having a habit, in common with other gallinaceous birds, of sitting on eggs not laid by themselves.

**Paruah** (pā-rū'ā), *shot up*, I. Ki. 4: 17.

**Pas-dammim** (pās'dām'mim), *border of blood*, I. Chr. 11: 13.

**Paseah** (pa-sē'ā), I. Chr. 4: 12.

**Pashur** (pāsh'ur), *prosperity around*, Jer. 20: 1.

**Pasitigris** (8 Fd). See **Karun**.

**Pass**, Gen. 41: 32, God will bring it to *p.*

Ex. 12: 13, when I see the blood, I will *p.* over.

33: 22, cover thee while I *p.* by.

Isa. 43: 2, when thou *p.* through waters.

Mat. 5: 18, till heaven and earth *p.*, one jot.

26: 39; Mar. 14: 36, let this cup *p.*

Lu. 16: 26, neither can they *p.* to us.

John 5: 24; I. John 3: 4, is *p.* from death to life.

I. Cor. 7: 31, fashion of this world *p.* away.

II. Cor. 5: 17, old things are *p.* away.

Eph. 3: 19, love of Christ, which *p.* knowledge.

Phil. 4: 7, peace of God, which *p.* all understanding.

II. Pet. 3: 10, the heavens shall *p.* away.



**Passion**, Ac. 1: 3, showed himself alive after his *p.*  
 Ac. 14:15, we are men of like *p.*  
**Passover**, instituted, Ex. 12; 13, laws relating to, Lev. 23: 5; Nu. 9; 28: 16; Deu. 16.  
 observed under Moses, Ex. 12: 28; Nu. 9: 5; under Joshua, Josh. 5: 10; by Hezekiah, II. Chr. 30; by Josiah, II. Ki. 23: 21; II. Chr. 35; by Ezra, Ezra 6: 19.  
 kept by Christ, Mat. 26: 19; Mar. 14: 12; Lu. 22: 7; John 13, a type of Christ's death, I. Cor. 5: 7.  
 feast of, 70a, 77, 83b, 85  
**Past**, I. Sa. 15: 32, bitterness of death is *p.*  
 Ec. 3: 15, God requireth that which is *p.*  
 Jer. 8: 20, the harvest is *p.*  
 Rom. 11: 33, ways *p.* finding out.  
 Eph. 4: 19, being *p.* feeling.  
**Pastor**, Jer. 2: 8, *p.* transgressed against me.  
 Jer. 23: 1, woe to *p.* that destroy sheep.  
 Eph. 4: 11, gave some, *p.* and teachers.  
**Pasture**, spiritual, Ps. 23: 2; 79: 13; 95: 7; 100: 3; Eze. 34: 14.  
 —Ps. 74: 1, sheep of *p.*  
 Eze. 34: 31, flock of my *p.* are men.  
 John 10: 9, go in and out, and find *p.*  
**Patara** (pát'a-rá) (15 Gc), a seaport town of Lycia, Ac. 21: 1. 81a  
**Pate**, Ps. 7: 16.  
**Path**, Nu. 22: 24, angel of Lord stood in *p.*  
 Job 28: 7, a *p.* which no fowl knoweth.  
 Ps. 16: 11, show me the *p.* of life.  
 27: 11, lead me in a plain *p.*  
 77: 19, thy *p.* is in the great waters.  
 119: 105, thy word is a light unto my *p.*  
 139: 3, thou compassed my *p.*  
 Prov. 4: 18, the *p.* of the just.  
 Isa. 2: 3; Mic. 4: 2, we will walk in his *p.*  
 Isa. 42: 16, in *p.* they have not known.  
 Jer. 6: 16, ask for the old *p.*  
 Mat. 3: 3; Mar. 1: 3; Lu. 3: 4, make his *p.* straight.  
 Heb. 12: 13, make straight *p.* for feet.  
**Pathros** (páth'ros), or **Pathrusim**, (1 Ee), a canton of Upper Egypt, Gen. 10: 14; Isa. 11: 11; Jer. 44: 1, 15; Eze. 29: 14; 30: 14.  
**Patience**, commended, Ec. 7: 8; Isa. 30: 15; 40: 31; Rom. 12: 12; I. Thes. 5: 14; II. Thes. 3: 5; I. Tim. 3: 3; 6: 11; Jas. 5: 7.  
 blessings resulting from, Rom. 15: 4; Rev. 2: 2; 3: 10.  
 —Mat. 18: 26, 29, have *p.* with me.  
 Lu. 8: 15, bring forth fruit with *p.*  
 21: 19, in *p.* possess your souls.  
 Rom. 5: 3, tribulation worketh *p.*  
 8: 25, with *p.* wait for it.

**Patience**, continued.  
 Rom. 15: 5, the God of *p.*  
 II. Cor. 6: 4, as ministers of God in much *p.*  
 Col. 1: 11, strengthened with all might to all *p.*  
 II. Thes. 1: 4, glory in you for your *p.*  
 Tit. 2: 2, faith, charity, *p.*  
 Heb. 6: 12, through *p.* inherit the promises.  
 10: 36, ye have need of *p.*  
 12: 1, let us run with *p.*  
 Jas. 1: 3, trying of your faith worketh *p.*  
 5: 11, ye have heard of the *p.* of Job.  
 II. Pet. 1: 6, add to temperance *p.*  
 Rev. 13: 10; 14: 12, here is the *p.* of the saints.  
**Patently**, Ps. 37: 7, rest in the Lord, wait *p.*  
 Ps. 40: 1, I. waited *p.* for the Lord.  
 Heb. 6: 15, after he had *p.* endured.  
 I. Pet. 2: 20, if, when ye be buffeted, ye take it *p.*  
 See Rom. 2: 7.  
**Patmos** (pát'mos) (15 Fc), an island in the Aegean Sea, to which John was banished, Rev. 1: 9. 81b  
**Patriarchal Period**, 58a  
**Patriarchs**, history of, Gen. 5.  
**Patriarchs**, Testament of the Twelve, apocryphal book, 43b  
**Patrimony**, Deu. 18: 8.  
**Patrobas** (pát'ro-bás), Rom. 16: 14.  
**Pattern**, of the tabernacle, etc., Ex. 25: 9, 40; (Eze. 43: 10); Heb. 8: 5.  
 —Nu. 8: 4, *p.* which the Lord had showed.  
 I. Tim. 1: 16, in me Christ might show *p.*  
 Tit. 2: 7, showing thyself a *p.* of good works.  
 Heb. 9: 23, was necessary that *p.* of things.  
**Pau** (páu'), or **Pai** (pái'), *bleating*, Gen. 38: 39; I. Chr. 1: 50.  
**Paul**, or **Paulus**, *small*, as a persecutor, Ac. 7: 58; 8: 1; 9: 1; 22: 4; 26: 9; I. Cor. 15: 9; Gal. 1: 13; Phil. 3: 6; I. Tim. 1: 13.  
 miraculous conversion, Ac. 9: 3; 22: 6; 26: 12.  
 as a preacher, Ac. 9: 19, 29; 13: 1, 4, 14; 17: 18; (II. Cor. 11: 32; Gal. 1: 17).  
 stoned at Lystra, Ac. 14: 8, 19.  
 contends with Barnabas, Ac. 15: 36.  
 persecuted at Philippi, Ac. 16.  
 the Holy Ghost given by his hands, Ac. 19: 6.  
 restores Eutychus, Ac. 20: 10.  
 charge to the elders of Ephesus, Ac. 20: 17.  
 return to Jerusalem, and persecution there, Ac. 21.  
 defense before the people, Ac. 22; the council, Ac. 23; Felix, Ac. 24; Festus, Ac. 25; and Agrippa, Ac. 26.  
 appeals to Caesar at Rome, Ac. 25.  
 voyage and shipwreck, Ac. 27.  
 miracles wrought by, at Melita, Ac. 28: 3, 8.  
 arrives at Rome, Ac. 28: 14.

**Paul**, continued.  
 reasons with the Jews, Ac. 28: 17.  
 his love to the churches, Rom. 1: 8; 15: 1; I. Cor. 1: 4; 4: 14; II. Cor. 1: 2; 6: 7; Phil. 1: 1; Col. 1: 1, and II. Thes. 1.  
 his sufferings, I. Cor. 4: 9; II. Cor. 11: 23; 12: 7; Phil. 1: 12; II. Tim. 2: 11.  
 divine revelations to, II. Cor. 12: 1.  
 defends his apostleship, I. Cor. 9; II. Cor. 11; 12; II. Tim. 3: 10.  
 commends Timothy, etc., I. Cor. 16: 10; Phil. 2: 19; I. Thes. 3: 2.  
 commends Titus, II. Cor. 7: 13; 8: 23.  
 pleads for Onesimus, Phile.  
 epistles mentioned by Peter, II. Pet. 3: 15.  
 missionary journeys, 71a, 80b  
 epistles of, 6a, 47b, 71a  
**Paul and Thecla**, Acts of, apocryphal book, 56a  
**Paul**, Apocalypse of, apocryphal book, 56a  
**Pavement**, II. Ki. 16: 17; Eze. 40: 17, 18; John 19: 13.  
**Pavilion**, II. Sa. 22: 12; Ps. 18: 11, he made darkness his *p.*  
 Ps. 27: 5, he shall hide me in his *p.*  
 31: 20, keep them secretly in a *p.*  
**Paw**, I. Sa. 17: 37; Job 39: 21.  
**Pay**, Deu. 23: 21, shalt not slack to *p.* vow.  
 Ps. 22: 25; 66: 13; 116: 14, will *p.* my vows.  
 75: 11, vow, and *p.* to the Lord.  
 Ec. 5: 4, defer not to *p.* it.  
 Mat. 18: 26, I will *p.* thee all.  
 18: 28, *p.* that thou owest.  
 23: 23, ye *p.* tithe of mint.  
 Rom. 13: 6, for this cause *p.* tribute.  
**Peace**, to be prayed for, Jer. 29: 7; I. Tim. 2: 2.  
 bestowed by God, Lev. 26: 6; I. Ki. 2: 33; 4: 24; II. Ki. 20: 19; Prov. 16: 7; Jer. 14: 13.  
 exhortations to maintain, Mat. 5: 9; Rom. 12: 18; 14: 19; II. Tim. 2: 22; I. Pet. 3: 11.  
 spiritual, gift of God, Ac. 10: 36; Rom. 8: 6; I. Thes. 5: 23; II. Thes. 3: 16; Rev. 1: 4.  
 preached to the Gentiles, Zec. 9: 10; Eph. 3.  
 the fruit of the Spirit, Gal. 5: 22.  
 on earth, Lu. 2: 14.  
 in heaven, Lu. 19: 38.  
 denied to the wicked, II. Ki. 9: 31; Isa. 48: 22; (Rom. 8: 17); Jer. 12: 12.  
 to whom promised, Ps. 29: 11; 125: 5; 128: 6; 147: 14; Gal. 6: 16; Eph. 6: 23.  
 king of, Melchisedec, Heb. 7: 2.  
 Prince of, Christ, Isa. 9: 6.  
 —Gen. 28: 21, I come to my father's house in *p.*  
 41: 16, an answer of *p.*  
 Nu. 6: 26, Lord give thee *p.*  
 25: 12, my covenant of *p.*  
 Deu. 29: 19, I shall have *p.*, though I walk.  
 I. Sa. 25: 6; Lu. 10: 5, *p.* be to thine house.  
 II. Ki. 9: 19, what hast thou to do with *p.*?

**Peace, continued.**

Job 22: 21, acquaint thyself with him, and be at p.  
 Ps. 4: 8, I will lay me down in p.  
 7: 4, evil to him that was at p.  
 34: 14, seek p., and pursue it.  
 37: 37, end of upright man is p.  
 72: 3, the mountains shall bring p.  
 85: 8, he will speak p. to his people.  
 122: 6, pray for the p. of Jerusalem.  
 Ec. 3: 8, a time of war, a time of p.  
 Isa. 26: 3, thou wilt keep him in perfect p.  
 32: 17, work of righteousness shall be p.  
 45: 7, I make p., and create evil.  
 48: 18, thy p. been as a river.  
 57: 21, no p. to the wicked.  
 52: 7; Nah. 1: 15, the feet of him that publisheth p.  
 Isa. 53: 5, chastisement of our p. was upon him.  
 59: 8, the way of p. they know not.  
 Jer. 6: 14; 8: 11, saying, *P., p.*; when there is no p.  
 8: 15; 14: 19, we looked for p.  
 Eze. 7: 25, seek p., there shall be none.  
 Dan. 4: 1; 6: 25; I. Pet. 1: 2; II. Pet. 1: 2; Jude 2, p. be multiplied.  
 Mat. 10: 13, let your p. come upon it.  
 10: 34; Lu. 12: 51, to send p. on earth.  
 Mar. 9: 50, have p. one with another.  
 Lu. 1: 79, to guide our feet in way of p.  
 19: 42, things which belong unto thy p.  
 24: 36; John 20: 19, Jesus said, p. be unto you.  
 John 14: 27, p. I leave with you, my p. I give unto you.  
 16: 33, in me ye might have p.  
 Rom. 1: 7; I. Cor. 1: 3; II. Cor. 1: 2; Gal. 1: 3; Eph. 1: 2; Phil. 1: 2, p. from God our Father.  
 Rom. 5: 1, we have p. with God.  
 10: 15; Eph. 6: 15, the gospel of p.  
 Rom. 14: 17, the kingdom of God is p.  
 15: 33; 16: 20; II. Cor. 13: 11; Phil. 4: 9; Heb. 13: 20, the God of p.  
 I. Cor. 7: 15, God hath called us to p.  
 II. Cor. 13: 11, live in p.  
 Eph. 2: 14, he is our p.  
 4: 3, unity of Spirit in bond of p.  
 Phil. 4: 7, p. of God, which passeth all understanding.  
 Col. 1: 2; I. Thes. 1: 1; II. Thes. 1: 2; I. Tim. 1: 2; II. Tim. 1: 2; Tit. 1: 4; Phile. 3; II. John 3, grace and p. from God.  
 Col. 3: 15, let the p. of God rule in your hearts.  
 I. Thes. 5: 13, be at p. among yourselves.  
 Heb. 12: 14, follow p. with all men.  
 Jas. 2: 16, depart in p.  
 3: 18, fruit of righteousness is sown in p.

**Peace, continued.**

II. Pet. 3: 14, be found of him in p.  
**Peace Offerings**, laws concerning, Ex. 20: 24; 24: 5; Lev. 3: 6; 7: 11; 19: 5.  
**Peaceable**, Isa. 32: 18, people dwell in a p. habitation.  
 I. Tim. 2: 2, lead a quiet and p. life.  
 Heb. 12: 11, yieldeth the p. fruit of righteousness.  
 Jas. 3: 17, wisdom from above is first pure, then p.  
 See Gen. 37: 4.  
**Peacemakers**, Mat. 5: 9.  
**Peacock** (Heb., *tukkiyim*; *Pavo cristatus*), a bird of Asia, imported by Solomon in the ships of Tarshish from Ceylon. The Tamil name by which, according to Sir Emerson Tennent, the peacock is known in Ceylon is *tokei*.  
 II. Chr. 9: 21; Job 39: 13.  
**Pearls** (Heb., *gabish*), a well-known concretion formed within the mantle and shell of an oyster (*Avicula marginifera*) which is found in the Red Sea, Persian Gulf, etc. It is mentioned in connection with precious coral in Job 28: 18, and in the N. T. is frequently referred to as an object of value. The Hebrew word in Job 38: 18 is in the R. V. rendered by "crystal," and properly means *ice*.  
 parable of, Mat. 7: 6; 13: 45.  
 —Mat. 13: 46, one p. of great price.  
 I. Tim. 2: 9, not with p., or costly array.  
 Rev. 18: 11, 12, no man buyeth the merchandise of p.  
 21: 21, every gate was of one p.  
 See Rev. 17: 4.  
**Peculiar**, ar., what is one's own, people of God, Deu. 14: 2; Ps. 135: 4.  
 See Tit. 2: 14; I. Pet. 2: 9.  
**Pedahel** (péd'a-hél), *God hath delivered*, Nu. 34: 28.  
**Pedahzur** (pe-dá'zur), *the rock delivered*, Nu. 1: 10.  
**Pedaiah** (pe-dá'yá), *Jehovah delivered*, II. Ki. 23: 36.  
**Pedigrees**, Nu. 1: 18.  
**Peeled**, ar., stripped, plundered, Isa. 18: 2, 7; Eze. 29: 18.  
**Peep**, ar., cry as a young bird, Isa. 8: 19.  
**Pekah** (pé'ká), *open-eyed*, king of Israel, II. Ki. 15: 25.  
 his victory over Judah, II. Chr. 28: 6.  
 prophecy against, Isa. 7: 1. **61b**  
**Pekahiah** (pé'ká-hi'á), or **Pekah-jah**, *Jehovah opens eyes*, king of Israel, II. Ki. 15: 22. **61b**  
**Pekod** (pé'kód), *visitation*, allegorical name of Babylon, Jer. 50: 21.  
**Pelialah** (pé'á-lí'á), *Jehovah hath judged*, Neh. 11: 12.  
**Pelel** (pé'leg), *division*, Gen. 10: 25.  
**Peleth** (pé'leth), *swiftness*, Nu. 16: 1.  
**Pelethites** (pé'leth-ites), II. Sa. 8: 18; 20: 23.  
**Pelican** (Heb., *kaath*). Several species of the genus *Pelicanus*.

**Pelican, continued.**

are found in Palestine. Tristram found the roseate pelican (*P. onocrotalus*) in 1881, on the borders of the Sea of Galilee, Lev. 11: 18; Deu. 14: 17; Ps. 102: 6.  
 See **Cormorant**.  
**Pella** (pé'la) (13 Cd), a town of Decapolis.  
 —(15 Ea), the ancient capital of Macedonia.  
**Pelonite** (pél'o-nite), I. Chr. 11: 27: 36.  
**Pen**, Judg. 5: 14, they that handle the p.  
 Job 19: 24, graven with an iron p.  
 Ps. 45: 1, my tongue is the p. of a ready writer.  
 III. John 13, I will not with ink and p. write.  
**Pence**, Mat. 18: 28; Lu. 10: 35; John 12: 5.  
**Peniel** (pe-ní'el), or **Penuel** (pe-nú'el), *face of God*, (3 Ce), a place on the east of Jordan, scene of Jacob's wrestling with an angel, Gen. 32: 24, 30.  
 Gideon's vengeance upon, Judg. 8: 17.  
**Peninnah** (pe-nín'ná), *coral*, I. Sa. 1: 2, 4.  
**Penknife**, Jer. 36: 23.  
**Penny**, a Roman coin equal to about sixteen cents, Mat. 20: 2; Mar. 12: 15; Rev. 6: 6.  
**Pennyworth**, Mar. 6: 37; John 6: 7.  
**Pentateuch**, name, contents, author, **30a, 88a**  
 references to in New Testament, **107a**  
**Pentecost**, feast of weeks, close of harvest, on 6th Sivan (May).  
 how observed, Lev. 23: 9; Deu. 16: 9.  
 Holy Spirit given then, Ac. 2. **70a, 83b, 85**  
**Penul**. See **Peniel**.  
**Penury**, Prov. 14: 23, talk of lips tendeth to p.  
 Lu. 21: 4, she of her p. cast in all.  
**People**, of God, their blessings and privileges, Deu. 7: 6; 32: 9; 33: 1. Sa. 12: 22; II. Sa. 7: 23; Ps. 3: 8; 29: 11; 33: 12; 49: 13; 50: 23; 65: 4; 77: 15; 85: 89; 15: 94; 14: 95; 7: 100; 110: 111; 121: 125; 148: 14; 149: 4; Isa. 11: 11; 14: 32; 30: 19; 33: 24; Dan. 7: 27; Joel 2: 18; 3: 16; Zep. 3: 9; 20; Mat. 1: 21; Ac. 15: 14; Rom. 11; II. Cor. 6: 16; Heb. 8: 10; I. Pet. 2: 9; Rev. 21: 3.  
 —Ex. 6: 17; Deu. 4: 20; II. Sa. 7: 24; Jer. 13: 11, I will take you for a p.  
 Deu. 4: 33, did ever p. hear voice of God and live?  
 33: 29, who is like unto thee, O p. saved by the Lord.  
 II. Sa. 22: 44; Ps. 18: 43, p. I knew not shall serve me.  
 Ps. 62: 8, ye p., pour out your heart.  
 144: 15, happy is that p.  
 Prov. 14: 34, sin is a reproach to any p.  
 30: 25, the ants are a p. not strong.



**People, continued.**

Isa. 1: 4, a *p.* laden with iniquity.  
 30: 9; 65: 2, this is a rebellious *p.*  
 Jer. 6: 22; 50: 41, a *p.* cometh from the north.  
 Jon. 1: 8, of what *p.* art thou?  
 Mic. 4: 1, *p.* shall flow unto it.  
 Lu. 1: 17, a *p.* prepared for the Lord.  
 Rom. 10: 19, by them that are no *p.*  
 Tit. 2: 14, purify to himself a peculiar *p.*  
 Heb. 4: 9, remaineth a rest to *p.* of God.  
 Rev. 5: 9, redeemed us out of every *p.*

**Peor** (pē'or), *split*, (Baal), Nu. 23: 28; 25: 3, 18; Josh. 22: 17.

**Peradventure**, Gen. 18: 24, 32; Nu. 22: 6, 11; Rom. 5: 7.

**Peræa** (13 Ce), a division of Palestine.

**Perazim** (pēr'a-zīm), *mount of breaches*, Isa. 28: 21.

**Perceive**, Deu. 29: 4, a heart to *p.* Josh. 22: 31, we *p.* that the Lord is among us.

Job 23: 8, I cannot *p.* him.  
 Ec. 3: 22, *p.* that there is nothing better.  
 Isa. 6: 9, see ye indeed, but *p.* not.

33: 19, deeper speech than thou canst *p.*

64: 4, nor *p.* what God hath prepared.

Mat. 13: 14; Mar. 4: 12; Ac. 28: 26, ye shall see, and not *p.*

Mar. 8: 17, *p.* ye not, neither understand?

Lu. 6: 14, *p.* not the beam.

8: 46, I *p.* that virtue is gone out of me.

John 4: 19, I *p.* that thou art a prophet.

12: 19, *p.* ye how ye prevail nothing?

Ac. 10: 34, *p.* that God is no respecter of persons.

14: 9, *p.* that he had faith.

I. John 3: 16, hereby *p.* we the love of God.

**Perdition**, what leads to, Phil. 1: 28; I. Tim. 6: 9; Heb. 10: 39; II. Pet. 3: 7; Rev. 17: 8.

the son of, John 17: 12; II. Thes. 2: 3.

**Peres** (pēr'es), *divided*, Dan. 5: 28.

**Perez** (pēr'ez), *breach*, I. Chr. 27: 3.

**Perez-uzza** (pēr'ez-ūz'zā), *the breach of Uzza*, II. Sa. 6: 8; I. Chr. 13: 11.

**Perfect**, Gen. 6: 9, Noah was a just man and *p.*

Gen. 17: 1, walk before me, and be thou *p.*

Deu. 18: 13, thou shalt be *p.* with the Lord.

Job 1: 1, 8; 2: 3, that man was *p.*

Ps. 18: 30, his way is *p.*

19: 7, law of Lord is *p.*

37: 37, mark the *p.* man.

101: 2, behave myself in a *p.* way.

Prov. 4: 18, path of just shineth to *p.* day.

Eze. 28: 15, thou wast *p.* in thy ways.

Mat. 5: 48, be ye *p.*, as your Father is *p.*

19: 21, if thou wilt be *p.*

**Perfect, continued.**

John 17: 23, may be made *p.* in one.

Ac. 24: 22, having more *p.* knowledge.

Rom. 12: 2, that *p.* will of God.

I. Cor. 2: 6, wisdom among them that are *p.*

II. Cor. 12: 9, strength made *p.* in weakness.

Eph. 4: 13, till we come unto a *p.* man.

Phil. 3: 15, as many as be *p.*

Col. 1: 28, present every man *p.* in Christ.

4: 12, may stand *p.* and complete.

Heb. 2: 10, made *p.* through suffering.

7: 19, the law made nothing *p.*

11: 40, without us should not be made *p.*

12: 23, spirits of just men made *p.*

13: 21, make you *p.* in every good work.

Jas. 1: 4, let patience have her *p.* work.

1: 17, every good and *p.* gift.

2: 22, by works was faith made *p.*

3: 2, the same is a *p.* man.

I. John 4: 18, *p.* love casteth out fear.

I. Thes. 3: 10, *p.* that which is lacking.

**Perfection**, of God, Deu. 32: 4; II. Sa. 22: 31; Job 36: 4.

of Christ, Heb. 5: 9; 7: 28.

of God's law, Ps. 19: 7; Jas. 1: 25.

of saints, Eph. 4: 12; Col. 3: 14; II. Tim. 3: 17.

—Job 11: 7, canst thou find out the Almighty unto *p.*?

Ps. 50: 2, out of Zion *p.* of beauty.

Lu. 8: 14, bring no fruit to *p.*

Heb. 6: 1, let us go on unto *p.*

See Ac. 18: 26; Col. 3: 14; Heb. 6: 1.

**Perform**, Gen. 26: 3; Deu. 9: 5;

Lu. 1: 72, *p.* oath I swear to Abraham.

Ex. 18: 18, not able to *p.* it.

Job 5: 12, hands cannot *p.* their enterprise.

Ps. 65: 1, unto thee shall the vow be *p.*

119: 106, I have sworn, and I will *p.* it.

Isa. 9: 7, zeal of the Lord will *p.* this.

Jer. 29: 10; 33: 14, I will *p.* my good word.

Mat. 5: 33, *p.* unto the Lord thine oaths.

Rom. 4: 21, was able also to *p.*

7: 18, how to *p.* that which is good I find not.

Phil. 1: 6, *p.* it until day of Christ.

**Performance**, Lu. 1: 45; II. Cor. 8: 11.

**Perfume**, Ex. 30: 35; Prov. 7: 17; 27: 9.

**Perga** (pūr'gā) (15 Hc), a city of Pamphylia, Ac. 13: 13, 14; 14: 25.

**Pergamos** (pūr'gā-mōs) (2 Bb; 15 Gb), a city of Mysia, now called Bergama.

epistle to the church of, Rev. 1: 11; 2: 12.

**Perida** (pe-rī'dā), *kernel*, Neh. 7: 57.

**Peril**, Rom. 8: 35, shall *p.* separate us from Christ?

II. Cor. 11: 26, in *p.* of waters. See II. Tim. 3: 1.

**Perish**, Nu. 17: 12, we *p.*, we all *p.*

Deu. 26: 5, a Syrian ready to *p.*

Esth. 4: 16, if I *p.*, I *p.*

Job 4: 7, who ever *p.*, being innocent?

29: 13, blessing of him that was ready to *p.*

Ps. 2: 12, lest ye *p.* from the way.

49: 12, like the beasts that *p.*

102: 26, they shall *p.*, but thou shalt endure.

Prov. 11: 10; 28: 28, when the wicked *p.*

29: 18, no vision, the people *p.*

31: 6, strong drink to him that is ready to *p.*

Isa. 27: 13, they shall come that were ready to *p.*

Jon. 1: 6; 3: 9, God will think on us, that we *p.* not.

Mat. 8: 25; Lu. 8: 24, save us: we *p.*

Mat. 26: 52, shall *p.* with the sword.

Mar. 4: 38, carest thou not that we *p.*?

Lu. 15: 17, I *p.* with hunger.

21: 18, there shall not an hair of your head *p.*

John 3: 16, believeth on Son of God should not *p.*

6: 27, labour not for the meat which *p.*

Ac. 8: 20, thy money *p.* with thee.

II. Cor. 4: 16, though outward man *p.*

II. Pet. 3: 9, not willing that any should *p.*

**Perizzites** (pēr'iz-zītes), *villagers*, (3 Ce), a tribe of the ancient Canaanites, Gen. 13: 7; 15: 20; Judg. 1: 4. 132b

**Perjury**, forbidden, Ex. 20: 16; Lev. 6: 8; 19: 12; Deu. 5: 20; Eze. 17: 16; Zec. 5: 4; 8: 17; I. Tim. 1: 10.

**Permission**, I. Cor. 7: 6.

**Permit**, Ac. 26: 1, thou art *p.* to speak for thyself.

I. Cor. 16: 7, tarry a while, if the Lord *p.*

Heb. 6: 3, this will we do, if God *p.*

**Pernicious**, II. Pet. 2: 2.

**Perpetual**, Ex. 29: 9, priest's office be for *p.* statute.

Ex. 31: 16, keep sabbath for *p.* covenant.

Ps. 9: 6, destructions are come to a *p.* end.

74: 3; Jer. 25: 9, *p.* desolation.

Jer. 8: 5, a *p.* backsliding.

15: 18, why is my pain *p.*?

50: 5, join the Lord in a *p.* covenant.

Heb. 3: 6, the *p.* hills.

**Perpetually**, I. Ki. 9: 3; Am. 1: 11.

**Perplexity**, Mic. 7: 4, now shall be their *p.*

Lu. 21: 25, distress of nations, with *p.*

See Lu. 24: 4; II. Cor. 4: 8.

**Persecute**, Job. 19: 22, why do ye *p.* me as God?

**Persecute, continued.**

Ps. 7: 1, save me from them that *p.* me.  
 71: 11, *p.* and take him, none to deliver.  
 Mat. 5: 11, blessed are ye when men shall *p.* you.  
 5: 44, pray for them that *p.* you.  
 John 15: 20, they will also *p.* you.  
 Ac. 9: 4; 22: 7; 26: 14, why *p.* thou me?  
 22: 4, *p.* this way unto the death.  
 Rom. 12: 14, bless them which *p.* you.  
 I. Cor. 4: 12, being *p.*, we suffer it.  
 15: 9; Gal. 1: 13, I *p.* the church of God.  
 II. Cor. 4: 9, are *p.* but not forsaken.  
 Phil. 3: 6, *p.* the church.  
**Persecution**, foretold, Mat. 13: 21; 23: 34; Lu. 11: 49.  
 conduct under, Mat. 10: 22; Ac. 5: 41; Phil. 1: 28; Heb. 10: 33; I. Pet. 4: 13-19.  
 results of, Mat. 5: 10; Lu. 6: 22; 9: 24; Jas. 1: 2; I. Pet. 4: 14; Rev. 6: 9; 7: 16.  
 —Mar. 4: 17, when *p.* ariseth.  
 10: 30, shall have lands with *p.*  
 Rom. 8: 35, shall *p.* separate us from Christ?  
 II. Cor. 12: 10, I take pleasure in *p.*  
 Gal. 6: 12, lest they should suffer *p.*  
 II. Tim. 3: 12, all that will live godly shall suffer *p.*  
**Persecutor**, Ps. 119: 157; 142: 6; Lam. 4: 19; I. Tim. 1: 13.  
**Perseverance**, enjoined, Mat. 24: 13; Mar. 13: 13; Lu. 9: 62; Ac. 13: 43; I. Cor. 15: 58; 16: 13; Eph. 6: 18; Col. 1: 23; II. Thes. 3: 13; I. Tim. 6: 14; Heb. 3: 6, 13; 10: 23, 38; II. Pet. 3: 17; Rev. 2: 10, 25.  
**Persia** (pŭr'shā) (1 He), kingdom of, II. Chr. 36: 20; Esth. 1: 3; Eze. 27: 10; 38: 5.  
 prophecies concerning, Dan. 5: 28; 8: 20; 10: 13; II. 2: 124b  
**Persian** (pŭr'shan), Neh. 12: 22; Esth. 1: 19; Dan. 6: 28. **140b**  
 dominion, establishment of, **63b**  
 Gulf, (1 Ge; 2 De), an arm of the Indian Ocean extending between Persia and Arabia.  
**Persian Period** of Jewish history, **57a, 68b**  
**Persis** (pŭr'sis), Rom. 16: 12.  
**Persons**, God no respecter of, Deu. 10: 17; II. Chr. 19: 7; Job 34: 19; Ac. 10: 34; Rom. 2: 11; Gal. 2: 6; Eph. 6: 9; Col. 3: 25; I. Pet. 1: 17.  
 —Lev. 19: 15, nor honour *p.* of mighty.  
 II. Sa. 14: 14, neither doth God respect any *p.*  
 Job 22: 29, shall save the humble *p.*  
 Ps. 15: 4; Isa. 32: 5, vile *p.*  
 Ps. 26: 4; Prov. 12: 11; 28: 19, vain *p.*  
 Ps. 101: 4, I will not know wicked *p.*  
 Mat. 22: 16; Mar. 12: 14, regard-est not *p.* of men.

**Persons, continued.**

Mat. 27: 24, innocent of blood of this just *p.*  
 II. Cor. 2: 10, forgave it in the *p.* of Christ.  
 Heb. 1: 3, the express image of his *p.*  
 II. Pet. 3: 11, what manner of *p.* ought ye to be.  
 Jude 16, having men's *p.* in admiration.  
**Persuade**, Mat. 28: 14, we will *p.* him, and secure you.  
 Lu. 16: 31, will not be *p.* though one rose from dead.  
 Ac. 26: 28, almost thou *p.* me to be a Christian.  
 28: 23, *p.* them concerning Jesus.  
 Rom. 14: 5, let every man be fully *p.*  
 II. Cor. 5: 11, we *p.* men.  
 Gal. 1: 10, do I now *p.* men or God?  
 II. Tim. 1: 12, am *p.* that he is able to keep.  
 Heb. 6: 9, are *p.* better things of you.  
**Persuasion**, Gal. 5: 8.  
**Pertain**, Rom. 15: 17, things which *p.* to God.  
 I. Cor. 6: 3, things that *p.* to this life.  
 Heb. 5: 1, things *p.* to God.  
 II. Pet. 1: 3, all things that *p.* to life.  
**Peruda** (pe-rŭ'dā), Ezra 2: 55.  
**Perverse**, Deu. 32: 5, a *p.* generation.  
 Job 6: 30, cannot my taste discern *p.* things?  
 Prov. 4: 24, *p.* lips put far from thee.  
 17: 20, *p.* tongue falleth into mischief.  
 23: 33, thine heart shall utter *p.* things.  
 Mat. 17: 17; Lu. 9: 41, O *p.* generation.  
 Phil. 2: 15, in the midst of a *p.* nation.  
 I. Tim. 6: 5, *p.* disputings.  
**Perversely**, I. Ki. 8: 47, sinned and have done *p.*  
 Ps. 119: 78, dealt *p.* with me.  
 Isa. 50: 3, tongue hath muttered *p.*  
**Pervert**, Deu. 16: 9, a gift doth *p.* words of righteous.  
 Deu. 24: 17, thou shalt not *p.* judgment of stranger.  
 Job 8: 3, doth God *p.* judgment?  
 Prov. 10: 9, he that *p.* his ways shall be known.  
 Jer. 23: 36, ye have *p.* the words of God.  
 Mic. 3: 9, ye that *p.* equity.  
 Ac. 13: 10, wilt thou not cease to *p.* right ways?  
 Gal. 1: 7, would *p.* the gospel of Christ.  
**Pestilence**, threatened for disobedience, Lev. 26: 25; Nu. 14: 12; Deu. 28: 21; Jer. 14: 12; 27: 13; Eze. 5: 12; 6: 11; 7: 15; Lu. 21: 11.  
 inflicted, Nu. 14: 37; 16: 46; 25: 9; II. Sa. 24: 15; Ps. 78: 50.  
 removed, Nu. 16: 47; II. Sa. 24: 16.  
 —Ex. 9: 15, smite thee with *p.*  
 Ps. 91: 3, deliver thee from noisome *p.*

**Pestilence, continued.**

Hab. 3: 5, before him went *p.*  
 Mat. 24: 7, there shall be *p.*  
**Pestilent**, Ac. 24: 5.  
**Pestle**, Prov. 27: 22.  
**Peter** (pĕ'ter), rock, stone, apostle, called, Mat. 4: 18, 19; Mar. 1: 16, 17; Lu. 5; John 1: 35.  
 sent forth, Mat. 10: 2; Mar. 3: 16; Lu. 6: 14.  
 confesses Jesus to be the Christ, Mat. 16: 16; Mar. 8: 29; Lu. 9: 20.  
 present at the transfiguration, Mat. 17; Mar. 9; Lu. 9: 28; II. Pet. 1: 16.  
 his self-confidence reproved, Lu. 22: 31; John 13: 36.  
 thrice denies Christ, Mat. 26: 69; Mar. 14: 66; Lu. 22: 57; John 18: 17.  
 his repentance, Mat. 26: 75; Mar. 14: 72; Lu. 22: 62.  
 his address to the disciples, Ac. 1: 15.  
 preaches to the Jews, Ac. 2: 14; 3: 12.  
 brought before the council, Ac. 4.  
 rebukes Ananias and Sapphira, Ac. 5.  
 denounces Simon the sorcerer, Ac. 8: 20.  
 restores Eneas and Tabitha, Ac. 9: 32-40.  
 sent for by Cornelius, Ac. 10.  
 imprisoned, and liberated by an angel, Ac. 12.  
 his decision about circumcision, Ac. 15: 7.  
 rebuked by Paul, Gal. 2: 14.  
 bears witness to Paul's teaching, II. Pet. 3: 15.  
 his death foretold, John 21: 18; II. Pet. 1: 14.  
 comforts the church, and exhorts to holy living, etc., I. and II. Pet. **71a, 81b**  
**Peter and Paul**, Acts of, apocryphal book. **56a**  
**Peter, Apocalypse of**, apocryphal book. **56a**  
**Peter, Epistles of**, **53ab**  
**Peter, Gospel of**, apocryphal book. **56a**  
**Pethahiah** (pĕth'a-hĭ'ā), loosed of the Lord, I. Chr. 24: 16.  
**Pethor** (pĕth'or) (8 Aa), a city of Mesopotamia, Nu. 22: 5; Deu. 23: 4.  
**Pethuel** (pe-thŭ'el), godly simplicity, Joel 1: 1.  
**Petition**, I. Sa. 1: 17, God grant thee thy *p.*  
 I. Ki. 2: 20, I desire one small *p.*  
 Esth. 5: 6; 7: 2; 9: 12, what is thy *p.*?  
 Ps. 2: 5, the Lord fulfil all thy *p.*  
 Dan. 6: 13, maketh his *p.* three times a day.  
 I. John 5: 15, we have the *p.* that we desired.  
**Petra** (pĕ'trā), a Roman city of the second century, with rock-cut tombs of a semi-classic style.  
**Peulthai** (pe-ŭl'thā), wages of the Lord, I. Chr. 26: 5.  
**Phalec**, (fā'lek), N. T. form of Peleg, Lu. 3: 35.  
**Phallu** (fāl'lu), distinguished, Gen. 46: 9.



**Phalti** (fāl'ti), or **Phaltiel**, *deliverance*, I. Sa. 25: 44; II. Sa. 3: 15.  
**Phanuel** (fa-nū'el), N. T. form of *Penuel*, Lu. 2: 26.  
**Pharaoh** (fā'ro) (Gr. form; Heb. *par'oh*; Egypt., *phē-rā-o*), *great house*, official title of the kings of Egypt, Gen. 12: 15; reproves Abraham, Gen. 12: 18; his dreams interpreted by Joseph, Gen. 41; his kindness to Jacob and his family, Gen. 47; oppresses the Israelites, Ex. 1: 8; 58b miracles performed before, and plagues sent, Ex. 7: 8; 9; 10; grants Moses' request, Ex. 12: 31; repenting, pursues Israel and perishes in the Red Sea, Ex. 14; (Neh. 9: 10; Ps. 135: 9; 136: 15; Rom. 9: 17). 58b Solomon's affinity with, I. Ki. 3: 1; receives Hadad, Solomon's adversary, I. Ki. 11: 19.  
**Pharaoh-hophra** (fā'ro-hōf'ra), his fate predicted, Jer. 44: 30. See Eze. 29: 3; 30: 31; 32. 62c  
**Pharaoh-nechoh** (fā'ro-nē'ko), slays Josiah, II. Ki. 23: 29; dethrones Jehoahaz, II. Ki. 23: 33; II. Chr. 36: 3.  
*See Necho.* 62ac  
**Pharaoh's Daughter**, saves Moses, Ex. 2: 5; 10; Ac. 7: 21.  
**Pharez** (fā'rez), *breach*, Gen. 38: 29.  
**Pharisee** (fār'i-sē) (Heb., *persahin*, from *parash*, to separate) and publican, Lu. 18: 9.  
**Pharisees**, censured by Christ, Mat. 5: 20; 16: 6; 21: 43; 23: 2; 13; Lu. 11: 39, 42.  
 Christ's controversies with, Mat. 9: 34; 19: 3; Mar. 2: 18; Lu. 5: 30; 11: 39; 16: 14; celebrated ones: Nicodemus, John 3: 1; Simon, Mat. 26: 6; Gamaliel, Ac. 5: 34; Saul of Tarsus, Ac. 23: 6; 26: 5; Phil. 3: 5.  
 Christ entertained by, Lu. 11: 37; 14: 1.  
 people cautioned against, Mar. 8: 15; Lu. 12: 1.  
 seek a sign from Christ, Mat. 12: 38; 16: 1.  
 take counsel against Christ, Mat. 12: 14; Mar. 3: 6.  
 send officers to take him, John 7: 32.  
 Nicodemus remonstrates with, John 7: 50.  
 contend about circumcision, Ac. 15: 5.  
 their belief in the resurrection, Ac. 23: 8. 88b  
**Pharosh** (fā'rōsh), Ezra 8: 3.  
**Pharpar** (fār'par), *rapid*, (7 Ca), a river of Damascus, II. Ki. 5: 12. 130b  
**Pharizites** (fār'zites), Nu. 26: 20.  
**Phaseah** (fa-sē'a), Neh. 7: 51.  
**Phaseal**, son of Antipater, 67a  
**Phebe**, or **Phoebe** (fē'be), Rom. 16: 1.  
**Phenice** (fe-nī'se), **Phenicia**, or **Phœnicia** (fe-nish'ā), (13 Bb; 15 Kd), Paul and Barnabas pass through, Ac. 11: 19; 15: 3; 21: 2.

**Phenice**, continued.  
 —or **Phœnice**, or **Phœnix**, *palm*, (15 Ec), a port of Crete, Ac. 27: 12.  
**Phenicians**, religion of, 126a, 133a  
**Phi-beseth** (fi-bē'seth), Eze. 30: 17.  
**Phichol** (fi'kol), *mouth of all*, Gen. 21: 32.  
**Philadelphia** (fil'a-dēl'fi-a) (15 Gb), a city of Lydia, church of, commended, Rev. 1: 11; 3: 7.  
 —(13 Ce), a city of Decapolis.  
**Philemon** (fi-lē'mon), *Phile*, 1.  
**Philemon**, *Epistle to*, 52a, 71a  
**Philetus** (fi-lē'tus), *amiable*, II. Tim. 2: 17.  
**Philip** (fil'ip), *lover of horses*, apostle, called, John 1: 43; ordained, Mat. 10: 3; Mar. 3: 18; Lu. 6: 14; John 12: 22; Ac. 1: 13.  
 reproved by Christ, John 14: 8.  
 —deacon, elected, Ac. 6: 5.  
 preaches in Samaria, Ac. 8: 5; baptizes the eunuch, Ac. 8: 38; his daughters prophesy, Ac. 21: 8.  
 —brother of Herod, Mat. 14: 3; Mar. 6: 17; Lu. 3: 1, 19. 69  
 —king of Macedon, 65d  
**Philip**, *Acts of*, apocryphal book, 56a  
**Philippi** (fi-lip'pī) (15 Ea), a chief city of Macedonia, now Bereketli, 80b  
 Paul persecuted at, Ac. 16: 12; church at, commended and exhorted, Phil. 1: 2; 3; 4.  
**Philippians** (fi-lip'pi-anz), *Phil.* 4: 15.  
**Philippians**, *Epistle to the*, author, date, contents, 49b, 71a  
**Philistia** (fi-lis'ti-a), *Gen.* 21: 34; Ex. 13: 17; Josh. 13: 2; II. Ki. 8: 2; Ps. 60: 8; 87: 4; 108: 9. 131b  
**Philistim** (fi-lis'tim), *Gen.* 10: 14.  
**Philistines** (fi-lis'tinz), *wanderers*, (6 Be), people of Philistia, *Gen.* 26: 1; I. Chr. 1: 12.  
 fill up Isaac's wells, *Gen.* 26: 15; contend with Joshua, Josh. 13; Shamgar, Judg. 3: 31; Samson, Judg. 14: 15; 16; Samuel, I. Sa. 4: 7; Jonathan, I. Sa. 14; Saul, I. Sa. 17; David, I. Sa. 17: 38.  
 their wars with Israel, I. Sa. 4: 1; 28: 29; 31; II. Chr. 21: 16; mentioned, Ps. 83: 7; Isa. 2: 6; 9: 12; 11: 14; Jer. 25: 20.  
 their destruction foretold, Jer. 47; Eze. 25: 15; Am. 1: 8; Ob. 19; Zep. 2: 5; Zec. 9: 6.  
**Philo**, testimony of, 21b  
**Philologus** (fi-lō'lo-gūs), *fond of learning*, Rom. 16: 15.  
**Philosophers** mentioned, Ac. 17: 18.  
**Philosophy**, vanity of, Col. 2: 8.  
**Phinehas** (fin'e-as), son of Eleazar, Ex. 6: 25; slays Zimri and Cozbi, Nu. 25: 7, 8, 14, 15; Ps. 106: 30; sent against the Midianites, etc., Nu. 31: 6; Josh. 22: 13; Judg. 20: 28.  
 —son of Eli, his sin and death, I. Sa. 1: 3; 2: 22; 4: 11.  
**Phlegon** (hē'gon), *burning*, Rom. 16: 14.

**Phrygia** (frī'fī-ā), *dry*, (15 Hb), a district of Asia Minor, Ac. 16: 6; 18: 23.  
**Phurah** (fū'rā), *twig*, Judg. 7: 10.  
**Phut** (fūt), probably same as *Punt*, Egyptian name for wandering Bedouins, Gen. 10: 6.  
**Phuvah** (fū'vā), *Gen.* 46: 13.  
**Phygellus** (fi-jēl'lus), *fugitive*, and Hermogenes, censured, II. Tim. 1: 15.  
**Phylacteries**, or frontlets, were ribands of parchment on which, in ink used only for that purpose, were written four passages of the law (Ex. 13: 2-17; Deut. 6: 4-9; 11: 13-22). The strips were then rolled up in cylinders of black calfskin and fastened to the forehead and left arm. At the age of three a Jewish boy put on the fringed clothing (Nu. 15: 38); at five he was taught the law, the creed (Deut. 6: 4), the Hallel (Ps. 114-118; 136); on his thirteenth birthday he became a member of the Jewish church, was brought to the synagogue on "the sabbath of phylacteries," and presented with the phylacteries, which he henceforth wore at his daily prayer. See Mat. 23: 5.  
**Physician**, Job 13: 4, ye are all p. of no value.  
 Jer. 8: 22, is there no p. there? Mat. 9: 12; Mar. 2: 17; Lu. 5: 31, they that be whole need not a p.  
 Mar. 5: 26, suffered many things of many p.  
 Lu. 4: 23, p., heal thyself.  
 8: 43, spent all her living upon p.  
 Col. 4: 14, the beloved p.  
**Pick**, Prov. 30: 17.  
**Pictures**, Nu. 33: 52, shall destroy all their p.  
 Prov. 25: 11, like apples of gold in p. of silver.  
 Isa. 2: 16, day of Lord on pleasant p.  
**Piece**, I. Sa. 2: 36; Prov. 6: 26; 28: 21, a p. of bread.  
 Ps. 50: 22, lest I tear you in p. Jer. 23: 29, hammer that breaketh rock in p.  
 Zec. 11: 13; Mat. 27: 6, 9, thirty p. of silver.  
 Lu. 14: 13, bought a p. of ground.  
**Pierce**, Nu. 24: 8, p. them with arrows.  
 II. Ki. 18: 21; Isa. 36: 6, it will go into his hand and p. it.  
 Ps. 22: 16, p. my hands and my feet.  
 Zec. 12: 10; John 19: 37, they shall look on me whom they have p.  
 I. Tim. 6: 10, p. themselves with many sorrows.  
 Heb. 4: 12, p. to the dividing asunder.  
 Rev. 1: 7, they also which p. him.  
**Piety**, ar., filial affection, I. Tim. 5: 4.  
**Pigeon** (Heb., *yonah*), as an offering, Lev. 1: 14; 12: 6; Nu. 6: 10; Lu. 2: 24. See Dove.



**Pihahiroth** (pī'ha-hī'roth), *place of seaweed* (?), Ex. 14: 9.

**Pilate** (pī'lat), *armed with a dart*, Pontius, governor of Judea, Lu. 3: 1.

destroys the Galileans, Lu. 13: 1. declares Christ's innocence, but delivers him to be crucified, Mat. 27; Mar. 15; Lu. 23; John 18; 19.

grants the request of Joseph of Arimathea, Mat. 27: 57; Mar. 15: 42; Lu. 23: 50; John 19: 38. See Ac. 3: 13; 4: 27; 13: 28; I. Tim. 6: 13.

**Pilate, Acts of, Giving Up of, Death of**, apocryphal stories, 56a

**Pile**, Isa. 30: 33; Eze. 24: 9.

**Pileha** (pī'e-hā), Neh. 10: 24.

**Pilgrimage**, typical, Gen. 47: 9; Ex. 6: 4; Ps. 119: 54; Heb. 11: 13; I. Pet. 2: 11.

**Pillars**, erected by Jacob, Gen. 28: 18; 35: 20; and Absalom, II. Sa. 18: 18.

in porch of the temple, I. Ki. 7: 21; II. Chr. 3: 17.

pillar of cloud and fire, Ex. 13: 21; 23: 9; Ps. 99: 7.

—Gen. 19: 26, a *p.* of salt.

Neh. 9: 12, leddest them by cloudy *p.*

Job 9: 6; 26: 11, the *p.* thereof tremble.

I. Tim. 3: 15, the *p.* and ground of the truth.

Rev. 3: 12, him that overcometh will I make a *p.*

**Pillow**, Gen. 28: 11, Jacob put stones for *p.*

I. Sa. 19: 13, 16, a *p.* of goats' hair.

Eze. 13: 18, woe to women that sew *p.*

Mar. 4: 38, Jesus was asleep on a *p.*

**Pilots**, Eze. 27: 8, 27, 28, 29.

**Piltai** (pīl'ta), Neh. 12: 17.

**Pin**, Judg. 16: 14; Eze. 15: 3.

**Pine Tree**, Isa. 41: 19; 60: 13. See **Fir**.

**Pinon** (pī'non), Gen. 36: 41.

**Pipe**. Minstrels are mentioned in Mat. 9: 23, and the word used there, *αὐλήται*, denotes persons playing on the pipe. The verb occurs in Mat. 11: 17 and Lu. 7: 32. The pipe (*αὐλὴς*) is mentioned in I. Cor. 14: 7, and pipers are spoken of in Rev. 18: 22.

—I. Ki. 1: 40, the people *p.* with *p.* Isa. 5: 12, the harp and *p.* are in their feasts.

Mat. 11: 17; Lu. 7: 32, we have *p.* unto you.

I. Cor. 14: 7, how shall it be known what is *p.*?

**Piram** (pī'ram), Josh. 10: 3.

**Pirathon** (pī'a-thōn), *princely* (?), Judg. 12: 15.

**Pisgah** (pīz'gā), *Mount, piece, peak*, a mountain ridge in Moab, Nu. 23: 14; Deu. 3: 27; 34: 1. See **Nebo**.

**Pisidia** (pī-sīd'i-ā) (15 Hb), a province of Asia Minor, Ac. 13: 14; 14: 24.

**Pison** (pī'son), *stream*, a river in Eden, Gen. 2: 11.

**Pit**, the grave, death, Job 17: 16; 33: 18; Ps. 28: 1; 30: 9; 88: 4, Isa. 14: 15; 38: 17; Eze. 26: 20; 32: 18.

**Pit, continued.**

as a prison, Isa. 24: 22; Zec. 9: 11.

—Gen. 37: 20, cast him into some *p.*

Ex. 21: 33, if a man dig a *p.*

Nu. 16: 30, 33, go down into the *p.*

Job 33: 24, deliver him from going down to the *p.*

Ps. 40: 2, brought me out of horrible *p.*

88: 4; 143: 7; Prov. 1: 12, them that go down into *p.*

Prov. 28: 10, fall into his own *p.*

Isa. 24: 17, *p.* and the snare are on thee.

38: 17, the *p.* of corruption.

Mat. 12: 11; Lu. 14: 5, fall into a *p.* on sabbath.

**Pitch**, used for the ark, etc., Gen. 6: 14; Ex. 2: 3; Isa. 34: 9.

**Pitcher**, Gen. 24: 15, 20; Lu. 22: 10. Gideon's use of, Judg. 7: 16 ff.

—Eze. 12: 6, or the *p.* be broken at the fountain.

Lam. 4: 2, esteemed as earthen *p.*

Mar. 14: 13, man bearing a *p.*

**Pithom** (pī'thom), *house of Tum, or Atum* (the Egyptian sun-god), treasure city, Ex. 1: 11.

**Pithon** (pī'thon), *interstice* (?), I. Chr. 8: 35.

**Pitiful**, Jas. 5: 11; I. Pet. 3: 8.

**Pity**, Deu. 7: 16; 19: 13, thine eye shall have no *p.*

Ps. 69: 20, I looked for some to take *p.*

Prov. 19: 17, he that hath *p.* on the poor lendeth to Lord.

Isa. 13: 18, they shall have no *p.*

63: 9, in his *p.* he redeemed them.

Jer. 15: 5, who shall have *p.* on thee?

21: 7, he shall not spare them, neither have *p.*

Eze. 36: 21, I had *p.* for my holy name.

Mat. 18: 33, as I had *p.* on thee.

Zec. 11: 5, their shepherds *p.* them not.

See Deu. 13: 8; II. Sa. 12: 6; Job 19: 21; Ps. 103: 13; Joel 2: 18.

**Place**, idolatrous, I. Ki. 11: 7; 12: 31; 13: 22; Ps. 78: 58; Eze. 16: 24.

destruction of, Lev. 26: 30; II. Ki. 18: 4; 23; II. Chr. 14: 3; 17: 6; 34: 3; Eze. 6: 3.

—Ex. 3: 5; Josh. 5: 15, the *p.* whereon thou standest is holy.

I. Ki. 8: 29, thine eyes may be open toward this *p.*

II. Ki. 6: 1; Isa. 49: 20, the *p.* is too strait.

Ps. 26: 8, the *p.* where thine honour dwelleth.

32: 7; 119: 114, thou art my hiding-*p.*

33: 14, from the *p.* of his habitation.

103: 16, the *p.* thereof shall know it no more.

Prov. 15: 3, the eyes of the Lord are in every *p.*

Ec. 3: 20, all go to one *p.*

Isa. 60: 13, the *p.* of my feet glorious.

66: 1, where is the *p.* of my rest?

Mic. 1: 3, the Lord cometh out of his *p.*

**Place, continued.**

Mal. 1: 11, incense be offered in every *p.*

Mat. 28: 6; Mar. 16: 6, see the *p.* where the Lord lay.

Mar. 6: 10, in what *p.* soever.

Lu. 10: 1, two and two into every *p.*

14: 9, give this man *p.*

John 8: 37, my word hath no *p.* in you.

Ac. 2: 1, with one accord in one *p.*

4: 31, the *p.* was shaken.

8: 32, the *p.* of the scripture.

Rom. 12: 19, rather give *p.* unto wrath.

Eph. 4: 27, neither give *p.* to the devil.

Heb. 12: 17, no *p.* of repentance.

**Plagues**, of Egypt. See **Egypt**.

of Israel. See **Pestilence**.

—Ex. 12: 13, the *p.* shall not be on you.

Deu. 28: 61, every *p.* not written.

II. Sa. 24: 21; I. Chr. 21: 22, the *p.* may be stayed.

I. Ki. 8: 38, know every man the *p.* of his heart.

Ps. 91: 10, neither any *p.* come nigh thy dwelling.

Hos. 13: 14, O death, I will be thy *p.*

Mar. 5: 34, go in peace, and be whole of *p.*

Rev. 22: 18, God shall add to him the *p.* written.

**Plain**, Gen. 25: 27, Jacob was a *p.* man.

Ps. 27: 11, lead me in a *p.* path.

Prov. 8: 9, they are *p.* to him that understandeth.

15: 19, the way of righteous is made *p.*

Isa. 40: 4, rough places made *p.*

Mar. 7: 35, he spake *p.*

**Plainly**, Ex. 21: 5, if the servant *p.* say.

Deu. 27: 8, write this law very *p.*

Isa. 32: 4, stammerers shall speak *p.*

John 10: 24, if thou be Christ, tell us *p.*

16: 29, now speakest thou *p.*

Heb. 11: 14, declare *p.*

See **I. Cor.** 3: 12.

**Plaiting**, I. Pet. 3: 3.

**Plane Tree**. See **Chestnut Tree**.

**Planetis**, II. Ki. 23: 5.

**Planks**, I. Ki. 6: 15; Eze. 41: 25, 26.

**Plant**, figuratively mentioned, Ps. 128: 3; S. of S. 4: 13; Jer. 2: 21.

—Job 14: 9, bring forth boughs like a *p.*

Ps. 144: 12, sons as *p.* grown up.

Isa. 5: 7, his pleasant *p.*

53: 2, as a tender *p.*

Eze. 34: 29, a *p.* of renown.

Mat. 15: 13, every *p.* my Father hath not planted.

II. Sa. 7: 10; I. Chr. 17: 9, I will *p.* them.

Ps. 1: 3; Jer. 17: 8, like a tree *p.*

Ps. 92: 13, *p.* in the house of the Lord.

94: 9, he that *p.* the ear.

Isa. 40: 24, they shall not be *p.*

Lu. 17: 6, be thou *p.* in the sea.

Rom. 6: 5, if we have been *p.* together.

I. Cor. 3: 6, I have *p.*



**Plantation**, Eze. 17: 7.

**Plaster**, Deu. 27: 2; Dan. 5: 5.

**Plate**, Ex. 28: 36; 39: 30.

**Platted**, Mat. 27: 29; John 19: 2.

**Platter**, Mat. 23: 25, 26; Lu. 11: 39.

**Play**, Eze. 32: 6; I. Cor. 10: 7, people rose up to *p.*

I. Sa. 16: 17, a man that can *p.* well.

II. Sa. 6: 21, I will *p.* before the Lord.

10: 12, let us *p.* the men.

Job 40: 20, where beasts of field *p.*

41: 5, wilt thou *p.* with him?

Ps. 33: 3, *p.* skilfully with a loud noise.

Isa. 11: 8, sucking child shall *p.*

Eze. 33: 32, can *p.* well on an instrument.

Zec. 8: 5, boys and girls *p.* in the streets.

**Plead**, Judg. 6: 31, will ye *p.* for Baal?

Job 9: 19, who shall set me a time to *p.*?

13: 19, who will *p.* with me?

16: 21, might *p.* for a man with God.

Isa. 1: 17, *p.* for the widow.

3: 13, the Lord standeth up to *p.*

43: 26, let us *p.* together.

Jer. 2: 9, I will yet *p.* with you.

Lam. 3: 58, O Lord, thou hast *p.*

Hos. 2: 2, *p.* with your mother, *p.*

**Pleading**, of God with Israel,

Isa. 1: 3; 13; Jer. 2-6; 13; Eze. 17: 20; 20: 36; 22: Hos. 2 ff.; Joel 3: 2; Mic. 2.

of Job with God, Job 16: 21.

**Pleasant**, Gen. 3: 6, *p.* to the eyes.

II. Sa. 1: 23, were *p.* in their lives.

Ps. 16: 6, lines have fallen in *p.* places.

106: 24, they despised the *p.* land.

133: 1, how *p.* for brethren to dwell together.

Prov. 2: 10, knowledge is *p.* to thy soul.

9: 17, bread eaten in secret is *p.*

15: 26, the words of the pure are *p.* words.

16: 24, *p.* words are as honeycomb.

Ec. 11: 7, it is *p.* to behold the sun.

Isa. 32: 12, lament for *p.* fields.

64: 11, our *p.* things are laid waste.

Jer. 31: 20, is Ephraim a *p.* child?

Eze. 33: 32, song of one that hath a *p.* voice.

Dan. 10: 3, I ate no *p.* bread.

See Prov. 3: 17.

**Please**, II. Sa. 7: 29; I. Chr. 17: 27, let it *p.* thee.

Ps. 51: 19, then shalt thou be *p.* with sacrifices.

69: 31, this also shall *p.* the Lord.

115: 3, God hath done whatsoever he *p.*

Prov. 16: 7, when a man's ways *p.* the Lord.

Isa. 53: 10, it *p.* the Lord to bruise him.

55: 11, accomplish that which I *p.*

**Please**, *continued*.

Mic. 6: 7, will the Lord be *p.* with rams?

Mal. 1: 8, will he be *p.* with thee?

John 8: 29, I do always those things that *p.* him.

Rom. 8: 8, they that are in the flesh cannot *p.* God.

15: 3, Christ *p.* not himself.

I. Cor. 1: 21, it *p.* God by the foolishness of preaching.

Gal. 1: 10, do I seek to *p.* men?

Heb. 11: 6, without faith it is impossible to *p.* God.

**Pleasures**, vanity of worldly, Ec. 2; effects of, Lu. 8: 14; Jas. 5; II. Pet. 2: 13; exhortations against, II. Tim. 3: 4; Tit. 3: 3; Heb. 11: 25; I. Pet. 4.

—I. Chr. 29: 17, thou hast *p.* in uprightness.

Esth. 1: 8, according to every man's *p.*

Job 21: 21, what *p.* hath he in his house?

22: 3, is it any *p.* to the Almighty?

Ps. 5: 4, not a God that hath *p.* in wickedness.

16: 11, at thy right hand *p.* for evermore.

51: 18, do good in thy good *p.*

102: 14, thy servants take *p.* in her stones.

103: 21, ministers that do his *p.*

111: 2, sought out of all that have *p.* therein.

149: 4, the Lord taketh *p.* in his people.

Prov. 21: 17, he that loveth *p.* shall be poor.

Ec. 12: 1, I have no *p.* in them.

Isa. 53: 10, the *p.* of the Lord shall prosper.

58: 13, from doing thy *p.* on my holy day.

Jer. 48: 38; Hos. 8: 8, a vessel wherein is no *p.*

Eze. 18: 23; 33: 11, have I any *p.* that wicked should die?

Mal. 1: 10, I have no *p.* in you, saith the Lord.

Lu. 12: 32, Father's good *p.*

Eph. 1: 5, good *p.* of his will.

Phil. 2: 13, both to will and to do of his good *p.*

I. Tim. 5: 6, she that liveth in *p.*

Heb. 10: 38, my soul shall have no *p.* in him.

12: 10, chastened us after their own *p.*

Jas. 5: 5, ye have lived in *p.* on earth.

Rev. 4: 11, for thy *p.* they were created.

**Pledges**, limitations of, Ex. 22: 26; Deu. 24: 6.

See Job 22: 6; 24: 3; Eze. 18: 7; Am. 2: 8.

**Pleiades** (plēya-dēz), Job 9: 9; 38: 31; Am. 5: 8.

**Plenteous**, Deu. 28: 11; 30: 9, Lord shall make thee *p.*

Ps. 86: 5; 103: 8, *p.* in mercy.

130: 7, with the Lord is *p.* redemption.

Mat. 9: 37, the harvest truly is *p.*

**Plentiful**, Ps. 68: 9, thou didst send a *p.* rain.

Jer. 48: 33, gladness is taken from *p.* field.

**Plentiful**, *continued*.

Lu. 12: 16, ground brought forth *p.*

**Plenty**, the gift of God, Deu. 16: 10; 28: 11; Ps. 65: 68; 9; 104: 10; 144: 13; Joel 2: 26; Ac. 14: 17.

—Gen. 27: 28, *p.* of corn and wine.

Job 22: 25, *p.* of silver.

37: 23, *p.* of justice.

Prov. 3: 10, barns filled with *p.*

Jer. 47: 17, *p.* of victuals.

**Plotteth**, Ps. 37: 12.

**Plow**, Job 4: 8, they that *p.* iniquity reap the same.

Prov. 20: 4, sluggard will not *p.*

Isa. 28: 24, doth the plowman *p.* all day to sow?

I. Cor. 9: 10, he that *p.* should *p.* in hope.

**Plowshares**, beaten into swords, Joel 3: 10.

swords to be beaten into plowshares, Isa. 2: 4; Mic. 4: 3.

**Pluck**, Deu. 23: 25, thou mayest *p.* the ears.

II. Chr. 7: 20, then will I *p.* them up.

Job 24: 9, they *p.* the fatherless from the breast.

Ps. 25: 15, he shall *p.* my feet out of the net.

52: 5, *p.* thee out of thy place.

80: 12, they which pass *p.* her.

Ec. 3: 2, a time to *p.* up.

Am. 4: 11; Zec. 3: 2, a firebrand *p.* out of the burning.

Mat. 5: 29; 18: 9; Mar. 9: 47, if eye offend thee, *p.* it out.

Mat. 12: 1; Mar. 2: 23, began to *p.* ears of corn.

John 10: 28, nor shall any *p.* them out of my hand.

Jude 12, twice dead, *p.* up by the roots.

**Plumb-line**, Am. 7: 8.

**Plummet**, II. Ki. 21: 13; Isa. 28: 17; Zec. 4: 10.

**Plunge**, Job 9: 31.

**Poetical Books of the Bible**, 30a

**Poets**, heathen, quoted, Ac. 17: 28; Tit. 1: 12.

**Point**, Gen. 25: 32, at the *p.* to die.

Jer. 17: 1, written with the *p.* of a diamond.

Mar. 5: 23; John 4: 47, at the *p.* of death.

Heb. 4: 15, in all *p.* tempted.

Jas. 2: 10, yet offend in one *p.*

**Poison**, Deu. 32: 24, the *p.* of serpents.

Ps. 140: 3, adders' *p.* is under their lips.

Jas. 3: 8, tongue is full of deadly *p.*

See Ps. 58: 4; Rom. 3: 13.

**Pole**, Nu. 21: 8, 9.

**Policy**, Dan. 8: 25.

**Polished**, Ps. 144: 12; Dan. 10: 6.

**Politarchs**. This word is rendered "rulers of the city" in Ac. 17: 6. *Politarch* does not occur in Greek literature, and for a long time was not known to have been used elsewhere, but it has been found carved on an arch (now in the British Museum) at Thessalonica, of the date of A. D. 69-79. That the writer of the Acts should have used the word *politarch* to describe the burgomasters of Alexandria, which a dis-

**Politarchs, continued.**

covery eighteen centuries after shows to have been their very title, is an irresistible proof of his veracity and accuracy.

**Politico-Religious Parties in the Time of Christ, 86**

**Poll**, Nu. 3: 47; Mic. 1: 16.

**Pollute**, Nu. 18: 32, neither *p.* holy things.

Ps. 106: 38, land was *p.* with blood.

Eze. 20: 31; 23: 30; 36: 18, ye *p.* yourselves with idols.

Mal. 1: 12, say, The table of the Lord is *p.*

Ac. 21: 28, *p.* this holy place.

**Pollutions**, under the law, Lev. 5: 11; 13: 15; 21: 22; Nu. 3: 9; 6: Eze. 22.

of the heathen, Lev. 18: 24; 19: 31; 20: 3; Ac. 15: 20.

of the sabbath, Neh. 13: 15; Isa. 56: 2; Eze. 20: 13.

of God's altar, etc., Ex. 20: 25; II. Chr. 33: 7; 36: 14; Eze. 8: 6; 44: 7; Dan. 8: 11; Zep. 3: 4; Mal. 1: 7.

**Pollux** (pól'lux), Ac. 28: 11.

**Polyarp** of Smyrna, 81a

**Polyarp**, Epistle of, apocryphal book, 81a

**Pomegranate** (Heb., *rimmon*;

*Punica granatum*), a tree bearing large scarlet flowers and apple-like fruit.

The bright pink seeds are beautifully arranged within the rind. This fruit was cultivated from early days in Egypt. The spies brought from Eshcol grapes, figs, and pomegranates. Several places in Palestine bore the name of *rimmon*, and the Syrian deity Rimmon (II. Ki. 5: 18) may have been the impersonation of the pomegranate. The flower and fruit were selected as a device for the wood carvings of Solomon's temple (I. Ki. 7: 18; II. Ki. 25: 17; II. Chr. 3: 16), and for the ornamentation of the high priest's robe (Ex. 28: 33; 39: 24) there were blue, purple, and scarlet pomegranates alternating with bells of gold.

**Pommel**, II. Chr. 4: 12.

**Pomp**, Isa. 5: 14; Eze. 7: 24.

**Pompey**, takes Jerusalem, 67a

**Ponder**, Prov. 4: 26, *p.* the path of thy feet.

Prov. 5: 21, the Lord *p.* all his goings.

Lu. 12: 19, Mary *p.* them in her heart.

**Ponds**, Ex. 7: 19; 8: 5; Isa. 19: 10.

**Pontius** (pón'shi-us). See **Pilate**.

**Pontus** (pón'tus) (2 Ca; 15 Ka), a province of Asia Minor, Ac. 2: 9; I. Pet. 1: 1.

**Pontus Euxinus** (2 Ca), the Black Sea.

**Pool**, Isa. 35: 7, ground shall become a *p.*

Isa. 41: 18, wilderness a *p.* of water.

John 5: 2, by the sheep market, a *p.*

5: 7, put me into the *p.*

9: 7, wash in the *p.* of Siloam.

**Poor**, always to be found, I. Sa. 2: 7; Mat. 26: 11; John 12: 8.

their condition described, Job 24: 4; Prov. 13: 8; 14: 20; 18: 23; 19: 4; Ec. 9: 15.

causes of poverty, Prov. 6: 11; 13: 4; 19: 15; 20: 13; 23: 21; 28: 19.

not to be despised, Deu. 1: 17; 16: 19; Prov. 24: 23; 28: 21; Jas. 2.

oppression of, censured, Ex. 22: 25; 23: 3; Deu. 24: 12; Job 24: 9; Ps. 12: 5; 14: 6; 82: 3; Prov. 14: 31; 23: 3; Ec. 5: 8; Isa. 3: 14; Jer. 22: 3; Am. 4: 5; 11: 8; 4: Zec. 7: 10; Jas. 2: 3.

kindly treatment of, Ex. 23: 11; Lev. 19: 10; 23: 22; 25: 25; Deu. 15: 7; Isa. 58: 7; Gal. 2: 10.

God's consideration of, Job 5: 15; Ps. 69: 33; 72: 2; 102: 17; 113: 7; Zec. 11: 7.

provision for, in the church, Ac. 6: 1; I. Cor. 16: 2; II. Cor. 8: 9.

in spirit, blessed by Christ, Mat. 5: 5; Lu. 6: 20.

—Ex. 30: 15, the *p.* shall not give less.

Lev. 19: 15, shalt not respect person of *p.*

Deu. 15: 11, the *p.* shall never cease.

I. Sa. 2: 8; Ps. 113: 7, Lord raiseth up the *p.*

Job 5: 16, the *p.* hath hope.

29: 16, I was a father to the *p.* 36: 15; Ps. 72: 12, deliver *p.* in affliction.

Ps. 9: 18, expectation of the *p.* shall not perish.

10: 14, the *p.* committeth himself to thee.

34: 6, this *p.* man eried.

41: 1, blessed is he that considereth the *p.*

68: 10, prepared of thy goodness for the *p.*

82: 4, deliver the *p.* and needy.

132: 15, I will satisfy her *p.* with bread.

140: 12, Lord will maintain the right of the *p.*

Prov. 10: 4, he becometh *p.* that dealeth with a slack hand.

13: 7, there is that maketh himself *p.*

14: 21, that hath mercy on the *p.*, happy is he.

17: 5, whoso mocketh the *p.* reproacheth his Maker.

22: 2, the rich and *p.* meet together.

30: 9, lest I be *p.*, and steal.

Isa. 14: 32, the *p.* of his people shall trust.

41: 17, when *p.* and needy seek water.

66: 2, to him that is *p.* and of a contrite spirit.

Am. 2: 6, they sold the *p.* for a pair of shoes.

Zec. 11: 11, the *p.* of the flock waited on me.

Mat. 5: 3, blessed are the *p.* in spirit.

11: 5, the *p.* have the Gospel preached.

Mar. 14: 7, ye have the *p.* always with you.

II. Cor. 6: 10, as *p.*, yet making many rich.

**Poor, continued.**

II. Cor. 8: 9, for your sakes he became *p.*

Jas. 2: 5, hath not God chosen the *p.*?

Rev. 3: 17, thou knowest not that thou art *p.*

See Prov. 15: 16; 16: 8; 19: 28; 6: 11; I. John 3: 17.

**Poplar**. The Hebrew word *libneh* occurs only twice. In both places (Gen. 30: 37 and Hos. 4: 13), it is translated "poplar," but the R. V. gives in the margin "storax tree."

The Hebrew word means *white*, and there is almost nothing to guide one as to the tree meant. The storax tree (*Styrax officinalis*) grows commonly in the East, and has pale whitish leaves, but the white poplar (*Populus alba*) is also found in Palestine.

**Populous**, Deu. 26: 5; Nah. 3: 8.

**Poratha** (po-rá'thà), *given by fate*, Esth 9: 8.

**Porch**, I. Ki. 7: 7; II. Chr. 29: 17; John 10: 23.

**Porcius** (pôr'shi-us), Ac. 24: 27.

**Porpoise**. This word occurs in the margin of Ex. 25: 5, R. V., where in the text it is given as "sealskins"; the A. V. translates "badgers' skins." Small porpoise-like cetaceans are not uncommon in the Red Sea. See **Badger**.

**Port**, *ar.*, gate, Neh. 2: 13.

**Porter**, I. Chr. 9: 21; Mar. 13: 34; John 10: 3.

**Portion**, Gen. 31: 14, is there yet any *p.* for us?

Deu. 32: 9, the Lord's *p.* is his people.

II. Ki. 2: 9, a double *p.* of thy spirit.

Job 20: 29, this is the *p.* of a wicked man.

31: 2, what *p.* of God is there from above?

Ps. 16: 5, the Lord is the *p.* of mine inheritance.

63: 10, they shall be a *p.* for foxes.

73: 26, God is my *p.* for ever.

119: 57; 142: 5, thou art my *p.*, O Lord.

Prov. 31: 15, giveth a *p.* to her maidens.

Ec. 2: 10, this was my *p.* of all my labour.

3: 22; 5: 18; 9: 9, for that is his *p.*

9: 6, neither have they any more *p.* for ever.

11: 2, give a *p.* to seven.

Isa. 53: 12, divide him a *p.* with the great.

61: 7, they shall rejoice in their *p.*

Jer. 12: 10, made my pleasant *p.* a desolate wilderness.

Lam. 3: 24, the Lord is my *p.*

Dan. 1: 8, with *p.* of king's meat.

Mic. 2: 4, changed the *p.* of my people.

Mat. 24: 51, appoint him his *p.* with the hypocrites.

Lu. 12: 42, their *p.* in due season.

15: 12, the *p.* of goods that falleth to me.



**Possess**, Gen. 22: 17; 24: 60, thy seed shall *p.* the gate.  
 Job 7: 3, made to *p.* months of vanity.  
 13: 26, to *p.* iniquities of youth.  
 Ps. 139: 13, thou hast *p.* my reins.  
 Prov. 8: 22, the Lord *p.* me in the beginning.  
 Lu. 18: 12, I give tithes of all I *p.*  
 21: 19, in patience *p.* ye your souls.  
 I. Cor. 7: 30, as though they *p.* not.  
 II. Cor. 6: 10, yet *p.* all things.  
**Possession**, Gen. 17: 8; 48: 4, for an everlasting *p.*  
 Ps. 2: 8, uttermost parts of the earth for thy *p.*  
 Prov. 28: 10, good things in *p.*  
 Mat. 19: 22; Mar. 10: 22, had great *p.*  
 Ac. 2: 45, sold their *p.*  
 Eph. 1: 14, redemption of purchased *p.*  
**Possible**, Mat. 19: 26; Mar. 10: 27, with God all things are *p.*  
 Mat. 24: 24; Mar. 13: 22, if *p.*, deceive the very elect.  
 Mat. 26: 39; Mar. 14: 35, if *p.*, let this cup pass from me.  
 Mar. 9: 23, all things are *p.* to him that believeth.  
 14: 36; Lu. 18: 27, all things are *p.* to thee.  
 Ac. 2: 24, not *p.* he should be holden.  
 Rom. 12: 18, if *p.*, live peaceably.  
 Heb. 10: 4, not *p.* that the blood of bulls.  
**Post**, Ex. 12: 7, 22, 23; Deu. 11: 20; Esth. 3: 13, 15.  
**Posterity**, Gen. 45: 7, preserve your *p.* in the earth.  
 Ps. 49: 13, yet their *p.* approve their sayings.  
 Dan. 11: 4, not to be divided to his *p.*  
**Post-Exilian Festivals**, 84b  
**Pot**, Ex. 16: 33, take a *p.*, and put manna therein.  
 II. Ki. 4: 2, not any thing save a *p.* of oil.  
 4: 40, there is death in the *p.*  
 Job 41: 31, maketh the deep boil like a *p.*  
 Prov. 17: 3; 27: 21, fining *p.* for silver.  
 Zec. 14: 21, every *p.* shall be holiness.  
 Mar. 7: 4, the washing of cups and *p.*  
 Heb. 9: 4, the golden *p.* with manna.  
**Potentate**, I. Tim. 6: 15.  
**Potiphar** (pôt'i-far), or **Potiphe-rah** (pôt'i-fê-râ), *belonging to Ra* (the sun-god), Joseph's master, Gen. 37: 36; 39: 1-20.  
**Potsherd**, Job 2: 8; Prov. 26: 23.  
**Pottage**, Esau's birthright sold for, Gen. 25: 29.  
 unwholesome, healed by Elisha, II. Ki. 4: 38.  
**Potter**, as a type of God's power, Isa. 64: 8; Jer. 18: 2; Rom. 9: 21.  
 ancient, I. Chr. 4: 23.  
**Pounds**, parable of, Lu. 19: 12-27.  
**Pour**, Ex. 4: 9, of water on the dry land.  
 Job 30: 16, my soul is *p.* out.

**Pour, continued.**  
 Job 36: 27, *p.* rain according to vapour.  
 Ps. 42: 4, I *p.* out my soul.  
 45: 2, grace is *p.* into thy lips.  
 62: 8, *p.* out your heart before him.  
 Prov. 1: 23; Isa. 44: 3; Joel 2: 28; Ac. 2: 17, I will *p.* out my Spirit.  
 S. of S. 1: 3, name is as ointment *p.* forth.  
 Isa. 44: 3, I will *p.* water on him that is thirsty.  
 53: 12, *p.* out his soul to death.  
 Lam. 2: 19, *p.* out thine heart like water.  
 Nah. 1: 6, fury is *p.* out like fire.  
 Zec. 12: 10, I will *p.* on house of David.  
 Mal. 3: 10, if I will not *p.* out a blessing.  
 Mat. 26: 7; Mar. 14: 3, *p.* ointment on his head.  
 John 2: 15, he *p.* out the changers' money.  
 Rev. 14: 10, wine of wrath of God which is *p.* out.  
**Pouring Out**, of God's wrath, Ps. 69: 24; 79: 6; Jer. 10: 25; Eze. 7: 8; Hos. 5: 10; of the Holy Spirit, Isa. 32: 15; Eze. 39: 29; Ac. 2: 10: 45; of the vials, Rev. 16.  
**Pourtray** (portray), Eze. 4: 1; 8: 10; 23: 14.  
**Poverty**, Prov. 6: 11; 24: 34, *p.* come as one that travelleth.  
 Prov. 10: 15, destruction of poor is their *p.*  
 13: 18, *p.* to him that refuseth instruction.  
 20: 13; 23: 21, come to *p.*  
 28: 19, shall have *p.* enough.  
 30: 8, give me neither *p.* nor riches.  
 31: 7, forget his *p.*  
 II. Cor. 8: 9, that ye through his *p.* might be rich.  
 Rev. 2: 9, I know thy works and *p.*  
**Powder**, Ex. 32: 20, Moses ground the *p.* to *p.*  
 Deu. 28: 24, Lord make the rain of thy land *p.*  
 II. Ki. 23: 15, stamped the altar to *p.*  
 II. Chr. 34: 7, beaten the images to *p.*  
 Mat. 21: 44; Lu. 20: 18, it will grind him to *p.*  
**Powder**, bestowed by God, Isa. 40: 29; Ac. 6: 8; Rom. 15: 13; I. Cor. 5: 4; II. Cor. 12: 9.  
 powers, heavenly, Mat. 24: 29; Eph. 3: 10.  
 earthly, to be obeyed, Rom. 13; Tit. 3; I. Pet. 2: 13.  
 —Gen. 32: 28, as a prince thou hast *p.* with God.  
 Ex. 15: 6, right hand glorious in *p.*  
 Lev. 26: 19, I will break your *p.*  
 Deu. 8: 18, giveth thee *p.* to get wealth.  
 II. Sa. 22: 33, God is my strength and *p.*  
 I. Chr. 29: 11; Mat. 6: 13, thine is the *p.*  
 II. Chr. 25: 8, God hath *p.* to help.  
 Job 21: 7, why are the wicked mighty in *p.*?

**Power, continued.**  
 Job 26: 2, how hast thou helped him that is without *p.*?  
 37: 23, excellent in *p.* and judgment.  
 Ps. 49: 15, redeem my soul from *p.* of the grave.  
 62: 11, *p.* belongeth unto God.  
 65: 6, being girded with *p.*  
 66: 7, he ruleth by his *p.*  
 90: 11, who knoweth *p.* of thine anger?  
 110: 3, people be willing in the day of thy *p.*  
 145: 11, they shall talk of thy *p.*  
 Prov. 3: 27, it is in *p.* of thy hand.  
 18: 21, in *p.* of the tongue.  
 Ec. 5: 19; 6: 2, *p.* to eat thereof.  
 8: 4, where word of king is, there is *p.*  
 Jer. 10: 12; 51: 15, made earth by his *p.*  
 Eze. 30: 6, pride of her *p.* shall come down.  
 Dan. 2: 37, God hath given thee *p.*  
 Mic. 3: 8, full of *p.* by the Spirit.  
 Hab. 2: 9, delivered from the *p.* of evil.  
 Zec. 4: 6, not by might, nor by *p.*  
 Mat. 9: 6; Mar. 2: 10; Lu. 5: 24, Son of man hath *p.* to forgive.  
 Mat. 24: 30; Lu. 21: 27, coming in clouds with *p.*  
 Mat. 28: 18, all *p.* is given me.  
 Mar. 9: 1, kingdom of God come with *p.*  
 Lu. 1: 35, *p.* of the Highest.  
 4: 6, all this *p.* will I give thee.  
 4: 32, his word was with *p.*  
 5: 17, the *p.* of the Lord was present.  
 9: 43, amazed at the mighty *p.* of God.  
 12: 5, that hath *p.* to cast into hell.  
 22: 53, the *p.* of darkness.  
 24: 49, endued with *p.* from on high.  
 John 1: 12, *p.* to become sons of God.  
 10: 18, I have *p.* to lay it down.  
 17: 2, given him *p.* over all flesh.  
 19: 10, *p.* to crucify, *p.* to release.  
 Ac. 1: 8, receive *p.*, after Holy Ghost is come.  
 3: 12, as though by our own *p.*  
 5: 4, was it not in thine own *p.*?  
 8: 10, this man is the great *p.* of God.  
 26: 18, from the *p.* of Satan unto God.  
 Rom. 1: 20, his eternal *p.* and Godhead.  
 9: 21, hath not potter *p.* over clay?  
 13: 2, whosoever resisteth the *p.*  
 I. Cor. 4: 20, not in word, but in *p.*  
 15: 43, sown in weakness, raised in *p.*  
 II. Cor. 4: 7, excellency of *p.* be of God.  
 Eph. 1: 19, exceeding greatness of his *p.*

**Power, continued.**

Eph. 2: 2, prince of the *p.* of the air.  
 3: 7, by the effectual working of his *p.*  
 Phil. 3: 10, the *p.* of his resurrection.  
 Col. 1: 13, delivered us from the *p.* of darkness.  
 II. Tim. 1: 7, God hath given spirit of *p.*  
 3: 5, a form of godliness, but denying the *p.*  
 Heb. 1: 3, all things by the word of his *p.*  
 2: 14, might destroy him that had *p.* of death.  
 7: 16, the *p.* of an endless life.  
 Rev. 4: 11; 5: 12, thou art worthy to receive *p.*  
**Powerful**, Ps. 29: 4; II. Cor. 10: 10; Heb. 4: 12.  
**Præterist School of Interpreters**, 55b  
**Praise**, God worthy of, Deu. 10: 21; Judg. 5: 2; Isa. 12: 25; 42: 10; Jer. 31: 7; Dan. 2: 23; Joel 2: 26; Lu. 1: 46, 68; Eph. 1: 6; Rev. 19: 5.  
 of man, vanity of, Prov. 27: 2; Mat. 6: 1.  
 —Ex. 5: 11, fearful in *p.*  
 Judg. 5: 3; Ps. 7: 17; 9: 2; 57: 7; 61: 8; 104: 33, I will sing *p.*  
 II. Chr. 23: 13, taught to sing *p.*  
 Neh. 9: 5, exalted above *p.*  
 Ps. 22: 3, thou that inhabitest the *p.* of Israel.  
 22: 25, my *p.* shall be of thee.  
 33: 1; 147: 1, *p.* is comely.  
 34: 1, his *p.* shall continually be in my mouth.  
 35: 28, tongue shall speak of thy *p.*  
 50: 23, whoso offereth *p.* glorifieth me.  
 65: 1, *p.* waiteth for thee.  
 68: 2, make his *p.* glorious.  
 71: 8, let my mouth be filled with thy *p.*  
 100: 4, enter his courts with *p.*  
 106: 2, who can show all his *p.*?  
 Prov. 27: 21, so is a man to his *p.*  
 Isa. 42: 12, declare his *p.* in the islands.  
 60: 18, call thy gates *P.*  
 61: 3, garment of *p.*  
 62: 7, a *p.* in the earth.  
 Jer. 13: 11, that they might be to me for a *p.*  
 Hab. 3: 3, the earth was full of his *p.*  
 Zep. 3: 19, get them *p.* and fame.  
 Mat. 21: 16, thou hast perfected *p.*  
 John 9: 24, give God the *p.*  
 12: 43, loved *p.* of men.  
 Rom. 2: 29, whose *p.* is not of men.  
 13: 3, thou shalt have *p.* of the same.  
 I. Cor. 4: 5, then shall every man have *p.* of God.  
 II. Cor. 8: 13, whose *p.* is in the Gospel.  
 Eph. 1: 12, *p.* of his glory.  
 Phil. 4: 8, if there be any *p.*  
 Heb. 2: 12, in church will I sing *p.*  
 13: 15, offer sacrifice of *p.*  
 I. Pet. 1: 7, trial of faith might be found to *p.*

**Praise, continued.**

I. Pet. 2: 14, for *p.* of them that do well.  
 I. Chr. 29: 13, *p.* thy glorious name.  
 Ps. 22: 23, ye that fear the Lord, *p.* him.  
 30: 9, shall the dust *p.* thee?  
 42: 5, 11; 43: 5, I shall yet *p.* him.  
 45: 17, therefore shall the people *p.* thee.  
 49: 18, men will *p.* thee when thou doest well.  
 63: 3, my lips shall *p.* thee.  
 69: 34, let heaven and earth *p.* him.  
 71: 14, I will yet *p.* thee more and more.  
 72: 15, daily shall he be *p.*  
 76: 10, wrath of man shall *p.* thee.  
 88: 10, shall the dead arise and *p.* thee?  
 99: 3, let them *p.* thy great name.  
 107: 32, *p.* him in the assembly.  
 115: 17, the dead *p.* not the Lord.  
 119: 164, seven times a day I *p.* thee.  
 138: 4, kings of the earth shall *p.* thee.  
 145: 4, one generation shall *p.* thy works.  
 145: 10, all thy works shall *p.* thee.  
 148: 3, *p.* him, sun and moon.  
 Prov. 27: 2, let another *p.* thee.  
 31: 31, let her own works *p.* her.  
 Isa. 38: 19, the living shall *p.* thee.  
 Dan. 2: 23, I thank and *p.* thee.  
 Joel 2: 26, *p.* the name of the Lord.  
 Rom. 15: 11, *p.* the Lord, all ye Gentiles.  
 I. Cor. 11: 22, I *p.* you not.  
 Rev. 19: 5, saying, *P.* our God.  
**Prancing**, Judg. 5: 22; Nah. 3: 2.  
**Prating**, Prov. 10: 8, a *p.* fool shall fall.  
 III. John 10, *p.* against us with malicious words.  
**Pray**, Gen. 20: 7, he shall *p.* for thee.  
 I. Sa. 7: 5, I will *p.* for you to the Lord.  
 12: 23, I should sin in ceasing to *p.*  
 II. Sa. 7: 27, found in his heart to *p.*  
 II. Chr. 6: 24, *p.* and make supplication.  
 Ezra 6: 10, *p.* for the life of the king.  
 Job 21: 15, what profit if we *p.* to him?  
 Ps. 5: 2, my God, to thee will I *p.*  
 55: 17, evening, and morning, and at noon will I *p.*  
 122: 6, *p.* for the peace of Jerusalem.  
 Isa. 16: 12, come to sanctuary to *p.*  
 45: 20, *p.* to a god that cannot save.  
 Jer. 37: 3; 42: 2, 20, *p.* for us to the Lord.  
 Zec. 7: 2, they sent men to *p.* before the Lord.

**Pray, continued.**

Mat. 5: 44, *p.* for them which despitefully use you.  
 6: 5, love to *p.* standing in the synagogues.  
 14: 23; Mar. 6: 46; Lu. 9: 28, apart to *p.*  
 Mar. 11: 24, what ye desire, believe when ye *p.*  
 14: 38; Lu. 22: 40, watch and *p.* lest ye enter into temptation.  
 Lu. 11: 1, Lord, teach us to *p.*  
 18: 1, men ought always to *p.*  
 John 14: 16; 16: 26, I will *p.* the Father.  
 17: 9, I *p.* for them: I *p.* not for the world.  
 Ac. 9: 11, behold, he *p.*  
 10: 9, on house-top to *p.*  
 Rom. 8: 26, know not what we should *p.* for.  
 I. Cor. 14: 15, I will *p.* with the spirit.  
 I. Thes. 5: 17, *p.* without ceasing.  
 I. Tim. 2: 8, that men *p.* every where.  
 Jas. 5: 14, let them *p.* over him.  
 5: 16, *p.* one for another.  
 I. John 5: 16, I do not say that he shall *p.* for it.  
**Prayer**, occasions and objects of, I. Chr. 16: 35; Job 33: 26; Mat. 9: 38; Lu. 13: 13, 38; Rom. 15: 30; I. Cor. 7: 5; Jas. 5: 13; I. Pet. 3: 7.  
 commanded, Isa. 55: 6; Mat. 7: 26; 41; Lu. 21: 36; Col. 4: 2.  
 encouragements to, Ps. 6: 9; 32: 6; 66: 19; Isa. 65: 24; Zec. 13: 9; Mat. 18: 19; Lu. 11: 9; Rom. 10: 13; Jas. 1: 5.  
 how to be offered, Ps. 145: 18; Prov. 15: 29; Ec. 5: 2; Mat. 6: 7; Lu. 11: 5; John 9: 31; 15: 7; Rom. 12: 12; I. Tim. 5: 5; Heb. 11: 6; Jas. 1: 6; 4: 8.  
 through Christ, Eph. 2: 18; Heb. 10: 19.  
 God's hearing of, Ps. 10: 17; 99: 6; Isa. 58: 9; 65: 24; Am. 5: 4; Zec. 13: 9; Mat. 6: 6; John 11: 42; 14: 13.  
 instances of public: Joshua, Josh. 7: 6-9; David, I. Chr. 29: 10, 12; II. Sa. 6: 18; Solomon, II. Chr. 6: 12; Jews, Lu. 1: 10; early church, Ac. 2: 46; 4: 24; 12: 5; Peter and John, Ac. 3: 1; Paul and Silas, Ac. 16: 25; Paul with the elders, Ac. 20: 36; 21: 5.  
 instances of private, Gen. 18: 23-32; 19: 19; 24: 12; 32: 9; Judg. 6: 13, 22; I. Sa. 1; II. Sa. 7: 18; I. Ki. 18: 36; II. Ki. 20: 2, 11; I. Chr. 4: 10; II. Chr. 33: 19; Ezra 9: 5; Neh. 2: 4; Jer. 32: 16; Dan. 9: 3; Jon. 2: 1; Lu. 2: 37; Ac. 10: 2, 30; I. Thes. 5: 23.  
 of the hypocrite, condemned, Ps. 109: 7; Prov. 1: 28; 28: 9. the Lord's, Mat. 6: 9; Lu. 11: 2.  
 of the dying malefactor, Lu. 23: 42.  
 prayers, of Christ, Mat. 26: 36; 27: 46; Mar. 14: 32; 15: 34; Lu. 6: 12; 23: 34, 46.  
 —I. Ki. 8: 28, respect *p.* of thy servant.  
 II. Chr. 7: 15, ears be attent unto the *p.*



**Prayer, continued.**

Neh. 1: 6, thou mayest hear the *p.*  
 Job 15: 4, thou restrainest *p.*  
 22: 27, shalt make thy *p.* to him.  
 Ps. 65: 2, O thou that hearest *p.*  
 72: 15, *p.* shall be made continually.  
 102: 17, he will regard *p.* of the destitute.  
 109: 4, I give myself to *p.*  
 Prov. 15: 8, *p.* of upright his delight.  
 Isa. 1: 15, when ye make many *p.*  
 56: 7; Mat. 21: 13; Mar. 11: 17; Lu. 19: 46, house of *p.*  
 Dan. 9: 17, hear *p.* of thy servant.  
 Mat. 17: 21; Mar. 9: 29, but by *p.* and fasting.  
 Mat. 21: 22, whatsoever ye ask in *p.*  
 23: 14; Mar. 12: 40; Lu. 20: 47, long *p.*  
 Lu. 1: 13, thy *p.* is heard.  
 6: 12, continued all night in *p.*  
 Ac. 3: 1, the hour of *p.*  
 6: 4, we will give ourselves to *p.*  
 10: 31, thy *p.* is heard.  
 12: 5, *p.* was made without ceasing.  
 16: 13, where *p.* was wont to be made.  
 Eph. 6: 18, praying with all *p.*  
 Phil. 4: 6, by *p.* let your requests be made known.  
 I. Tim. 4: 5, it is sanctified by *p.*  
 Jas. 5: 15, the *p.* of faith shall save the sick.  
 5: 16, the effectual fervent *p.*  
 I. Pet. 4: 7, watch unto *p.*  
 Rev. 5: 8; 8: 3, the *p.* of saints.  
*See* Nu. 16: 22; Ps. 28: 2; 88: 1; 95: 6; Dan. 6: 10; Mar. 11: 25; Lu. 22: 41.  
**Preach,** Neh. 6: 7, appointed prophets to *p.*  
 Isa. 61: 1, anointed me to *p.* good tidings.  
 Jon. 3: 2, *p.* the preaching I bid thee.  
 Mat. 4: 17, Jesus began to *p.*  
 11: 1, he departed thence to *p.*  
 Mar. 1: 4, John did *p.* the baptism of repentance.  
 2: 2, he *p.* the word to them.  
 3: 14; Lu. 9: 2, send them forth to *p.*  
 Mar. 6: 12, they *p.* that men should repent.  
 16: 20, went forth, and *p.* every where.  
 Lu. 9: 60, go and *p.* the kingdom of God.  
 Ac. 5: 42, ceased not to *p.* Christ.  
 10: 42, he commanded us to *p.*  
 13: 38, through this man is *p.* forgiveness.  
 15: 21, in every city them that *p.* him.  
 17: 3, this Jesus, whom I *p.* unto you, is Christ.  
 Rom. 2: 21, thou that *p.* a man should not steal.  
 10: 15, how shall they *p.*, except they be sent?  
 I. Cor. 1: 23, *p.* Christ crucified.  
 9: 16, woe is unto me, if I *p.* not the Gospel.  
 9: 27, lest when I have *p.* to others.

**Preach, continued.**

I. Chr. 15: 11, so we *p.*, and so ye believed.  
 II. Cor. 4: 5, we *p.* not ourselves.  
 Gal. 2: 2, gospel which I *p.*  
 Phil. 1: 15, some *p.* Christ of envy and strife.  
 Col. 1: 28, whom ye *p.*, warning every man.  
 II. Tim. 4: 2, *p.* the word; be instant.  
 Heb. 4: 2, the word *p.* did not profit.  
 I. Pet. 3: 19, *p.* to spirits in prison.  
**Preacher,** Ec. 12: 10, the *p.* sought to find words.  
 Rom. 10: 14, how shall they hear without a *p.*?  
 I. Tim. 2: 7; II. Tim. 1: 11, am ordained a *p.*  
**Preaching,** of Jonah, Jon. 3; Mat. 12: 41; Lu. 11: 32;  
 of John the Baptist, Mat. 3; Mar. 1; Lu. 3;  
 of Noah, II. Pet. 2: 5, etc.  
 of the gospel, Mat. 4: 23; 5; 28: 18; Mar. 1: 14; 16: 15; Lu. 4: 18; 24: 47; Ac. 2: 14; 3: 12; 4: 8; 13: 16.  
*See* Rom. 10: 8; I. Cor. 1: 17; 2; 15: 1; Gal. 1; Eph. 1-3; Tit. 1: 3.  
**Precept,** Neh. 9: 14, commanded them *p.*  
 Ps. 119: 40, I have longed after thy *p.*  
 Isa. 28: 10, 13, *p.* must be upon *p.*  
 29: 13, taught by *p.* of men.  
 Dan. 9: 5, departing from thy *p.*  
 Mar. 10: 5, he wrote you this *p.*  
**Precious,** Gen. 24: 53; Deu. 33: 13, *p.* things.  
 I. Sa. 3: 1, the word of the Lord was *p.*  
 26: 21, my soul was *p.* in thine eyes.  
 II. Ki. 1: 13, let my life be *p.*  
 Job 28: 16, it cannot be valued with *p.* onyx.  
 Ps. 49: 8, the redemption of thy soul is *p.*  
 72: 14, *p.* shall their blood be in his sight.  
 116: 15, *p.* in sight of Lord is death of saints.  
 126: 6, bearing *p.* seed.  
 133: 2, like *p.* ointment upon the head.  
 139: 17, how *p.* are thy thoughts, O God.  
 Prov. 3: 15, wisdom is more *p.* than rubies.  
 20: 15, lips of knowledge are a *p.* jewel.  
 Ec. 7: 1, good name better than *p.* ointment.  
 Isa. 13: 12, a man more *p.* than gold.  
 28: 16; I. Pet. 2: 6, a *p.* corner stone.  
 Isa. 43: 4, thou wast *p.* in my sight.  
 Jer. 15: 19, take the *p.* from the vile.  
 Lam. 4: 2, the *p.* sons of Zion.  
 Jas. 5: 7, husbandman waiteth for *p.* fruit of earth.  
 I. Pet. 1: 7, trial of your faith more *p.* than of gold.  
 1: 19, the *p.* blood of Christ.  
 2: 7, to you which believe he is *p.*

**Precious, continued.**

II. Pet. 1: 1, obtained like *p.* faith.  
 1: 4, exceeding great and *p.* promises.  
**Precious Stones,** list of, 142  
**Predestination,** Rom. 8: 29; 9; 10: 11; Eph. 1: 5.  
**Pre-eminence,** Ec. 3: 19, a man hath no *p.* above a beast.  
 Col. 1: 18, that he might have the *p.*  
 III. John 9, Diotrephes, who loveth to have the *p.*  
**Prefer,** Ps. 137: 6, if I *p.* not Jerusalem.  
 John 1: 15, he that cometh after me is *p.* before me.  
 Rom. 12: 10, in honour *p.* one another.  
**Premeditate,** Mar. 13: 11.  
**Preparation,** Prov. 16: 1, *p.* of the heart of man.  
 Mat. 27: 62; Mar. 15: 42; Lu. 23: 54; John 19: 14, the day of *p.*  
 Eph. 6: 15, feet shod with *p.* of the gospel of peace.  
**Prepare,** Ex. 15: 2, I will *p.* him an habitation.  
 I. Sa. 7: 3, *p.* your hearts unto the Lord.  
 Ps. 61: 7, O *p.* mercy and truth.  
 68: 10, thou hast *p.* of thy goodness for the poor.  
 107: 36, they may *p.* a city.  
 Prov. 8: 27, when he *p.* the heavens.  
 30: 25, they *p.* their meat in summer.  
 Isa. 21: 5, *p.* the table, watch in the watch-tower.  
 40: 3; Mal. 3: 1; Mat. 3: 3; Mar. 1: 3; Lu. 1: 76, *p.* the way of the Lord.  
 Isa. 62: 10, *p.* the way of the people.  
 Am. 4: 12, *p.* to meet thy God.  
 Mat. 11: 10, shall *p.* way before thee.  
 20: 23; Mar. 10: 40, given to them for whom it is *p.*  
 Mat. 26: 17; Mar. 14: 12; Lu. 22: 9, where wilt thou that we *p.*?  
 John 14: 2, I go to *p.* a place for you.  
 Rom. 9: 23, vessels of mercy afore *p.*  
 I. Cor. 2: 9, things God hath *p.* 14: 8, who shall *p.* to battle?  
 Heb. 10: 5, a body hast thou *p.* me.  
 11: 16, hath *p.* for them a city.  
**Presbytery,** I. Tim. 4: 14.  
**Prescribe,** Ezra 7: 22; Isa. 10: 1.  
**Presence,** of God, I. Chr. 16: 27; Ps. 137: 7; 68: 8; Isa. 64: 1; Jer. 5: 22; Eze. 1; Dan. 7: 9; Nah. 1; Hab. 3; Rev. 1.  
 angels and elders stand in, Lu. 1: 19; Rev. 5: 8, 11.  
 Christ has entered, Heb. 9: 24.  
 —Gen. 3: 8, hid from *p.* of the Lord.  
 47: 15, why should we die in thy *p.*?  
 Ex. 33: 14, my *p.* shall go with thee.  
 I. Chr. 16: 33, trees sing at *p.* of the Lord.  
 Job 23: 15, I am troubled at his *p.*  
 Ps. 16: 11, in thy *p.* is fullness of joy.

**Presence, continued.**

Ps. 31: 20, in the secret of thy *p.*  
 51: 11, cast me not away from thy *p.*  
 97: 5, hills melted at the *p.* of the Lord.  
 100: 2, come before his *p.* with singing.  
 139: 7, whither shall I flee from thy *p.*?  
 Prov. 14: 7, go from *p.* of a foolish man.  
 Isa. 63: 9, the angel of his *p.* saved them.  
 64: 2, nations may tremble at thy *p.*  
 Jer. 23: 39; 52: 3, I will cast you out of my *p.*  
 Jon. 1: 3, to flee from *p.* of the Lord.  
 Nah. 1: 5, earth is burned at his *p.*  
 Zep. 1: 7, hold thy peace at *p.* of the Lord.  
 Lu. 13: 26, we have eaten and drunk in thy *p.*  
 Ac. 3: 19, times of refreshing from *p.* of the Lord.  
 I. Cor. 1: 29, no flesh should glory in his *p.*  
 II. Cor. 10: 10, his bodily *p.* is weak.  
 II. Thes. 1: 9, destruction from the *p.* of the Lord.  
 Jude 24, present you faultless before his *p.*

**Present, I. Ki. 10: 25; II. Chr. 9: 24, brought every man his *p.***

Ps. 46: 1, God is a very *p.* help in trouble.  
 Lu. 5: 17, power of the Lord was *p.*  
 John 14: 25, being yet *p.* with you.  
 Ac. 10: 33, all here *p.* before God.  
 Rom. 7: 21, do good, evil is *p.* with me.  
 8: 18, the sufferings of this *p.* time.  
 II. Cor. 5: 8, to be *p.* with the Lord.  
 Gal. 1: 4, deliver us from this *p.* evil world.  
 II. Tim. 4: 10, having loved this *p.* world.  
 Tit. 2: 12, live godly in this *p.* world.  
 Heb. 12: 11, no chastening for the *p.* seemeth joyous.  
 II. Pet. 1: 12, established in the *p.* truth.  
 Rom. 12: 1, *p.* your bodies a living sacrifice.  
 Col. 1: 22, to *p.* you holy, unblameable.  
 See Prov. 12: 16; Mat. 21: 19; Phil. 2: 23.

**Preservation of Bible, 22b**

**Preserve, Gen. 32: 30, I have seen God, and my life is *p.***  
 Gen. 45: 7, God sent me to *p.* you a posterity.  
 Deu. 6: 24, that he might *p.* us alive.  
 Job 29: 2, in the days when God *p.* me.  
 Ps. 25: 21, let uprightness *p.* me.  
 36: 6, thou *p.* man and beast.

**Preserve, continued.**

Ps. 79: 11, *p.* thou those that are to die.  
 121: 8, Lord shall *p.* thy going out, and thy coming in.  
 Prov. 2: 11, discretion shall *p.* thee.  
 20: 28, mercy and truth *p.* the king.  
 22: 12, eyes of the Lord *p.* knowledge.  
 Isa. 49: 8, I will *p.* thee.  
 Lu. 17: 33, whosever shall lose his life shall *p.* it.  
**Preserver, of the faithful, Ps. 31: 23; 37: 28; 97: 10; 145: 20; Prov. 2: 8.**  
 of men, Josh. 24: 17; II. Sa. 8: 6; Job 7: 20; Ps. 116: 6; 146: 9.  
**Presidents, Dan. 6: 2, 4, 6, 7.**  
**Press, Mar. 2: 4; Lu. 8: 19, could not come nigh for the *p.***  
 Mar. 5: 30, Jesus turned about in the *p.*  
 Ps. 38: 2, thy hand *p.* me sore.  
 Am. 2: 13, I am *p.* under you, as a cart is *p.*  
 Mar. 3: 10, they *p.* on him to touch him.  
 Lu. 6: 38, good measure, *p.* down.  
 16: 16, every man *p.* into it.  
 II. Cor. 1: 8, were *p.* out of measure.  
 Phil. 3: 14, I *p.* toward the mark.

**Press-fat, Hag. 2: 16.**

**Presumption, of Israelites, Nu. 14: 44; Deu. 1: 43; prophets, Deu. 18: 20; builders of Babel, Gen. 11; Korah, etc., Nu. 16; Beth-shemites, I. Sa. 6: 19; Uzzah, II. Sa. 6: 6; Uz-ziah, II. Chr. 26: 16; Jewish exorcists, Ac. 19: 13.**

**Presumptuous sins, Ex. 21: 14; Nu. 15: 30; Deu. 17: 12; Ps. 19: 13; II. Pet. 2: 10.**

**Pretence, Mat. 23: 14; Mar. 12: 40, for a *p.* make long prayers.**

Phil. 1: 18, whether in *p.* or truth.

**Prevail, Gen. 32: 28, power with God, and hast *p.***

Ex. 17: 11, when Moses held up his hand, Israel *p.*

I. Sa. 2: 9, by strength shall no man *p.*

II. Chr. 14: 11; Ps. 9: 19, let not man *p.*

Ps. 65: 3, iniquities *p.* against me.

Ec. 4: 12, if one *p.* against him.

Mat. 16: 18, gates of hell shall not *p.*

John 12: 19, perceive ye how ye *p.* nothing?

Ac. 19: 20, so mightily grew the word of God and *p.*

**Prevent, ar., come before, precede, II. Sa. 22: 6; Ps. 18: 5, snares of death *p.* me.**

Ps. 59: 10, God of mercy shall *p.* me.

88: 13, in morning shall my prayer *p.* thee.

119: 147, I *p.* the dawning of the morning.

Mat. 17: 25, Jesus *p.* him.

I. Thes. 4: 15, shall not *p.* them which are asleep.

**Prey, Gen. 49: 27, in morning he shall devour the *p.***

**Prey, continued.**

Ps. 17: 12, like a lion greedy of *p.*  
 124: 6, who hath not given us as a *p.*  
 Isa. 49: 24, shall the *p.* be taken from the mighty?  
 Eze. 34: 22, my flock shall no more be a *p.*

**Price, of redemption, the blood of Christ, I. Cor. 6: 20; 7: 23; I. Pet. 1: 19.**

pearl of great, Mat. 13: 46.

ornament of, I. Pet. 3: 4.

—II. Sa. 24: 24; I. Chr. 21: 22, I will buy it at a *p.*

Job 28: 18, *p.* of wisdom above rubies.

Isa. 55: 1, buy wine and milk without *p.*

Mat. 13: 46, one pearl of great *p.*

27: 6, it is the *p.* of blood.

Ac. 5: 2, kept back part of the *p.*

See Job 28: 13; Prov. 31: 10; Zec. 11: 12; Mat. 26: 15.

**Pricks, Nu. 33: 55, those that remain shall be *p.* in your eyes.**

Ac. 9: 5; 26: 14, it is hard for thee to kick against the *p.*

See Ps. 73: 21; Ac. 2: 37.

**Pride, I. Sa. 2: 3; Prov. 6: 16; 16: 5; 21: 4; Dan. 5: 20; Mar. 7: 20; Rom. 12: 3, 16.**

instances of, II. Ki. 20: 13; Zep. 3: 11; Lu. 18: 11; I. Cor. 8: 1.

evil results of, Ps. 10: 2; Prov. 21: 24; 28: 25; Jer. 43: 2; Ob. 3.

followed by shame, etc., Prov. 11: 2; 13: 12; 29: 23; Isa. 28: 3.

exhortations against, Jer. 13: 15.

Job 33: 17, that he may hide *p.* from man.

Ps. 59: 12, let them be taken in their *p.*

Prov. 8: 13, *p.* do I hate.

13: 10, by *p.* cometh contention.

14: 3, in mouth of foolish is rod of *p.*

16: 18, *p.* goeth before destruction.

Isa. 23: 1, woe to the crown of *p.*

Jer. 49: 16, the *p.* of thine heart hath deceived thee.

I. Tim. 3: 6, being lifted up with *p.*

I. John 2: 16, *p.* of life is not of the Father.

**Priesthood, of Christ, Aaron, and Melchizedek, Rom. 8: 34; Heb. 2: 17; 3: 5; 7: 1; John 2: 1.**

—Ex. 40: 15; Nu. 25: 13, an everlasting *p.*

Heb. 7: 24, hath an unchangeable *p.*

I. Pet. 2: 5, an holy *p.*

2: 9, ye are a royal *p.*

**Priests, high, Ex. 28: 39; Lev. 8: 16; Levitical, Ex. 28: 1; Lev. 8: their duties, etc., Lev. 1: 9; 21: 22; Nu. 3; Deu. 31: 9; Josh. 3: 4; I. Ki. 8: 3.**

slain by command of Saul, I. Sa. 22: 17.

divided by lot by David, I. Chr. 24.

denounced for unfaithfulness, Jer. 1: 18; Hos. 5: 6; Zep. 3: 4; Mal. 2.

of Baal, slain, I. Ki. 18: 40; II. Ki. 10: 19; 11: 18.



**Priests, continued.**

Christians called, I. Pet. 2: 5; Rev. 1: 6; 20: 6.  
 —Gen. 14: 18; Heb. 7: 1, *p.* of the most high God.  
 I. Sa. 2: 35, I will raise up a faithful *p.*  
 II. Chr. 6: 41; Ps. 132: 16, let thy *p.* be clothed with salvation.  
 II. Chr. 15: 3, Israel without a teaching *p.*  
 Ps. 110: 4; Heb. 5: 6, *p.* for ever after order of Melchizedec.  
 Isa. 24: 2, as with people, so with *p.*  
 28: 7, *p.* and prophet have erred.  
 61: 6, be named the *P.* of the Lord.  
 Jer. 5: 31, *p.* bear rule.  
 23: 11, prophet and *p.* are profane.  
 Mic. 3: 11, the *p.* teach for hire.  
 Mal. 2: 7, the *p.* lips should keep knowledge.  
 Lu. 10: 31, there came down a certain *p.*  
 17: 14, show yourselves unto the *p.*  
 Ac. 6: 7, *p.* were obedient to the faith.  
 14: 13, the *p.* of Jupiter.  
 Heb. 7: 3, abideth a *p.* continually.  
 Rev. 5: 10, made us unto our God kings and *p.*  
**Prince, of Peace, Isa. 9: 6; of life, Ac. 3: 15.**  
 of this world, John 14: 30; 16: 11; of the power of the air, Eph. 2: 2.  
 of devils, Christ's miracles ascribed to, Mat. 12: 24; Mar. 3: 22; Lu. 11: 15.  
 princes of the tribes, Nu. 1: 5 ff.; their offerings, Nu. 7.  
 —Gen. 32: 38, as a *p.* hast thou power with God.  
 Ex. 2: 14, who made thee a *p.* over us?  
 II. Sa. 3: 38, a *p.* is fallen in Israel.  
 Job 12: 21; Ps. 107: 40, he pour-eth contempt on *p.*  
 Job 21: 28, where is the house of the *p.*?  
 34: 19, that accepteth not the person of *p.*  
 Ps. 45: 16, *p.* in all the earth.  
 118: 9, than to put confidence in *p.*  
 146: 3, put not your trust in *p.*  
 Prov. 8: 15, by me *p.* decree justice.  
 28: 16, a *p.* that wanteth understanding.  
 31: 4, it is not for *p.* to drink strong drink.  
 Ec. 10: 7, *p.* walking as servants.  
 Isa. 10: 8, are not my *p.* altogether kings?  
 23: 8, whose merchants are *p.*  
 32: 1, *p.* shall rule in judgment.  
 34: 12, all her *p.* shall be nothing.  
 Hos. 3: 4, Israel shall abide many days without a *p.*  
 Mic. 7: 3, the *p.* and judge ask-eth for reward.  
 Mat. 9: 34, casteth out devils by *p.* of devils.

**Prince, continued.**

John 12: 31, *p.* of this world.  
 Ac. 5: 31, him hath God exalted to be a *P.*  
 I. Cor. 2: 6, nor the wisdom of the *p.* of this world.  
**Principal, Prov. 4: 7; Ac. 25: 23.**  
**Principalities, and powers, Eph. 3: 10; Col. 2: 15.**  
 Christ the head of all, Col. 1: 16; 2: 10.  
 —Rom. 8: 38, nor *p.*, nor powers, shall be able to separate.  
 Eph. 1: 21, far above all *p.*  
 6: 12, we wrestle against *p.*, against powers.  
 Tit. 3: 1, to be subject to *p.*  
**Principles, Heb. 5: 12; 6: 1.**  
**Print, Job 13: 27, thou settest a *p.* upon heels of my feet.**  
 John 20: 25, except I see *p.* of nails.  
 Job 19: 23, O that my words were *p.* in a book.  
**Prisca (pris'kà), ancient, II. Tim. 4: 19.**  
**Priscilla (pris-sil'la), diminutive of Prisca, and Aquila, Ac. 18: 2; Rom. 16: 3; I. Cor. 16: 19.**  
**71a**  
**Prison, Gen. 40: 3, put butler and baker in *p.***  
 Ps. 142: 7, bring my soul out of *p.*  
 Ec. 4: 14, out of *p.* he cometh to reign.  
 Isa. 53: 8, he was taken from *p.* and from judgment.  
 61: 1, opening of the *p.*  
 Mat. 5: 25, thou be cast into *p.*  
 23: 36, in *p.*, and ye came unto me.  
 Lu. 22: 33, to go with thee to *p.* and to death.  
 Ac. 5: 18, put apostles in common *p.*  
 I. Pet. 3: 19, the spirits in *p.*  
**Prisoner, Ps. 79: 11, let sighing of the *p.* come.**  
 Ps. 102: 20, to hear groaning of the *p.*  
 Zec. 9: 12, turn to strong hold, *p.* of hope.  
 Mat. 27: 15, release to the people a *p.*  
 Eph. 3: 1; 4: 1; Phile. 1, 9, the *p.* of Jesus.  
**Private, II. Pet. 1: 20.**  
**Privately, Mat. 24: 3, came unto him *p.***  
 Ac. 23: 19, with him aside *p.*  
 Gal. 2: 2, *p.* to them of reputation.  
**Privily, Ps. 11: 2, may *p.* shoot at the upright.**  
 Prov. 1: 11, lurk *p.* for the innocent.  
 Ac. 16: 37, do they thrust us out *p.*  
 II. Pet. 2: 1, *p.* bring in heresies.  
**Prize, I. Cor. 9: 24, one receiveth the *p.***  
 Phil. 3: 14, I press for the *p.*  
**Proceed, Gen. 24: 50, the thing *p.* from the Lord.**  
 Deu. 8: 3; Mat. 4: 4, every word that *p.* out of mouth of God.  
 Job 40: 5, I will *p.* no further.  
 Isa. 29: 14, I will *p.* to do a marvellous work.  
 51: 4, a law shall *p.* from me.  
 Jer. 9: 3, they *p.* from evil to evil.  
 Mat. 15: 18, things which *p.* out of the mouth.

**Proceed, continued.**

John 8: 42, I *p.* forth from God.  
 Eph. 4: 29, let no corrupt communication *p.*  
 Jas. 3: 10, out of same mouth *p.* blessing and cursing.  
**Prochorus (prók'o-rûs), Ac. 6: 5.**  
**Proclaim, Ex. 33: 19, I will *p.* the name of the Lord.**  
 Isa. 61: 1, *p.* liberty to captives.  
 62: 11, the Lord hath *p.* Be-hold, thy salvation cometh.  
 Lu. 12: 3, shall be *p.* upon the house-tops.  
 Rev. 5: 2, *p.* with a loud voice.  
**Proclamation, Ex. 32: 6; I. Ki. 22: 36; Dan. 5: 29.**  
**Procure, Prov. 11: 27; Jer. 4: 18; 26: 19.**  
**Prodigal Son, parable of, Lu. 15: 11.**  
**Produce, Isa. 41: 21.**  
**Products of the Holy Land, 132a**  
**Profane, outside the temple, Eze. 42: 20.**  
 not distinctly sacred or religious, as sacred and profane history, Heb. 12: 16.  
 given to swearing, I. Tim. 1: 9.  
 —Lev. 20: 3; 21: 6; 22: 2, neither shalt thou *p.* name of God.  
 Mat. 12: 5, priests in temple *p.* sabbath.  
 Ac. 24: 6, gone about to *p.* temple.  
 Jer. 23: 11, prophet and priest are *p.*  
 I. Tim. 6: 20; II. Tim. 2: 16, avoid *p.* babblings.  
 Heb. 12: 16, lest there be any *p.* person.  
**Profanity, forbidden, Lev. 18: 21; 19: 12; Neh. 13: 18.**  
**Profess, Mat. 7: 23, will I *p.*, I never knew you.**  
 Rom. 1: 22, *p.* themselves to be wise.  
 I. Tim. 6: 12, hast *p.* a good profession.  
 Tit. 1: 16, they *p.* that they know God.  
**Profession, of Christ, to hold fast, Heb. 3: 1; 4: 14; 10: 23.**  
**Profit, Gen. 25: 32, what *p.* shall birthright do to me?**  
 Gen. 37: 26, what *p.* is it if we slay our brother?  
 Job 21: 15, what *p.*, if we pray unto him?  
 Ps. 30: 9, what *p.* is in my blood?  
 Prov. 14: 23, in all labour there is *p.*  
 Ec. 1: 3; 3: 9; 5: 16, what *p.* hath a man of his labour?  
 2: 11, there was no *p.* under the sun.  
 5: 9, the *p.* of the earth is for all.  
 7: 11, by wisdom there is *p.*  
 Jer. 16: 19, things wherein is no *p.*  
 Mal. 3: 14, what *p.* that we have kept his ordinance?  
 Rom. 3: 1, what *p.* of circumcision?  
 I. Cor. 10: 33, not seeking mine own *p.*  
 II. Tim. 2: 14, about words to no *p.*  
 Heb. 12: 10, he chasteneth us for our *p.*  
 I. Sa. 12: 21, vain things, which cannot *p.*

**Profit, continued.**

Job 34: 9, it *p.* nothing to delight in God.  
 Prov. 10: 2, treasures of wickedness *p.* nothing.  
 11: 4, riches *p.* not in the day of wrath.  
 Isa. 30: 5, a people that could not *p.*  
 Jer. 2: 11, changed for that which doth not *p.*  
 7: 8, lying words that cannot *p.*  
 Mat. 16: 26; Mar. 8: 36, what is a man *p.* if he gain the world?  
 I. Cor. 12: 7, given to every man to *p.* withal.  
 13: 3, charity, it *p.* me nothing.  
 Gal. 5: 2, Christ shall *p.* you nothing.  
 I. Tim. 4: 8, bodily exercise *p.* little.  
 Heb. 4: 2, the word preached did not *p.*  
 Jas. 2: 14, what doth it *p.*?  
**Profitable**, Job 22: 2, can a man be *p.* to God?  
 Ec. 10: 10, wisdom is *p.* to direct.  
 Mat. 5: 29, *p.* that one of thy members perish.  
 I. Tim. 4: 8, godliness is *p.* to all things.  
 II. Tim. 3: 16, scripture is *p.* for doctrine.  
**Profound**, Hos. 5: 2.  
**Progenitors**, Gen. 49: 26.  
**Prolong**, Deu. 4: 26; 30: 18, ye shall not *p.* your days.  
 Job 6: 11, what is mine end, that I should *p.* my life?  
 Prov. 10: 27, the fear of the Lord *p.* days.  
 Isa. 53: 10, he shall *p.* his days.  
**Promise**, Nu. 14: 34, know my breach of *p.*  
 I. Ki. 8: 56, not failed one word of his good *p.*  
 Neh. 5: 13, performeth not *p.*  
 Ps. 77: 8, doth his *p.* fail?  
 Lu. 24: 49; Ac. 1: 4, *p.* of the Father.  
 Ac. 2: 39, the *p.* is to you and your children.  
 7: 17, the time of the *p.*  
 26: 6, hope of the *p.* made of God.  
 Rom. 4: 14, the *p.* is made of none effect.  
 9: 4, to whom pertain the *p.*  
 II. Cor. 1: 20, *p.* of God in him are yea and amen.  
 Gal. 3: 17, should make the *p.* of none effect.  
 Eph. 2: 12, strangers from covenants of *p.*  
 I. Tim. 4: 8, having *p.* of the life that now is.  
 Heb. 6: 12, through faith inherit the *p.*  
 9: 15; 10: 36, the *p.* of eternal inheritance.  
 II. Pet. 3: 4, where is the *p.* of his coming?  
 3: 9, Lord is not slack concerning his *p.*  
 I. John 2: 25, this is the *p.* he hath *p.* us.  
 Ex. 12: 25, give according as he *p.*  
 Nu. 14: 40, will go to place the Lord *p.*

**Promise, continued.**

Deu. 1: 11; 15: 6, Lord bless you, as he hath *p.*  
 19: 8; 27: 3, give thee the land which he *p.*  
 26: 18, to be his people, as he *p.*  
 I. Ki. 8: 56, Lord hath given rest, as he *p.*  
 II. Ki. 8: 19; II. Chr. 21: 7, he *p.* to give him a light.  
 Mat. 14: 7, Herod *p.* with an oath.  
 Mar. 14: 11, they *p.* to give him money.  
 Lu. 1: 72, mercy *p.* to our fathers.  
 Rom. 4: 21, what he had *p.* he was able to perform.  
 Tit. 1: 2, *p.* before the world began.  
 Heb. 10: 23; 11: 11, faithful that *p.*  
**Promises**, of God, Ps. 89: 3; Rom. 1: 2; Eph. 3: 6; II. Tim. 1: 1; Heb. 6: 17; 8: 6.  
 inviolable and precious, Nu. 23: 19; Deu. 7: 9; Josh. 23: 14; Ps. 105: 42; Gal. 3: 21; Heb. 6: 17; II. Pet. 1: 4.  
 of pardon and reconciliation, Ex. 34: 7; Ps. 65: 3; 130: 4; Isa. 1: 18; 27: 5; 43: 25; 44: 22; 46: 13; 53: 55; Jer. 31: 34; 33: 8; Eze. 33: 16; 36: 25; Rom. 4: 5; II. Cor. 6: 18; 7: 1; Eph. 2: 13.  
 of strength and help, etc., Ps. 23: 37; 17; 42: 8; 73: 26; 84: 11; 94: 14; 103: 13; Isa. 25: 8; 30: 18; 40: 29; 41: 10; 43: 4; 46: 3; 49: 13; 63: 9; Jer. 31: 3; Hos. 13: 10; 14: 4; Zep. 3: 17; Zec. 2: 9; 10; Rom. 16: 20; I. Cor. 10: 13; 15: 57; II. Cor. 6: 18; 12: 9; Eph. 1: 3; I. Pet. 1: 3; 5: 7.  
 to Adam, Gen. 3: 15; to Noah, Gen. 8: 21; 9: 9; to Abraham, Gen. 12: 7; 13: 14; 15: 17; 18: 10; 22: 15; to Hagar, Gen. 16: 10; 21: 17; to Isaac, Gen. 26: 2; to Jacob, Gen. 28: 13; 31: 3; 32: 12; 35: 11; 46: 3; to David, II. Sa. 7: 11; I. Chr. 17: 10; to Solomon, I. Ki. 9; II. Chr. 1: 7; 12.  
 of Christ to his disciples, Mat. 6: 4, 33; 7: 7; 10: 11; 28; 12: 50; 16: 18, 25; 17: 20; 19: 28; 28: 20; Lu. 9: 11; 12: 32; 22: 29; John 14: 16; 20: 21.  
 to the poor, fatherless, etc., Deu. 10: 18; Ps. 9: 8; 10: 14; 12: 5; 68: 5; 69: 33; 72: 12; 102: 17; 107: 41; 109: 31; 113: 7; 146: 9; Prov. 15: 25; 23: 10; Jer. 49: 11; Hos. 14: 3.  
 of temporal blessings, Ex. 23: 25; Lev. 26: 6; Ps. 34: 9; 37: 3; 91; 102: 28; 112; 121: 3; 128; Prov. 3: 10; Isa. 32: 18; 33: 16; Mat. 6: 25; Phil. 4: 19; I. Tim. 4: 8.  
 exhortation concerning, Heb. 4: 1.  
 fulfilled in Christ, II. Sa. 7: 12; (Ac. 13: 23); Lu. 1: 69-73.  
**Promote**, Nu. 22: 17; 24: 11, *p.* thee to honour.  
 Prov. 4: 8, wisdom shall *p.* thee.  
**Promotion**, Ps. 75: 6, *p.* cometh not from east.  
 Prov. 3: 35, shame be *p.* of fools,

**Pronounce**, Judg. 12: 6; Jer. 36: 7, 18.

**Proof**, Ac. 1: 3, showed himself alive by many *p.*  
 II. Cor. 2: 9, might know the *p.* of you.  
 13: 3, ye seek a *p.* of Christ.  
 II. Tim. 4: 5, make full *p.* of thy ministry.  
**Proper**, I. Chr. 29: 3, mine own *p.* good.  
 —*ar.*, one's own, Ac. 1: 19, in their *p.* tongue, Aeladama.  
 I. Cor. 7: 7, every man hath his *p.* gift of God.  
 —*ar.*, goodly, Heb. 11: 23, Moses was a *p.* child.  
**Prophecies** respecting Christ, and their fulfilment: 93  
 Gen. 3: 15—Gal. 4: 4.  
 22: 18—Gal. 3: 16.  
 Ex. 12: 46; Ps. 34: 20—John 19: 33, 36.  
 Ps. 2: 7—Lu. 1: 32, 35.  
 16: 10—Ac. 2: 31.  
 22: 1—Mat. 27: 46.  
 22: 7, 8—Mat. 27: 39-44.  
 22: 14, 15—Lu. 22: 42, 44.  
 22: 16—John 19: 13; 20: 25.  
 22: 18—Mat. 27: 35.  
 45: 7; Isa. 11: 2; 61: 1—Mat. 3: 16; John 3: 34; Ac. 10: 38.  
 68: 18—Lu. 24: 51; Ac. 1: 9.  
 69: 9—John 2: 17.  
 69: 21—Mat. 27: 34.  
 72: 8; Dan. 7: 14—Phil. 2: 9, 11.  
 78: 2—Mat. 13: 34, 35.  
 110: 1—Heb. 1: 3.  
 118: 22—Mat. 21: 42; John 7: 43.  
 132: 11; Jer. 23: 5—Ac. 13: 23; Rom. 1: 3.  
 Isa. 7: 14—Mat. 1: 18; Lu. 2: 7.  
 9: 7; Dan. 7: 14—Lu. 1: 32, 33.  
 11: 10; 42: 1—Mat. 1: 17, 21; John 10: 16; Ac. 10: 45.  
 28: 16—I. Pet. 2: 6, 7.  
 40: 3; Mal. 3: 1—Mat. 3: 1; Lu. 1: 17.  
 40: 11; 42: 3—Mat. 12: 15, 20; Heb. 4: 15.  
 50: 6—John 19: 1.  
 52: 14; 53: 8—John 19: 5.  
 53: 2—Mar. 6: 3; Lu. 9: 58.  
 53: 4-6; Dan. 9: 26—Mat. 20: 28.  
 53: 7—Mat. 26: 63; 27: 12-14.  
 53: 12—Mat. 27: 50; Mar. 15: 28.  
 Hos. 11: 1—Mat. 2: 15.  
 Mic. 5: 1—Mat. 27: 30.  
 5: 2—Mat. 2: 1.  
 Zec. 6: 13—Rom. 8: 34.  
 9: 9—Mat. 21: 1-5.  
 11: 12—Mat. 26: 15.  
 11: 13—Mat. 27: 7.  
 13: 7—Mat. 26: 31.  
**Prophecy**, God author of, Isa. 44: 7; 45: 21; Lu. 1: 70; Rev. 1: 1.  
 gift of Christ, Eph. 4: 11; Rev. 11: 3; of Holy Ghost, I. Cor. 12: 10.  
 Christ the great subject of, Lu. 24: 44; Ac. 3: 22-24; 10: 43; I. Pet. 1: 10, 11.  
 how to be received, II. Chr. 20: 20; Lu. 24: 25; I. Thes. 5: 20.  
 false, how tested, Deu. 13: 1; 18: 20; Jer. 14: 15; 23: 16; Eze. 13: 3.  
 15a, 93b  
 —Mat. 13: 14, is fulfilled the *p.* of Esaias.  
 I. Cor. 13: 8, whether there be *p.*, they shall fail.  
 I. Tim. 4: 14, gift given thee by *p.*



**Prophecy, continued.**

11. Pet. 1: 19, a more sure word of *p.*  
 1: 21, *p.* came not by the will of man.  
 Rev. 1: 3, blessed that hear this *p.*  
 19: 10, testimony of Jesus is the spirit of *p.*  
 22: 19, if any man take from this *p.*

**Prophecy, Nu. 11: 25, they *p.*, and did not cease.**

I. Ki. 22: 8, he doth not *p.* good.  
 Isa. 30: 10, *p.* not to us right things.  
 Jer. 5: 31, the prophets *p.* falsely.  
 14: 14; 23: 25, the prophets *p.* lies.

Joel 2: 28; Ac. 2: 17, your sons shall *p.*

Am. 2: 12; Mic. 2: 6, saying, *P.* not.

Am. 3: 8, Lord hath spoken, who can but *p.*?

Mic. 2: 11, I will *p.* of wine.

Mat. 26: 68; Mar. 14: 65; Lu. 22: 64, *p.* unto us, thou Christ.

Rom. 12: 6, whether prophecy, let us *p.*

I. Cor. 13: 9, we *p.* in part.

14: 3, he that *p.* speaketh unto men.

14: 39, covet to *p.*

**Prophetess, Anna, Lu. 2: 36; Deborah, Judg. 4: 4; Huldah, II. Ki. 22: 14; Miriam, Ex. 15: 20; Noadiah, Neh. 6: 14.**

**Prophetical Books, of Old Testament, 30a, 36b**

of New Testament, 54b

**Prophets, of Israel, 64**

of Judah, 64

of the captivity, 64

of the restoration, 64

sent by God, Isa. 58: 1; Jer. 1: 4; 23: 28; 25: 4; Eze. 2: 3.

Christ so called, Mat. 21: 11; Lu. 7: 16; 22: 64; (Deu. 18: 15).

others so called: Aaron, Ex. 7: 1; Abraham, Gen. 20: 7;

Ahijah, I. Ki. 11: 29; Amos, Am. 7: 14; Balaam, Nu. 24: 2;

Daniel, Dan. 10: 11; Mat. 24: 15; David, Mat. 13: 35; Ac. 2: 30; Eldad, Nu. 11: 26; Elijah, I. Ki. 18: 36; Elisha, II. Ki. 6: 12; Ezekiel, Eze. 1: 3; Gad, I. Sa. 22: 5; Habakkuk, Hab. 1: 1; Haggai, Ezra 5: 1; 6: 14; Hag. 1: 1; Hananiah, Jer. 28: 17; Hosea, Hos. 1: 1; Rom. 9: 25; Iddo, II. Chr. 13: 22; Isaiah, II. Ki. 20: 11; Isa. 1: 1; Mat. 3: 3; Jehu, I. Ki. 16: 7; Jeremiah, II. Chr. 36: 12; Jer. 1: 5; Joel, Joel 1: 1; Ac. 2: 16; John the Baptist, Lu. 7: 28; Jonah, II. Ki. 14: 25; Jon. 1: 1; Mat. 12: 39; Joshua, I. Ki. 16: 34; Malachi, Mal. 1: 1; Medad, Nu. 11: 26; Micah, Jer. 26: 18; Mic. 1: 1; Moses, Deu. 34: 10; Nahum, Nah. 1: 1; Nathan, I. Ki. 1: 32; Obadiah, Ob. 1; Oded, II. Chr. 15: 8; Paul, Ac. 13: 9; 27: 10; Samuel, I. Sa. 3: 20; Zacharias, Lu. 1: 67; Zechariah, Zec. 1: 1; Zephaniah, Zep. 1: 1.

**Prophets, continued.**

falsely, Zedekiah, I. Ki. 22: 11; Jer. 29: 21; Bar-jesus, Ac. 13: 6.

denounced, Deu. 13: 18; 20; Isa. 9: 15; Jer. 6: 13; 14: 15; 23: 34; 28: 15; 29: 31; Eze. 13: 3; 14: 9.

order of, 14b

—Nu. 11: 29, would all the

Lord's people were *p.*

Deu. 13: 1, if there arise a *p.*

18: 15, Ac. 3: 22; 7: 37, the Lord will raise up a *P.*

I. Sa. 10: 12; 19: 24, is Saul also among the *p.*?

I. Ki. 13: 18, I am a *p.* as thou art.

18: 22, I only remain a *p.* of the Lord.

22: 7; II. Ki. 3: 11; II. Chr. 18: 6, is there not here a *p.* of the Lord?

II. Ki. 5: 13, if the *p.* had bid thee do some great thing.

I. Chr. 16: 22; Ps. 105: 15, do my *p.* no harm.

Ps. 74: 9, there is no more any *p.*

Isa. 3: 2, the Lord taketh away the *p.*

Jer. 37: 19, where are now your *p.*?

Eze. 2: 5; 33: 33, there hath been a *p.* among them.

Hos. 9: 7, the *p.* is a fool.

Am. 7: 14, I was no *p.*, neither was I a *p.* son.

Mic. 3: 11, the *p.* divine for money.

Zec. 1: 5, the *p.*, do they live forever?

Mat. 2: 5, thus it is written by the *p.*

10: 41, he that receiveth a *p.* in the name of a *p.*

13: 57; Mar. 6: 4; Lu. 4: 24; John 4: 44, a *p.* not without honour.

Lu. 4: 24, no *p.* is accepted in his own country.

7: 28, there hath not arisen a greater *p.* than John.

13: 33, it cannot be that a *p.* perish out of Jerusalem.

24: 19, Jesus who was a *p.* mighty in deed.

John 4: 19, thou art a *p.*

7: 40, of a truth this is the *P.*

Ac. 8: 34, of whom speaketh the *p.* this?

13: 15, reading of the Law and the *P.*

26: 27, believest thou the *P.*?

I. Cor. 12: 29, are all *p.*?

14: 32, spirits of *p.* are subject to the *p.*

Eph. 2: 20, built on foundation of *p.*

4: 11, he gave some, *p.*

Heb. 1: 1, spake to fathers by the *p.*

Jas. 5: 10, take the *p.*, who have spoken.

I. Pet. 1: 10, of which salvation the *p.* enquired.

Rev. 22: 9, I am of thy brethren the *p.*

**Propitiation for sin, Rom. 3: 25; I. John 2: 2; 4: 10.**

**Propontis (15 Ga), Sea of Marmora, in Asia Minor.**

**Proportion, I. Ki. 7: 36, to the *p.* of every one.**

Job 41: 12, not conceal his comely *p.*

**Proportion, continued.**

Rom. 12: 6, according to *p.* of faith.

**Proselytes, Jewish, Ac. 2: 10; 6: 5; 13: 43. 87a**

**Prosper, Gen. 24: 42, if now thou do *p.* my way.**

Gen. 39: 3, the Lord made all Joseph did to *p.*

Nu. 14: 41, transgress, but it shall not *p.*

Deu. 28: 29, thou shalt not *p.* in thy ways.

I. Chr. 22: 13, shalt *p.*, if thou takest heed.

II. Chr. 20: 20, believe his prophets, so shall ye *p.*

Neh. 2: 20, God of heaven will *p.* us.

Ps. 1: 3, whatsoever he doeth shall *p.*

73: 12, ungodly who *p.* in the world.

122: 6, they shall *p.* that love thee.

Prov. 28: 13, he that covereth sins shall not *p.*

Ec. 11: 6, knowest not whether shall *p.*

Isa. 53: 10, pleasure of Lord shall *p.*

54: 17, no weapon that is found against thee shall *p.*

55: 11, it shall *p.* in the thing whereto I sent it.

Jer. 12: 1, wherefore doth way of wicked *p.*?

23: 5, a king shall reign and *p.*

Dan. 11: 27, speak lies, but it shall not *p.*

I. Cor. 16: 2, as God hath *p.* him.

III. John 2, I wish that thou mayest *p.*

**Prosperity, of the righteous, Ps. 36: 8; 37: 11, 18; 75: 10; 84: 11; 92: 12; Prov. 3: 2; Ec. 8: 12.**

of the wicked, Job 12: 6; 20: 5; 21: 7; Ps. 37; 92: 7; Ec. 8: 14; 9: 2; Jer. 12.

dangers of, Deu. 6: 10; Prov. 30: 8; Lu. 6: 24; 12: 16; 16: 19; Jas. 5: 1.

—Deu. 28: 6, thou shalt not seek their *p.*

I. Sa. 25: 6, say to him that liveth in *p.*

I. Ki. 10: 7, thy wisdom and *p.*

Job 36: 11, spend their days in *p.*

Ps. 30: 6, in my *p.* I shall never be moved.

73: 3, when I saw the *p.* of the wicked.

118: 25, O Lord, send now *p.*

122: 7, *p.* within thy palaces.

Prov. 1: 32, the *p.* of fools shall destroy them.

Ec. 7: 14, in the day of *p.* be joyful.

Jer. 22: 21, I spake to thee in thy *p.*

Lam. 3: 17, I forgot *p.*

**Prosperous, Gen. 24: 21, Lord made his journey *p.***

Gen. 39: 2, he was a *p.* man.

Josh. 1: 8, thou shalt make thy way *p.*

Ps. 45: 4, in thy majesty ride *p.*

Rom. 1: 10, might have a *p.* journey.

**Protection, Deu. 32: 38.**

**Protest, Gen. 43: 3, the man did solemnly *p.***

**Protest, continued.**

**Zec.** 3: 6, the angel of the Lord *p.*  
**I. Cor.** 15: 31, I *p.* by rejoicing in Christ.  
**Proud,** Job 26: 12, he smiteth through the *p.*  
 Job 40: 11, behold every one that is *p.*  
**Ps.** 31: 23, rewardeth the *p.* doer.  
 40: 4, blessed is the man that respecteth not the *p.*  
 94: 2, render a reward to the *p.*  
 101: 5, him that hath a *p.* heart.  
 119: 21, thou hast rebuked the *p.*  
 123: 4, soul filled with contempt of the *p.*  
 138: 6, the *p.* he knoweth afar off.  
**Prov.** 6: 17, Lord hateth a *p.* look.  
 15: 25, the Lord will destroy the house of the *p.*  
 21: 4, high look and a *p.* heart is sin.  
**Ec.** 7: 8, patient in spirit better than the *p.*  
**Hab.** 2: 5, he is a *p.* man.  
**Mal.** 3: 15, we call the *p.* happy.  
**Lu.** 1: 51, he hath scattered the *p.*  
**I. Tim.** 6: 4, he is *p.*, knowing nothing.  
**Jas.** 4: 6; **I. Pet.** 5: 5, God resisteth the *p.*  
**See I. Sa.** 2: 3; **Ps.** 17: 10; **Isa.** 3: 5.  
**Prove,** **Ex.** 16: 4, I may *p.* them.  
**Ex.** 20: 20, God is come to *p.* you.  
**Deu.** 8: 2, 16, humble thee, and *p.* thee.  
**Judg.** 6: 39, let me *p.* thee but this once.  
**I. Sa.** 17: 39, I have not *p.* them.  
**I. Ki.** 10: 1; **II. Chr.** 9: 1, she came to *p.* Solomon.  
**Ps.** 17: 3, thou hast *p.* my heart.  
 26: 2, examine me, O Lord, and *p.* me.  
 95: 9; **Heb.** 3: 9, when your fathers *p.* me.  
**Ec.** 2: 1, I will *p.* thee with mirth.  
**Mal.** 3: 10, *p.* me now herewith.  
**Lu.** 14: 19, I go to *p.* them.  
**John** 6: 6, this he said to *p.* him.  
**Ac.** 9: 22, *p.* that this is very Christ.  
**Rom.** 12: 2, *p.* what is that good will of God.  
**II. Cor.** 13: 5, *p.* your own selves.  
**I. Thes.** 5: 21, *p.* all things.  
**Provender,** **Gen.** 24: 25, 32; **Isa.** 30: 24.  
**Proverbs, of Solomon,** **Prov.** 1-25; collected under Hezekiah, **Prov.** 25-29.  
 various, **I. Sa.** 10: 12; **Lu.** 4: 23.  
**—Deu.** 28: 37, become a *p.* and a by-word.  
**I. Sa.** 24: 13, as saith *p.* of ancients.  
**Ps.** 69: 11, I became a *p.* to them.  
**Ec.** 12: 9, preacher set in order many *p.*  
**Hab.** 2: 6, take up a *p.* against him.

**Proverbs, continued.**

**John** 16: 29, speaketh plainly, and speaketh no *p.*  
**II. Pet.** 2: 22, it is happened according to the *p.*  
**Proverbs, Book of,** author, date, contents, 35b  
**Provide,** **Gen.** 22: 8, God will *p.* himself a lamb.  
**Gen.** 30: 30, when shall I *p.* for mine own house?  
**Job** 38: 41, *p.* for the raven his food.  
**Ps.** 78: 20, can he *p.* flesh for his people?  
**Mat.** 10: 9, *p.* neither gold nor silver.  
**Lu.** 12: 33, *p.* bags that wax not old.  
**Rom.** 12: 17, *p.* things honest.  
**I. Tim.** 5: 8, if any *p.* not for his own house.  
**Heb.** 11: 40, God having *p.* some better thing for us.  
**Providence, of God,** **Gen.** 8: 22; **I. Sa.** 6: 7; **Ps.** 36: 6; 104: 136; 145: 147; **Prov.** 16: 19; 20; **Mat.** 6: 26; 10: 29; **Lu.** 21: 18; **Ac.** 17: 26.  
**Province,** **Esth.** 1: 22; 3: 12; **Ac.** 23: 34.  
**Provision,** **Gen.** 42: 25; 45: 21, *p.* for the way.  
**Ps.** 132: 15, I will bless her *p.*  
**Dan.** 1: 5, king appointed a daily *p.*  
**Rom.** 13: 14, make not *p.* for the flesh.  
**Provocation, I. Ki.** 21: 22; **Neh.** 9: 18, 26; **Heb.** 3: 8.  
**Provoke,** **Ex.** 23: 21, obey his voice, *p.* him not.  
**Nu.** 14: 11, how long will this people *p.* me?  
**Deu.** 31: 20, *p.* me, and break my covenant.  
**Job** 12: 6, they that *p.* God are secure.  
**Ps.** 78: 40, how oft did they *p.* him.  
 106: 29, they *p.* him with their inventions.  
**Lu.** 11: 53, began to urge, and *p.* him to speak.  
**Rom.** 10: 19; 11: 11, *p.* to jealousy.  
**I. Cor.** 13: 5, charity is not easily *p.*  
**Eph.** 6: 4, *p.* not your children to wrath.  
**Heb.** 3: 16, when they heard, did *p.*  
 10: 24, *p.* to love and good works.  
**See Ps.** 95: 8; **Heb.** 3: 15.  
**Prudent, Prov.** 12: 16, a *p.* man covereth shame.  
**Prov.** 12: 23, a *p.* man conceal-eth knowledge.  
 14: 8, wisdom of *p.* is to understand.  
 15: 5, that regardeth reproof is *p.*  
 16: 21, the wise shall be called *p.*  
 19: 14, a *p.* wife is from the Lord.  
 22: 3; 27: 12, a *p.* man foreseeeth evil.  
**Isa.** 5: 21, woe to them that are *p.* in their own sight.  
**Jer.** 49: 7, is counsel perished from *p.*?  
**Hos.** 14: 9, who is *p.*?

**Prudent, continued.**

**Am.** 5: 13, the *p.* shall keep silence.  
**Mat.** 11: 25; **Lu.** 10: 21, hid these things from the wise and *p.*  
**I. Cor.** 1: 19, bring to nothing the understanding of the *p.*  
**See Prov.** 8: 12; **Eph.** 1: 8.  
**Prudently,** **Isa.** 52: 13.  
**Prune,** **Lev.** 25: 3, 4; **Isa.** 5: 6.  
**Pruning-hooks,** **Isa.** 2: 4; **Joel** 3: 10; **Mic.** 4: 8.  
**Psalmody,** service of song, **Jew-**ish, **Ex.** 15: 1; **I. Chr.** 6: 31; 13: 8; **II. Chr.** 5: 13; 20: 22; 29: 30; **Neh.** 12: 27.  
**Christian, Mat.** 26: 30; **Mar.** 14: 26; **Jas.** 5: 13.  
 spiritual songs, **Eph.** 5: 19; **Col.** 3: 16.  
**Psalms, Hymns, Spiritual Songs.**  
 Among the Hebrews a *psalm* was a poetic composition of a devotional nature, intended to be sung with musical accompaniment, especially the harp. It was not framed with assonances of rhyme, but its structure was rhythmical and configured to music. Its type is **Ps.** 145. A *hymn* is a sacred ode, addressed to God and adapted to his worship. It may be in any measure, and in any mood, plaintive or jubilant. A *sacred song* is a religious poem not in the form of an invocation or address to God. **Col.** 3: 16.  
**Psalms, The Book of,** authors, divisions, titles, etc. 34b  
 May be divided into five parts, as follows:  
 I. DAVIDIC (1-41).  
 II. DAVIDIC (42-72).  
 III. ASAPHIC (73-89).  
 IV. OF THE CAPTIVITY (90-106).  
 V. OF THE RESTORATION (107-150).  
 Or may be classified according to their subjects, thus:  
 I. PSALMS OF SUPPLICATION:  
 1. On account of sin, **Ps.** 6: 25; 32; 38; 51; 102; 130.  
 2. On account of affliction, **Ps.** 7: 10; 13; 17; 22; 31; 35; 41-43; 54-57; 59; 64; 69-71; 77; 86; 88; 94; 109; 120; 140-143.  
 3. On account of persecution, **Ps.** 44; 60; 74; 79; 80; 83; 89; 94; 102; 123; 137.  
 4. Relative to public worship, **Ps.** 26; 27; 42; 43; 63; 65; 84; 92; 95-100; 118; 122; 132; 144; 145-150.  
 5. Expressing trust in God, **Ps.** 3-5; 11; 12; 16; 20; 23; 27; 28; 31; 42; 43; 52; 54; 56; 57; 59; 61-64; 71; 77; 80; 108; 115; 118; 121; 125; 131; 138; 141.  
 6. Professing the psalmist's integrity, **Ps.** 7; 17; 26; 35; 101; 119.  
 II. PSALMS OF GRATITUDE:  
 1. For mercies shown to the psalmist, **Ps.** 9: 18; 30; 32; 34; 40; 61-63; 75; 103; 108; 116; 118; 138; 144.  
 2. For mercies shown to the church, **Ps.** 33; 40; 47; 65; 66; 68; 75; 76; 81; 85; 87; 95; 98; 105; 106; 107; 124; 126; 129; 134; 135; 136; 149.



**Psalms, continued.****III. PSALMS OF ADORATION.**

1. Of God's goodness and mercy, Ps. 3; 4; 9; 16; 18; 30-34; 36; 40; 46; 65-68; 84; 85; 91; 99; 100; 103; 107; 111; 113; 116; 117; 121; 126; 145; 146;
2. Of God's power, majesty, and glory, Ps. 2; 3; 8; 18; 19; 24; 29; 33; 45-48; 50; 65-68; 76; 77; 89; 91-100; 104-108; 110; 111; 113-118; 135; 136; 139; 145-150.

**IV. DIDACTIC PSALMS.**

1. Showing the blessings of God's people and the misery of his enemies, Ps. 1; 3; 4; 5; 7; 9-15; 17; 24; 25; 32; 34; 36; 37; 41; 50; 52; 58; 62; 73; 75; 82; 84; 91; 92; 94; 101; 112; 119; 121; 125; 127-129; 133; 149.

2. Showing the excellence of God's law, Ps. 19; 119.

3. Showing the vanity of human life, etc., Ps. 14; 39; 49; 53; 73; 90.

**V. PROPHETICAL, TYPICAL, AND HISTORICAL PSALMS.**

- Ps. 2; 16; 22; 24; 31; 35; 40; 41; 45; 50; 55; 68; 69; 72; 78; 87; 88; 102; 105; 106; 109; 110; 118; 132; 135; 136. **95b**

titles of, **35a**  
—Lu. 20: 42, David saith in book of P.

24: 44, written in the P.

Eph. 5: 19, speaking to yourselves in p.

Col. 3: 16, admonishing one another in p.

Jas. 5: 13, is any merry? let him sing p.

Psalm, **II. Sa. 6: 5; II. Chr. 9: 11; Dan. 3: 5, 10, 15. 34b, 117**

Psamtik I., **II., and III., of Egypt, 62c, 63c**

Pseudo-Matthew, Gospel of the, apocryphal book, **56a**

Ptolemais (tò'le-má'is) (15 Kd), i.e. Accho, **81a**

Ptolemies, The, **65c, 66c, 67c**

Pua, Puañ (pu'a), splendid, Ex. 1: 15; Nu. 26: 23.

Public, Mat. 1: 19; Ac. 18: 28; 20: 20.

Public Buildings of Jerusalem, **135a**

**Publicans** were native Jews who acted as tax and tribute raisers. Roman officers contracted with their government to levy certain revenues. Local agents, who knew the people and their ways, were employed to raise the required amounts. These had authority to assess taxes on land, produce, and live stock, and to exact their own remuneration in addition. The practice reeked with extortion, oppression, and cruelty; consequently, publicans were the most odious members of the community. **87b**

some believe in Jesus, Mat. 21: 32; Lu. 5: 27; 7: 29; 15: 1; 19: 2.

parable of Pharisee and publican, **Lu. 18: 10.**

**Publicans, continued.**

See Mat. 5: 46; 9: 11; 11: 19; 18: 17; Lu. 3: 12.

**Publish**, Deu. 32: 3, I will p. the name of the Lord.

**II. Sa. 1: 20**, p. it not in Askelon.

Ps. 26: 7, may p. with voice of thanksgiving.

68: 11, great was the company that p. it.

Isa. 52: 7; Nah. 1: 15, that p. peace.

Jon. 3: 7, he caused it to be p. Mar. 1: 45; 5: 20, he began to p. it much.

Lu. 8: 39, p. throughout whole city.

Ac. 13: 49, word of the Lord was p.

**Publius** (püb'li-üs), of Melita, entertains Paul, Ac. 28: 7.

**Pudens** (pu'denz), bashful, **II. Tim. 4: 21.**

**Pudulu**, Babylonian king. **60c**

**Puffed**, I. Cor. 4: 6, 18; 13: 4; 8: 1.

**Puhtes** (pu'hites), I. Chr. 2: 53.

**Pul** (pul) (Assyr., *Pulu*), wild beast, king of Assyria, **II. Ki. 15: 19; I. Chr. 5: 26.**

**Pull**, Ps. 31: 4, p. me out of net they laid.

Jer. 12: 3, p. them out likesheep for the slaughter.

Am. 9: 15, shall no more be p. up.

Mat. 7: 4; Lu. 6: 42, p. mote out of thine eye.

Lu. 12: 18, I will p. down my barns.

14: 3, will not p. him out on sabbath?

**II. Cor. 10: 4**, mighty to p. down of strong holds.

**Jude 23**, p. them out of the fire.

**Pulpit**, Neh. 8: 4, stood upon a p. of wood.

**Pulse**, in Dan. 1: 12 ff., seems to refer to any kind of farinaceous food. The Hebrew word simply means seeds. The general meaning now given is the seeds of leguminous vegetables, such as peas, etc., and in this sense it is used in **II. Sa. 17: 28.**

**Punish**, Prov. 17: 26, to p. the just is not good.

Isa. 13: 11, I will p. the world for their evil.

26: 21, Lord cometh to p. inhabitants of the earth.

Jer. 21: 14, p. according to your doings.

Ac. 4: 21, how they might p. them.

26: 11, I p. them in every synagogue.

**II. Thes. 1: 9**, p. with everlasting destruction.

**II. Pet. 2: 9**, unto the day of judgment to be p.

**Punishment** by burning, Gen. 38: 24; Lev. 20: 14; 21: 9.

hanging, Gen. 40: 22; Deu. 21: 22; Ezra 6: 11; Esth. 2: 23; 7: 10.

scourging, Lev. 19: 20; Deu. 25: 1; Mat. 27: 26; Ac. 22: 25.

stoning, Lev. 20: 2; 24: 14; I. Ki. 21: 10; John 8: 59; Ac. 7: 58; 14: 19.

**Punishment, continued.**

beheading, **II. Ki. 6: 31; 10: 7; Mat. 14: 10.**

crucifying, Mat. 20: 19; 27: 31 ff.

—Gen. 4: 13, my p. is greater than I can bear.

**I. Sa. 28: 10**, no p. shall happen to thee.

**Job 31: 3**, a strange p. to workers of iniquity.

Prov. 19: 19, a man of wrath shall suffer p.

**Lam. 3: 39**, a man for p. of his sins?

4: 6, p. is greater than p. of Sodom.

**Eze. 14: 10**, bear p. of their iniquity.

**Mat. 25: 46**, go away into everlasting p.

**Heb. 10: 29**, of how much sorer p.?

**I. Pet. 2: 14**, the p. of evil doers. See **Heb. 11: 36.**

**Pur** (pür), lot, **Purim**, lots, Esth. 3: 7; 9: 26. See **Purim**.

**Purchase**, Gen. 25: 10, Abraham p. of sons of Heth.

**Ru. 4: 10**, I p. to be my wife.

**Ps. 74: 2**, congregation thou hast p.

**Ac. 1: 18**, this man p. a field.

8: 20, thought that the gift of God may be p. with money.

20: 28, he hath p. with his own blood.

**Eph. 1: 14**, redemption of p. possession.

**I. Tim. 3: 13**, p. to themselves a good degree.

**Pure**, **II. Sa. 22: 27**; **Ps. 18: 26**, with the p. thou wilt show thyself p.

**Job 4: 17**, shall a man be more p. than his Maker?

8: 6, if thou wert p. and upright.

11: 4, my doctrine is p.

16: 7, my prayer is p.

25: 5, stars are not p. in his sight.

**Ps. 12: 6**, words of the Lord are p.

19: 8, commandment of Lord is p.

Prov. 15: 26, words of the p. are pleasant.

20: 9, who can say, I am p. from sin?

**Mic. 6: 11**, shall I count them p.?

**Zep. 3: 9**, a p. language.

**Ac. 20: 26**, I am p. from blood of all men.

**Rom. 14: 20**, all things indeed are p.

**Phil. 4: 8**, whatsoever things are p.

**I. Tim. 3: 9**; **II. Tim. 1: 3**, a p. conscience.

**I. Tim. 5: 22**, keep thyself p.

**Tit. 1: 15**, to the p. all things are p.

**Heb. 10: 22**, bodies washed with p. water.

**Jas. 1: 27**, p. religion.

3: 17, wisdom from above is first p.

**II. Pet. 3: 1**, I stir up your p. minds.

**I. John 3: 3**, purifieth himself even as he is p.

**Rev. 22: 1**, p. river of water of life.



**Pureness**, Job 22: 30, delivered by *p.* of hands.

Prov. 22: 11, he that loveth *p.* of heart.

II. Cor. 6: 6, approving ourselves by *p.*

**Purer**, Lam. 4: 7, Nazarites *p.* than snow.

Hab. 1: 13, thou art of *p.* eyes.

**Purge**, Ps. 51: 7, *p.* me with hyssop.

Ps. 65: 3, transgressions, thou shalt *p.*

Isa. 1: 25, purely *p.* away thy dross.

6: 7, thy sin is *p.*

Eze. 24: 13, I have *p.* thee, and thou wast not *p.*

Mal. 3: 3, *p.* them as gold.

Mat. 3: 12; Lu. 3: 17, he will thoroughly *p.* his floor.

John 15: 2, branch that beareth fruit, he *p.*

I. Cor. 5: 7, *p.* out the old leaven.

II. Tim. 2: 21, if a man *p.* himself from these.

Heb. 9: 14, *p.* your conscience.

10: 2, worshippers once *p.*

II. Pet. 1: 9, hath forgotten he was *p.*

**Purification**, laws concerning, Lev. 13-16; Nu. 19: 31: 19; (Ac. 21: 24; Heb. 9: 13).

of women, Lev. 12; Esth. 2: 12; Lu. 2: 22.

of the heart by faith, Ac. 15: 9; I. Pet. 1: 22.

See Dan. 12: 10.

**Purity**, Mal. 3: 3, he shall *p.* sons of Levi.

Tit. 2: 14, *p.* to himself a peculiar people.

Jas. 4: 8, *p.* your hearts, ye double-minded.

**Purim** (pu'rim), the feast of, Esth. 9: 20. 33b; 34a, 84b, 85

**Purity**, moral, enjoined, Gal. 5: 16; Eph. 5: 3; Phil. 2: 15; 4: 8; Col. 3: 5; I. Tim. 5: 22; I. Pet. 2: 11.

of God's word and law, Ps. 12: 6; 19: 8; 119: 140; Prov. 30: 5.

**Purloining**, Tit. 2: 10.

**Purple** (Heb., *argaman*). The famous Tyrian purple dye

was obtained from the bodies of several species of marine *Mollusca* belonging to the genera *Murex* and *Purpura*.

**Purpose**, Prov. 20: 18, every *p.* is established by counsel.

Ec. 3: 1, 17; 8: 6, a time to every *p.*

Isa. 1: 11, to what *p.* are your sacrifices?

Ac. 11: 23, with *p.* of heart.

Rom. 8: 28, called according to his *p.*

9: 11, that *p.* of God might stand.

Eph. 1: 11, according to the *p.* of him who worketh.

3: 11, eternal *p.* in Christ.

I. John 3: 8, for this *p.* the Son of God.

Isa. 14: 27, Lord hath *p.*, who shall disannul it?

II. Cor. 1: 17, do I *p.* according to the flesh?

9: 7, every man as he *p.* in his heart.

**Purse**, Prov. 1: 14, let us have one *p.*

Mat. 10: 9, neither silver nor brass in your *p.*

Mar. 6: 8, take no money in their *p.*

Lu. 10: 4, carry neither *p.* nor scrip.

**Pursue**, Deu. 19: 6; Josh. 20: 5, lest avenger *p.*

Job 30: 15, terrors *p.* my soul.

Ps. 34: 14, seek peace, and *p.* it.

Prov. 11: 19, he that *p.* evil, *p.* death.

28: 1, wicked flee when no man *p.*

**Purtenance**, Ex. 12: 9.

**Push**, Deu. 33: 17; Ps. 44: 5; Dan. 11: 40.

**Put**, Gen. 8: 15, I will *p.* enmity.

Ex. 23: 1, *p.* not thine hand with the wicked.

Lev. 26: 8; Deu. 32: 30, *p.* ten thousand to flight.

Nu. 23: 5, Lord *p.* word in Balaam's mouth.

Judg. 12: 3; I. Sa. 28: 21, I *p.* my life in my hands.

I. Sa. 2: 36, *p.* me into one of the priest's offices.

I. Ki. 9: 3; 11: 36; 14: 21, to *p.* my name there.

I. Chr. 11: 19, *p.* their lives in jeopardy.

Neh. 2: 12, what God *p.* in my heart.

Job 19: 13, hath *p.* my brethren far from me.

Ps. 4: 7, thou hast *p.* gladness in my heart.

8: 6; Eph. 1: 22; Heb. 2: 8, thou hast *p.* all things under his feet.

Ps. 88: 18, lover and friend hast thou *p.* far from me.

Isa. 5: 20, that *p.* darkness for light.

42: 1; Mat. 12: 18, I have *p.* my Spirit upon him.

Mat. 19: 6; Mar. 10: 9, let not man *p.* asunder.

Mar. 10: 16, he *p.* his hands on them.

John 5: 7, no man to *p.* me into the pool.

I. Cor. 15: 25, *p.* all his enemies under his feet.

Eph. 4: 22; Col. 3: 9, *p.* off old man.

Phile. 18, *p.* that on my account.

Heb. 6: 6, *p.* him to an open shame.

9: 26, to *p.* away sin by the sacrifice of himself.

II. Pet. 1: 14, I must *p.* off this my tabernacle.

Jude 5, will *p.* you in remembrance.

Rev. 2: 24, *p.* on you none other burden.

**Puteoli** (pu-tē'o-li) (15 Aa), seaport of Italy, modern Pozzuoli, with famous temple of Æsculapius, Ac. 28: 13. 81b

**Putiel** (pu'ti-el), Ex. 6: 25.

**Putrifying**, Isa. 1: 6.

**Pygarg** (Heb., *dishon*), mentioned in Deu. 14: 5, among the clean animals allowed for food. Some form of antelope is intended, probably *Antelope addax*. This antelope is a large animal, and

**Pygarg**, continued.

was possibly once sufficiently common in the borders of Canaan to be used for food. It still approaches the southern and eastern frontiers.

**Pyramus** (pir'a-mūs) (15 Kc), a river of Cilicia.

**QUADRANS**, a farthing, 118a

**Quadratus**, legate of Syria. 71b

**Quail** (Heb., *setav*; *Coturnix vulgaris*), a well-known migratory bird found all over Europe, Asia, and Africa.

According to Tristram some quails are found in Palestine all through the winter.

In March they make their appearance in myriads, often in the course of a single night. Millions are caught along the coast of the Mediterranean during their migrations.

Israel fed with, Ex. 16: 12.

sent in wrath, Nu. 11: 31; Ps. 78: 27; 105: 40.

**Quake**, Ex. 19: 18, mount *q.* greatly.

Joel 2: 10, earth shall *q.* before them.

Mat. 27: 51, earth did *q.*

Heb. 12: 21, Moses said, I exceedingly fear and *q.*

Dan. 10: 7, a great *q.* fell upon them.

**Quantity**, Isa. 22: 24.

**Quarrel**, II. Ki. 5: 7, see how he seeketh a *q.*

Mar. 16: 9, Herodias had a *q.* against John.

Col. 3: 13, if any man have a *q.*

**Quarrelling**. See **Strife**.

**Quarries**, Judg. 3: 19, 26.

**Quarter**, Gen. 19: 4; Mar. 1: 45; Rev. 20: 8.

**Quartus** (quar'tus), fourth, Rom. 16: 23.

**Quaternion**, a set of four persons, or things. The "four quaternions of soldiers" (Ac. 12: 4) were four bodies of four men. Each quaternion did duty for six hours in the twenty-four, and the four quaternions served during the four watches into which the Romans divided the night. Peter was chained to two soldiers of the quaternion, the other two standing guard.

**Queen**, of heaven, idolatrous worship of, Jer. 44: 17, 25.

—I. Ki. 10: 1; II. Chr. 9: 1, the *q.* of Sheba.

Ps. 45: 9, the *q.* in gold of Ophir.

Isa. 49: 23, their *q.* thy nursing mothers.

Dan. 5: 10, *q.* came into banquet house.

Mat. 12: 42; Lu. 11: 31, the *q.* of the south shall rise up in judgment.

Rev. 18: 7, I sit a *q.*, and am no widow.

**Quench**, Nu. 11: 2, the fire was *q.*

II. Sa. 14: 7, they shall *q.* my coal.



**Quench, continued.**

II. Sa. 21: 17, *q.* not the light of Israel.  
 S. of S. 8: 7, many waters cannot *q.* love.  
 Isa. 34: 10, shall not be *q.* night nor day.  
 42: 3; Mat. 12: 20, smoking flax shall he not *q.*  
 Isa. 66: 24, neither shall their fire be *q.*  
 Mar. 9: 44, 46, 48, where fire is not *q.*  
 Eph. 6: 16, able to *q.* fiery darts of wicked.  
 I. Thes. 5: 19, *q.* not the Spirit.  
 Heb. 11: 34, *q.* the violence of fire.

**Question, I. Ki. 10: 1; II. Chr. 9: 1,** to prove him with *q.*  
 Mat. 22: 46, neither durst ask any more *q.*  
 Mar. 11: 29, I will ask of you one *q.*  
 Ac. 18: 15, if it be a *q.* of words.  
 19: 40, in danger to be called in *q.*  
 I. Cor. 10: 25, asking no *q.* for conscience' sake.  
 I. Tim. 6: 4, doting about *q.*  
 II. Tim. 2: 23; Tit. 3: 9, unlearned *q.* avoid.  
 Mar. 9: 16, what *q.* ye with them?

**Quick, Nu. 16: 30; Ps. 55: 15,** they go down *q.*  
 Ps. 124: 3, they had swallowed us up *q.*  
 Isa. 11: 3, make him of *q.* understanding.  
 Heb. 4: 12, the word of God is *q.* and powerful.  
 —*ar.*, living, Ac. 10: 42; II. Tim. 4: 1; I. Pet. 4: 5, judge the *q.* and the dead.

**Quicken, Ps. 71: 20,** thou shalt *q.* me again.  
 Ps. 80: 18, *q.* us, and we will call on thy name.  
 119: 25, *q.* me according to thy word.  
 143: 11, *q.* me, O Lord, for thy name's sake.  
 Rom. 8: 11, shall *q.* your mortal bodies.

I. Cor. 15: 36, that which thou sowest is not *q.*  
 Eph. 2: 1, you hath he *q.*, who were dead.  
 2: 5; Col. 2: 13, *q.* us together with Christ.  
 I. Pet. 3: 18, *q.* by the Spirit.

**Quickening, spiritual, John 5: 21; 6: 23; Rom. 4: 17; I. Cor. 15: 45; II. Cor. 3: 6; I. Tim. 6: 13.**

**Quickly, Gen. 27: 20,** how hast thou found it so *q.*?  
 Ex. 32: 8; Deu. 9: 12, have turned *q.* out of the way.  
 Nu. 16: 46, go *q.* to congregation.  
 Josh. 2: 5, pursue *q.*, overtake them.  
 Ec. 4: 12, threefold cord not *q.* broken.  
 Mat. 5: 25, agree with thine adversary *q.*  
 John 13: 27, that thou doest, do *q.*  
 Rev. 2: 5, 16, repent, else I come *q.*  
 3: 11; 22: 7, 12, 20, behold, I come *q.*

**Quicksands, Ac. 27: 17.**

**Quiet, the faithful shall dwell in, Prov. 1: 33; Isa. 30: 15; 32: 17, 18.**  
 to be enjoined, I. Thes. 4: 11; I. Tim. 2: 2.  
 —Job 21: 23, one dieth, being at ease and *q.*  
 Ps. 107: 30, glad, because they be *q.*  
 Ec. 9: 17, words of wise men are heard in *q.*  
 Isa. 7: 4, take heed, and be *q.*  
 14: 7, the earth is at rest, and is *q.*  
 32: 18, in *q.* resting places.  
 Jer. 49: 23, sorrow on the sea; it cannot be *q.*

Eze. 16: 42, I will be *q.*  
 Ac. 19: 36, ye ought to be *q.*  
 I. Pet. 3: 4, ornament of a meek and *q.* spirit.

**Quietly, II. Sa. 3: 27; Lam. 3: 26.**  
**Quietness, Judg. 8: 23,** the country was in *q.*  
 Prov. 17: 1, better a dry morsel and *q.*

Ec. 4: 6, better a handful with *q.*  
 Isa. 32: 17, effect of righteousness, *q.*  
 Ac. 24: 2, by thee we enjoy great *q.*

II. Thes. 3: 12, exhort that with *q.* they work.  
**Quit, I. Sa. 4: 9; I. Cor. 16: 13,** *q.* you like men.

—*ar.*, set free, Ex. 21: 19, that smote him be *q.*  
 Josh. 2: 20, we will be *q.* of the oath.  
**Quite, Gen. 31: 15; Nu. 17: 10; II. Sa. 3: 24.**

**Quiver, Ps. 127: 5,** happy is the man that hath his *q.* full.  
 Isa. 49: 2, in his *q.* hath he hid me.

Jer. 5: 16, their *q.* is as an open sepulchre.  
 Hab. 3: 16, my lips *q.* at the voice.

**Quotations from the Old Testament, 97**

**RAAMAH (rā'a-mā), trembling,** (I He), land occupied by the descendants of Ham, Gen. 10: 7.

**Raamah (rā'a-mī'ā), trembling before Jehovah, Neh. 7: 7.**

**Raames (ra-ām'sēz), Rameses,** city of the Egyptian kings of the same name, Gen. 47: 11; Ex. 1: 11.

**Rabbah, Rabba (rā'bā), Rabbath, the great, (16 Df),** the chief city of the Ammonites, besieged and taken by Joab, II. Sa. 11: 1; 12: 26.

prophecies concerning, Jer. 49: 2; Eze. 21: 20; 25; Am. 1: 14.

**Rabbath-Ammon (5 De; 6 Ce; 7 Bc),** the metropolis and strong fortress of the Ammonites. Hebrew tombs are found here, although the ruins are Roman and Arabic.  
 Deu. 3: 11.

**Rabbath-Moab (5 Df; 6 Ce),** capital of Moab, called Ar.

**Rabbi, master, Mat. 23: 7, 8; John 1: 38; 3: 2.**

**Rabbith (rā'bith), Josh. 19: 20.**

**Rabboni (rāb-bō'ni),** Christ so named by Mary, John 20: 16.  
**Rab-mag (rāb'māg), chief of the Magi, Jer. 39: 3.**

**Rabsaris (rāb'sa-ris), chief of the princes, II. Ki. 18: 17.**

**Rabshakeh (rāb'sha-kē) (Assyr., Rabsaki), commander in chief, II. Ki. 18: 17, 19; Isa. 36: 2, 4.**

**Raca (rā'kā), worthless, II. Sa. 6: 20; Mat. 5: 22.**

**Race, Ps. 19: 5,** strong man to run a *r.*

Ec. 9: 11, the *r.* is not to the swift.

I. Cor. 9: 24, they which run in a *r.*

Heb. 12: 1, run with patience the *r.*

**Rachab (rā'kāb), Mat. 1: 5.**

**Rachal (rā'kāl), merchandise, I. Sa. 30: 29.**

**Rachel (rā'chel), or Rahel, ewe, and Jacob, Gen. 29: 10, 28; 31: 4, 19, 34; 35: 16.**

—tomb of (3 Cd; 5 Ce; 12 Bf), near Bethlehem, Gen. 48: 7.

See Jer. 31: 15.

**Raddai (rād'dā), I. Chr. 2: 14.**

**Rafters, S. of S. 1: 17.**

**Ragaba (13 Cd),** city east of the Jordan, now called Rajib.

**Ragau (rā'gaw), N. T. form of Revu, Lu. 3: 35.**

**Rage, censured, II. Ki. 19: 28; Ps. 2: 1.**

—II. Ki. 5: 12, Naaman turned away in a *r.*

Isa. 37: 28, I know thy *r.*

Prov. 6: 34, jealousy is the *r.* of a man.

14: 16, the fool *r.*, and is confident.

29: 9, whether he *r.* or laugh.

Ac. 4: 25, why did the heathen *r.*?

**Ragged, Isa. 2: 21.**

**Raging, Ps. 89: 9,** thou rulest the *r.* of the sea.

Prov. 20: 1, strong drink is *r.*

Jon. 1: 15, the sea ceased from her *r.*

Lu. 8: 24, he rebuked the *r.* of the water.

Jude 13, *r.* waves of the sea.

**Rags, Prov. 23: 21,** shall clothe a man with *r.*

Isa. 64: 6, our righteousness as filthy *r.*

Jer. 38: 11, took rotten *r.*

**Raguel (ra-gū'el), Greek form of Reuel, friend of God.**

**Rahab (rā'hāb), arrogance, raging, used of the crocodile, Job 26: 12, R. V.; of Egypt, Isa. 30: 7; 51: 9, R. V.**

—the harlot, in Hebrew spelled differently from the former word, *wide, large*, Josh. 2: 1; 6: 23.

See Mat. 1: 5; Heb. 11: 31; Jas. 2: 25.

**Raham (rā'hām), fondness, I. Chr. 2: 44.**

**Railing, I. Sa. 25: 14; II. Sa. 16: 7; Mar. 15: 29; I. Cor. 5: 11; I. Tim. 6: 4; I. Pet. 3: 9; II. Pet. 2: 11; Jude 9.**

**Raiment, Gen. 27: 15,** goodly *r.*

Gen. 28: 20, if the Lord will give me *r.*

Deu. 8: 4, thy *r.* waxed not old.

24: 17, nor take a widow's *r.* to pledge.

**Raiment, continued.**

II. Ki. 5: 5, ten changes of *r.*  
 Job 27: 16, though he prepare *r.* as clay.  
 Ps. 45: 14, be brought to the king in *r.* of needlework.  
 Isa. 63: 3, I will stain all my *r.*  
 Zec. 3: 4, I will clothe thee with *r.*  
 Mat. 3: 4, his *r.* of camel's hair.  
 6: 25; Lu. 12: 23, the body more than *r.*  
 Mat. 11: 8; Lu. 7: 25, a man clothed in soft *r.*?  
 Mat. 17: 2; Mar. 9: 3; Lu. 9: 29, his *r.* white as light.  
 Lu. 23: 34; John 19: 24, they parted his *r.*  
 I. Tim. 6: 8, having food and *r.*, let us be content.  
 Jas. 2: 2, a poor man in vile *r.*  
 Rev. 3: 18, buy white *r.*  
**Rain,** the deluge, Gen. 7; Ex. 9: 34; I. Sa. 12: 17; Ps. 105: 32. withheld, Jer. 14; Zec. 14: 17. emblematic, Lev. 26: 4; Ps. 68: 9; Hos. 10: 12.  
 the gift of God, Mat. 5: 45; Ac. 14: 17.  
 —Gen. 8: 2, *r.* from heaven was restrained.  
 Deu. 11: 11, drinketh of the *r.* of heaven.  
 11: 14; 28: 12, *r.* in due season.  
 32: 2, my doctrine shall drop as *r.*  
 I. Ki. 17: 1, there shall be no dew nor *r.*  
 18: 41, a sound of abundance of *r.*  
 Ezra 10: 13, a time of much *r.*  
 Job 5: 10, who giveth *r.* upon earth.  
 28: 26, he made a decree for the *r.*  
 37: 6, to small *r.*, and to great *r.*  
 38: 28, hath the *r.* a father?  
 Ps. 72: 6, like *r.* on the mown grass.  
 Prov. 25: 14, like clouds without *r.*  
 25: 23, north wind driveth away *r.*  
 26: 1, as *r.* in harvest.  
 Ec. 11: 3, if the clouds be full of *r.*  
 12: 2, nor clouds return after the *r.*  
 S. of S. 2: 11, the *r.* is over and gone.  
 Isa. 4: 6, a covert from storm and from *r.*  
 39: 23, then shall he give the *r.*  
 5: 10, as the *r.* cometh down from heaven.  
 Hos. 6: 3, he shall come unto us as the *r.*  
 Mai. 7: 25, the *r.* descended, and the floods came.  
 Heb. 6: 7, earth drinketh in the *r.*  
 Gen. 2: 5, Lord had not caused it to *r.*  
 Ex. 16: 4, I will *r.* bread from heaven.  
 P. 11: 6, upon the wicked he shall *r.* snares.  
 7: 24, 27, and *r.* down manna.  
 Ec. 38: 22, I will *r.* an over-  
 flowing *r.*  
 Js. 5: 17, Elias prayed that it might not *r.*  
 Se Prov. 27: 15.

**Rainbow**, sign of God's covenant with Noah, Gen. 9: 12; Eze. 1: 28.  
 in heaven, Rev. 4: 3; 10: 1.  
**Raise**, Deu. 13: 15; Ac. 3: 22, Lord will *r.* up a prophet.  
 I. Sa. 2: 8; Ps. 113: 7, he *r.* poor out of the dust.  
 Ps. 145: 14; 146: 8, he *r.* those that be bowed down.  
 Isa. 44: 26, I will *r.* up decayed places.  
 Hos. 6: 2, in the third day he will *r.* us up.  
 Mat. 11: 5; Lu. 7: 22, dead are *r.* up.  
 John 2: 19, in three days I will *r.* it up.  
 6: 40, I will *r.* him up at the last day.  
 Ac. 26: 8, why incredible that God should *r.* the dead?  
 Rom. 4: 25, was *r.* again for our justification.  
 6: 4, as Christ was *r.* from the dead.  
 I. Cor. 6: 14, God will *r.* up us by his power.  
 II. Cor. 1: 9, trust in God which *r.* the dead.  
 4: 14, he shall *r.* up us by Jesus.  
 Eph. 2: 6, *r.* us up together.  
 Heb. 11: 19, accounting that God was able to *r.* him.  
 Jas. 5: 15, the Lord shall *r.* him up.  
 I. Pet. 1: 21, believe in God, that *r.* him.  
**Raisins**, dried grapes. Abigail took a hundred clusters or lumps of raisins to David (I. Sa. 25: 18), as did Ziba (II. Sa. 16: 1). David gave the starving Egyptian two clusters (I. Sa. 30: 12). Vast quantities were used. Sometimes they were pressed into cakes. Cf. S. of S. 2: 5 with R. V.  
**Rakem** (rā'kem), I. Chr. 7: 16.  
**Rakkath** (rāk'kath), shore, Josh. 19: 35.  
**Rakkon** (rāk'kon), the shore district, Josh. 19: 46.  
**Ram** (rām), high, elevated, Ru. 4: 19.  
 used in sacrifices, Gen. 15: 9; 22: 13; Ex. 29: 15; Lev. 9: Nu. 5: 8.  
 typical, Dan. 8: 20.  
 horns of, used as trumpets, Josh. 6: 4.  
 See **Sheep**.  
**Ramah** (rā'mā) (5 Ce; 7 Bc; 12 Ba; 16 Ce), a city of Benjamin, now called er-Ram, Josh. 18: 25; Judg. 4: 5; I. Sa. 1: 19; 7: 17; 8: 4; 19: 18; 25: 1. —(7 Bb), a city of Galilee.  
**Ramathaim-zophim** (rā'math-ā'im-zō'fīm), the two heights of the Zophites, I. Sa. 1: 1.  
**Ramathite** (rā'math-ite), I. Chr. 27: 27.  
**Ramath-lehi** (rā'math-lē'hī), height of Lehi, Judg. 15: 17.  
**Ramath-mizpeh** (rā'math-miz'peh), Josh. 13: 26.  
**Rameses II.**, (rām'e-sēz), king of Egypt, 60d, 123b  
**Ramia** (16 Cb), a city of Beirut.  
**Ramiah** (ra-mi'ā), Jehovah has overthrown, Ezra 10: 25.

**Ramleh** (16 Be), a village famous for its tower.  
**Ramman-nirari I, II, and III**, 60c  
**Ramoth** (rā'moth), heights, a city in the tribe of Issachar, I. Chr. 6: 73.  
**Ramoth-gilead** (rā'moth-gil'e-ad), heights of Gilead, (5 Dd; 7 Bb), a city of refuge in Gad, probably the modern Reimūn, a little village on a steep hill, with ancient tombs, Deu. 4: 43; I. Ki. 22: 3; II. Ki. 8: 28; 9: 1; II. Chr. 18: 2, 3; 22: 5.  
**Rampart**, Lam. 2: 8; Nah. 3: 8.  
**Ran**, Gen. 33: 4; I. Sa. 20: 36; Lu. 8: 33; Ac. 27: 41.  
**Range**, I. Sa. 4: 1; I. Ki. 1: 45.  
**Range**, Lev. 11: 35; Job 39: 8; Prov. 28: 15.  
**Rank**, Gen. 41: 5, 7; I. Chr. 12: 38; Mar. 6: 40.  
**Ransom**, Christ a, Mat. 20: 28; I. Tim. 2: 6.  
 —Ex. 21: 30, he shall give for the *r.* of his life.  
 30: 12, give every man a *r.* for his soul.  
 Job 33: 24, I have found a *r.*  
 36: 18, a great *r.* cannot deliver thee.  
 Ps. 49: 7, nor give to God a *r.* for him.  
 Prov. 6: 35, he will not regard any *r.*  
 13: 8, *r.* of a man's life are his riches.  
 Isa. 35: 10, *r.* of the Lord shall return.  
 43: 3, I gave Egypt for thy *r.*  
 Mar. 10: 45, to give his life a *r.* for many.  
 Hos. 13: 14, I will *r.* them from grave.  
**Rapha** (rā'fā), giant, I. Chr. 8: 2, 37.  
**Raphu** (rā'fu), healed, Nu. 13: 9.  
**Rare**, Dan. 2: 11.  
**Ras el Ain, Kulat**, the ancient Antipatris.  
**Ras en Nakurah** (16 Cb; 17 Bb), a promontory on the Mediterranean.  
**Rase**, Ps. 137: 7.  
**Rash**, Ec. 5: 2, be not *r.* with thy mouth.  
 Isa. 32: 4, the *r.* shall understand knowledge.  
 Ac. 19: 36, be quiet, do nothing *r.*  
**Rate**, Ex. 16: 4; II. Ki. 25: 30.  
**Rather**, Mat. 10: 6, go *r.* to the lost sheep of Israel.  
 Mat. 25: 9, go *r.* to them that sell.  
 Mar. 5: 26, but *r.* grew worse.  
 Rom. 8: 34, yea *r.*, that is risen again.  
**Rattling**, Job 39: 23; Nah. 3: 2.  
**Raven** (Heb., oreb; *Corvus corax*). This bird is common in Palestine; its fine glossy black plumage is noted in S. of S. 5: 11; its feeding on dead animals is hinted at in Gen. 8: 7; and its habit of picking out the eyes of its victims, in Prov. 30: 17.  
 —I. Ki. 17: 4, *r.* to feed thee there.  
 Job 38: 41, provideth for the *r.*  
 Ps. 147: 9, to the young *r.* which cry.  
 Lu. 12: 24, consider the *r.*



**Ravering**, Mat. 7: 15; Lu. 11: 39.  
**Ravenous**, Isa. 35: 9; 46: 11.

**Ravin**, *ar.*, to take prey violently, Gen. 49: 27; Nah. 2: 12.  
**Razor**, Nu. 6: 5; Ps. 52: 2; Eze. 5: 1.  
**Reach**, Gen. 11: 4, tower may *r.* to heaven.

John 20: 27, *r.* hither thy finger.  
 II. Cor. 10: 13, a measure to *r.* unto you.

Phil. 3: 13, *r.* forth unto those things which are before.

**Read**, Ex. 24: 7, *r.* in audience of the people.

Deu. 17: 19, the king shall *r.* therein.

Isa. 34: 16, seek out book of the Lord, and *r.*

Mat. 12: 3; Mar. 2: 25; Lu. 6: 3, have ye not *r.*?

II. Cor. 1: 13, none other things than what ye *r.*

3: 2, our epistle, known and *r.*

Rev. 1: 3, blessed is he that *r.*

I. Tim. 4: 13, give attendance to *r.*

**Readiness**, Ac. 17: 11; II. Cor. 8: 11; 10: 6.

**Reading**, of the law, Josh. 8: 34; II. Ki. 23: 2; Neh. 8: 9.

of the prophets, Lu. 4: 16.

of the epistles, Col. 4: 16; I. Thes. 5: 27.

See Ac. 13: 15.

**Ready**, Deu. 26: 5, a Syrian *r.* to perish.

Neh. 9: 17, a God *r.* to pardon.

Job 29: 13, blessing of him *r.* to perish.

Ps. 38: 17, I am *r.* to halt.

45: 1, pen of a *r.* writer.

86: 5, Lord good, and *r.* to forgive.

Prov. 31: 6, strong drink unto him *r.* to perish.

Ec. 5: 1, be more *r.* to hear.

Isa. 27: 13, shall come which were *r.* to perish.

32: 4, tongue of stammerers *r.* to speak plainly.

Mat. 22: 4; Lu. 14: 17, all things are *r.*

Mat. 24: 44; Lu. 12: 40, be ye also *r.*

Mat. 25: 10, they that were *r.* went in.

Mar. 14: 38, the spirit is *r.*, but the flesh is weak.

Lu. 22: 33, *r.* to go with thee.

John 7: 6, your time is always *r.*

Ac. 21: 13, I am *r.* not to be bound only.

Rom. 1: 15, I am *r.* to preach the gospel at Rome.

II. Cor. 8: 19, declaration of your *r.* mind.

I. Tim. 6: 18, *r.* to distribute.

II. Tim. 4: 6, I am now *r.* to be offered.

Tit. 3: 1, *r.* to every good work.

Heb. 8: 13, old is *r.* to vanish.

I. Pet. 1: 5, *r.* to be revealed in last time.

3: 15, be *r.* always to give an answer.

5: 2, but of a *r.* mind.

Rev. 3: 2, the things that are *r.* to die.

**Reaia** (re-ā'yā), or **Reaiah**, I. Chr. 5: 5; Neh. 7: 50.

**Reap**, Lev. 19: 9, when ye *r.* harvest.

Lev. 25: 11, in jubilee ye shall not sow nor *r.*

**Reap**, *continued*.

Job 24: 6, they *r.* every one his corn.

Ps. 126: 5, they that sow in tears shall *r.* in joy.

Ec. 11: 4, he that regardeth clouds shall not *r.*

Hos. 8: 7, shall *r.* the whirlwind.

10: 12, sow in righteousness, *r.* in mercy.

Mic. 6: 15, thou shalt sow, but not *r.*

Mat. 6: 26; Lu. 12: 24, they sow not, neither *r.*

Mat. 25: 26; Lu. 19: 22, I *r.* where I sowed not.

John 4: 38, to *r.* that whereon ye bestowed no labour.

II. Cor. 9: 6, that soweth sparingly, shall *r.* sparingly.

Gal. 6: 7, that shall he also *r.*

Jas. 5: 4, cries of them which have *r.*

Rev. 14: 15, thrust in sickle, and *r.*

**Reaping**, Lev. 23: 10, 22: 25: 5.

figurative, Job 4: 8; Prov. 22: 8; Mat. 13: 30; John 4: 36; I. Cor. 9: 11.

**Rear**, Ex. 26: 30; I. Ki. 16: 32; John 2: 20.

**Reason**, Prov. 26: 16, seven men that can render a *r.*

Ec. 7: 25, to search out the *r.* of things.

Rom. 8: 20, by *r.* of him who hath subjected.

I. Pet. 3: 15, a *r.* of the hope that is in you.

I. Sa. 12: 7, that I may *r.* with you.

Job 9: 14, choose words to *r.* with him.

13: 3, I desire to *r.* with God.

Isa. 1: 18, let us *r.* together.

Mat. 16: 8; Mar. 2: 8, why *r.* ye among yourselves?

Lu. 5: 22, what *r.* ye in your hearts?

24: 15, while they *r.*, Jesus drew near.

Ac. 24: 25, as he *r.* of righteousness.

**Reasonable**, Rom. 12: 1.

**Reba** (rē'bā), *fourth part*, Nu. 31: 8.

**Rebekah** (re-bēk'ā), or **Rebecca**, *noose*, history of, Gen. 22: 24: 15, 67; 27: 6, 42; 49: 31; Rom. 9: 10.

**Rebel**, Nu. 14: 9, only *r.* not against the Lord.

I. Sa. 12: 15, if ye will not obey the Lord, but *r.*

Neh. 2: 19, will ye *r.* against the king?

Ps. 107: 11, they *r.* against words of God.

Isa. 1: 2, have nourished children, and they *r.*

63: 10, they *r.*, and vexed his Holy Spirit.

Hos. 13: 16, Samaria *r.* against God.

**Rebellion**, Josh. 22: 22, if it be in *r.*

I. Sa. 15: 23, *r.* is as the sin.

Job 34: 37, addeth *r.* unto his sins.

Jer. 28: 16, taught *r.* against the Lord.

**Rebellious**, Deu. 9: 7; 31: 27, *r.* against the Lord.

**Rebellious**, *continued*.

Ps. 66: 7, let not the *r.* exalt themselves.

78: 8, a *r.* generation.

Isa. 65: 2, have spread out my hands unto a *r.* people.

Jer. 5: 23, this people hath a *r.* heart.

Eze. 24: 3, utter parable to the *r.* house.

**Rebuke**, Deu. 23: 20, Lord shall send on thee *r.*

II. Ki. 19: 3; Isa. 37: 3, this is a day of *r.*

Ps. 18: 15, at thy *r.*, at blast of breath of thy nostrils.

80: 16, perish at *r.* of thy countenance.

104: 7, at thy *r.* they fled.

Prov. 13: 1, a scorner heareth not *r.*

27: 5, open *r.* is better than secret love.

Ec. 7: 5, better to hear *r.* of wise.

Isa. 30: 17, thousand flee at *r.* of one.

Phil. 2: 15, without *r.*

Ps. 6: 1; 38: 1, *r.* me not in anger.

Prov. 9: 8, *r.* a wise man, and he will love thee.

23: 23, he that *r.* shall find favour.

Isa. 2: 4; Mic. 4: 3, he shall *r.* many nations.

Zec. 3: 2; Jude 9, the Lord *r.* thee.

Mat. 8: 26; Mar. 4: 39; Lu. 8: 24, he *r.* the wind.

Mat. 16: 22; Mar. 8: 32, Peter began to *r.* him.

Lu. 17: 3, if brother trespass, *r.* him.

19: 39, *r.* thy disciples.

I. Tim. 5: 1, *r.* not an elder.

II. Tim. 4: 2, *r.* with all long-suffering.

Tit. 1: 13; 2: 15, *r.* sharply.

Heb. 12: 5, nor faint when thou art *r.*

Rev. 3: 19, as many as I love, *r.*

**Recall**, Lam. 3: 21.

**Receipt**, *ar.*, place of receiving, Mat. 9: 9; Mar. 2: 14; Lu. 5: 27.

**Receive**, Job 2: 10, shall we *r.* good, and not *r.* evil?

Job 22: 22, *r.* the law from his mouth.

Ps. 6: 9, the Lord will *r.* my prayer.

23: 5, he shall *r.* blessing from the Lord.

49: 15, God shall *r.* me.

68: 18, hast *r.* gifts for me.

73: 24, afterward *r.* me to glory.

Prov. 2: 1, if thou wilt *r.* my words.

Isa. 40: 2, she hath *r.* of the Lord's hand double.

Hos. 14: 2, *r.* us graciously.

Mat. 11: 14, if ye will *r.* it, this is Elias.

19: 12, he that is able to *r.* it, let him *r.* it.

21: 22, whatsoever ye ask believing, ye shall *r.*

Mar. 4: 16; Lu. 8: 13, *r.* the word with joy.

Mar. 11: 24, when ye pray, believe that ye *r.*

16: 19; Ac. 1: 9, he was *r.* up into heaven.

**Receive, continued.**

Lu. 16: 9, *r.* you into everlasting habitations.  
 23: 41, *w. r.* reward of our deeds.  
 John 1: 12, as many as *r.* him.  
 3: 27, a man can *r.* nothing, except it be given him.  
 5: 43, come in his own name, him *ye* will *r.*  
 16: 24, ask, and *ye* shall *r.*  
 Ac. 2: 38, *ye* shall *r.* the gift of the Holy Ghost.  
 10: 43, shall *r.* remission of sins.  
 20: 35, more blessed to give than to *r.*  
 Rom. 5: 11, by whom *we* have *r.* atonement.  
 14: 1, him that is weak in faith *r.* *ye*.  
 I. Cor. 3: 8, every man shall *r.* his own reward.  
 11: 23, *I, r.* of the Lord that which I delivered.  
 II. Cor. 5: 10, every one may *r.* things done in his body.  
 Col. 3: 25, he shall *r.* for the wrong done.  
 Jas. 4: 3, *ye* ask and *r.* not.  
 I. John 3: 22, whatsoever *we* ask, *we* *r.*  
 Rev. 3: 3, remember how thou hast *r.*  
**Rechab** (rē'kāb), *rider*, II. Sa. 4: 2, 5, 6.  
**Rechabites**, Jer. 35: 2, 3.  
**Rechah** (rē'kā), *side* (?), I. Chr. 4: 12.  
**Reckon**, Lev. 25: 50, he shall *r.* with him that bought him.  
 Ps. 40: 5, thy thoughts cannot be *r.* up.  
 Mat. 18: 24, when he had begun to *r.*  
 25: 19, lord of those servants cometh, and *r.* with tem.  
 Rom. 4: 4, the reward is not *r.* of grace.  
 6: 11, *r.* yourselves dead to sin.  
 8: 18, *I, r.* that the sufferings of this present time.  
**Recommended**, Ac. 14: 26; 15: 40.  
**Recommend**, Deu. 32: 35, to me belongeth *r.*  
 Job 15: 31, vanity shall be his *r.*  
 Prov. 12: 14, *r.* shall be rendered.  
 Isa. 35: 4, even God with a *r.*  
 Hos. 9: 7, days of *r.* are come.  
 Joel 3: 4, will *ye* render me a *r.*?  
 Lu. 14: 12, and a *r.* be made thee.  
 Rom. 11: 9, let their table be made a *r.*  
 II. Cor. 6: 13, now for a *r.*, be *ye* also enlarged.  
 Heb. 10: 35, great *r.* of reward.  
**Recompense**, Nu. 5: 7, he shall *r.* his trespass.  
 Ru. 2: 12, the Lord *r.* thy work.  
 II. Sa. 19: 36, why should the king *r.* me?  
 Job 34: 33, he will *r.* it.  
 Prov. 20: 22, say not, *I* will *r.* evil.  
 Isa. 65: 6, *I* will *r.*, even *r.* into their bosom.  
 Jer. 16: 18, *I* will *r.* their iniquity.  
 25: 14; Hos. 12: 2, *I* will *r.* them according to their deeds.  
 Lu. 14: 14, for they cannot *r.* thee.

**Recompense, continued.**

Rom. 12: 17, *r.* to no man evil for evil.  
 Heb. 10: 30, that hath said, *I* will *r.*  
**Reconcile**, I. Sa. 29: 4, should he *r.* himself?  
 Mat. 5: 24, first be *r.* to thy brother.  
 Rom. 5: 10, if, when enemies, *we* were *r.* to God.  
 II. Cor. 5: 20, be *ye* *r.* to God.  
 Eph. 2: 16, that he might *r.* both to God.  
 Col. 1: 20, to *r.* all things to himself.  
**Reconciliation**, with God, Isa. 53: 5; Dan. 9: 24; Rom. 5: 11. Cor. 5: 19; Heb. 2: 17.  
**Record**, Job 16: 19, my *r.* is on high.  
 John 1: 32, 34, bare *r.*  
 8: 13, thou bearest *r.* of thyself.  
 19: 35, he that saw bare *r.*, and his *r.* is true.  
 Rom. 10: 2, *I* bear them *r.* that they have a zeal of God.  
 II. Cor. 1: 23, *I* call God for a *r.*  
 Phil. 1: 8, God is my *r.*, how greatly *I* long.  
 I. John 5: 7, three that bear *r.*  
 5: 11, this is the *r.*, that God hath given.  
 III. John 12, *we* bear *r.*, and our *r.* is true.  
 Ex. 20: 24, in places where *I, r.* my name.  
 —*ar.*, witness, Deu. 30: 19, *I* call heaven and earth to *r.*  
**Recount**, Nah. 2: 5.  
**Recover**, II. Ki. 1: 2, inquire whether *I* shall *r.*  
 II. Ki. 5: 3, the prophet would *r.* him.  
 Ps. 39: 13, *I* may *r.* strength.  
 Isa. 38: 16, *r.* me, and make me live.  
 Jer. 8: 22, why is not my people *r.*?  
 Mar. 16: 18, lay hands on sick, and they shall *r.*  
 Lu. 4: 18, *r.* of sight to the blind.  
 II. Tim. 2: 26, they may *r.* themselves.  
**Red**, Gen. 25: 30, *r.* pottage.  
 Gen. 49: 12, his eyes shall be *r.* with wine.  
 II. Ki. 3: 22, water *r.* as blood.  
 Ps. 75: 8, the wine is *r.*  
 Prov. 23: 31, look not on wine when *r.*  
 Isa. 1: 18, though your sins be *r.* like crimson.  
 27: 2, a vineyard of *r.* wine.  
 63: 2, wherefore art thou *r.* in thine apparel?  
 Mat. 16: 2, fair weather; for sky is *r.*  
**Red Dragon**, Rev. 12: 3.  
**Red Horse**, vision of, Zec. 1: 8; 6: 2; Rev. 6: 4.  
**Red Sea** (2 Cc; 4 Fe), an arm of the Indian Ocean between Arabia and Africa, Ex. 15: 4; I. Ki. 9: 26.  
**Redeem**, Ex. 6: 6, *I* will *r.* you.  
 Ex. 15: 13, people whom thou hast *r.*  
 II. Sa. 7: 23, what nation like Israel whom God went to *r.*?  
 Neh. 5: 5, nor is it in our power to *r.* them.

**Redeem, continued.**

Job 5: 20, in famine he shall *r.* thee.  
 6: 23, *r.* me from hand of mighty.  
 Ps. 25: 22, *r.* Israel out of all his troubles.  
 26: 11, *r.* me, and be merciful to me.  
 34: 22, the Lord *r.* the soul of his servants.  
 49: 15, God will *r.* my soul from the grave.  
 72: 14, he shall *r.* their soul from deceit.  
 130: 8, he shall *r.* Israel.  
 Isa. 44: 22, return unto me; for *I* have *r.* thee.  
 50: 2, is my hand shortened, that it cannot *r.*?  
 52: 3, *ye* shall be *r.* without money.  
 Hos. 13: 14, *I* will *r.* them from death.  
 Lu. 1: 68, Lord hath visited and *r.* his people.  
 24: 21, he who should have *r.* Israel.  
 Gal. 3: 13, *r.* us from curse of the law.  
 4: 5, to *r.* them that were under the law.  
 Tit. 2: 14, that he might *r.* us from all iniquity.  
 I. Pet. 1: 18, not *r.* with corruptible things.  
 Rev. 5: 9, thou hast *r.* us to God.  
 Isa. 35: 9, the *r.* shall walk there.  
 51: 11, the *r.* of the Lord shall return.  
**Redeemer**, Job 19: 25, *I* know that my *R.* liveth.  
 Ps. 19: 14, O Lord, my strength, and my *r.*  
 78: 35, the high God their *R.*  
 Prov. 23: 11, their *R.* is mighty.  
 Isa. 49: 26; 60: 16, *I* the Lord am thy *R.*  
 59: 20, the *R.* shall come to Zion.  
 63: 16, thou art our Father, our *R.*  
 Jer. 50: 34, their *R.* is strong.  
**Redemption**, by Christ, Rom. 5: 9; Gal. 1: 4; 4: 4, 5; Eph. 1: 7; Col. 1; Heb. 9: 12.  
 of land, etc., Lev. 25; Neh. 5: 8. of the first-born, Ex. 13: 13; Num. 3: 12.  
 —Lev. 25: 51, give price of his *r.*  
 Ps. 49: 8, the *r.* of thy soul is precious.  
 111: 9, he sent *r.* to his people.  
 130: 7, with Lord is plenteous *r.*  
 Lu. 2: 38, them that looked for *r.*  
 21: 28, your *r.* draweth nigh.  
 Rom. 8: 23, the *r.* of our body.  
 Eph. 1: 7; Col. 1: 14, have *r.* through his blood.  
 Eph. 4: 30, *ye* are sealed unto the day of *r.*  
 Heb. 9: 12, obtained eternal *r.* for us.  
**Redness**, Prov. 23: 29.  
**Redound**, II. Cor. 4: 15.  
**Reed**, bruised, II. Ki. 18: 21; Isa. 42: 3; Mat. 12: 20.  
 a measure, Eze. 40: 3; Rev. 11: 1; 21: 15. 118b  
*See Bulrush.*



**Reelalah** (rē'el-ā'yā), *trembling before Jehovah*, Ezra 2: 2.

**References** in the New Testament to the Old Testament Histories, **107**

**Refine**, Isa. 48: 10; Zec. 13: 9.

**Refiner**, Mal. 3: 2, 3.

**Reformation**, Heb. 9: 10.

**Reformed**, Lev. 26: 23.

**Refrain**, Gen. 45: 1, Joseph could not *r.* himself.

Job 7: 11, I will not *r.* my mouth.

Ps. 40: 9, I have not *r.* my lips.

119: 101, I *r.* my feet from every evil way.

Prov. 1: 15, *r.* thy foot from their path.

10: 19, he that *r.* his lips is wise.

Isa. 64: 12, wilt thou *r.* thyself, O Lord?

Ac. 5: 38, *r.* from these men.

I. Pet. 3: 10, *r.* his tongue from evil.

**Refresh**, Ex. 31: 17, on the seventh day the Lord rested, and was *r.*

I. Ki. 13: 7, come home, and *r.* thyself.

Job 32: 20, I will speak, that I may be *r.*

Rom. 15: 32, I may with you be *r.*

Ac. 3: 19, when times of *r.* shall come.

**Refuge**, the divine, II. Sa. 22: 3; Ps. 46: 1; 48: 3.

cities of, Nu. 35; Deu. 4: 41; 19; Josh. 20. **133b**

—Deu. 33: 27, the eternal God is thy *r.*

Josh. 20: 3, *r.* from avenger of blood.

Ps. 9: 9, Lord will be a *r.* for the oppressed.

14: 6, the Lord is his *r.*

59: 16, my *r.* in the day of trouble.

71: 7; 142: 5, my strong *r.*

104: 18, high hills a *r.* for wild goats.

Isa. 28: 17, hail shall sweep away *r.* of lies.

Heb. 6: 18, who have fled for *r.*

**Refuse**, Ex. 16: 28, how long *r.* ye to keep commandments?

Job 34: 33, whether thou *r.* or choose.

Ps. 118: 22, the stone which the builders *r.*

Prov. 1: 24, I have called, and ye *r.*

8: 33, be wise, and *r.* it not.

15: 32, he that *r.* his instruction despiseth his soul.

21: 25, his hands *r.* to labour.

Isa. 7: 15, 16, may know to *r.* the evil.

Jer. 8: 5, they *r.* to return.

13: 10, people *r.* to hear my words.

31: 15, Rachel *r.* to be comforted.

38: 21, if thou *r.* to go forth.

Hos. 11: 5, because they *r.* to return.

Zec. 7: 11, they *r.* to hearken.

Ac. 7: 35, this Moses whom they *r.*

25: 11, I *r.* not to die.

I. Tim. 4: 4, nothing to be *r.*

4: 7, *r.* profane fables.

**Refuse**, *continued*.

Heb. 12: 25, see that ye *r.* not him that speaketh.

See Lam. 3: 45; Am. 8: 6.

**Regard**, Ex. 5: 9, let them not *r.* vain words.

Deu. 10: 17, that *r.* not persons.

28: 50, not *r.* person of the old.

I. Ki. 18: 29, nor any that *r.*

Job 3: 4, let not God *r.* it from above.

4: 20, they perish without any *r.* it.

34: 19, nor *r.* rich more than poor.

35: 13, nor will Almighty *r.* it.

36: 21, *r.* not iniquity.

Ps. 28: 5; Isa. 5: 12, they *r.* not works of the Lord.

Ps. 31: 6, that *r.* lying vanities.

66: 18, if I *r.* iniquity in my heart.

102: 17, he will *r.* the prayer of the destitute.

Prov. 1: 24, no man *r.*

5: 2, mayest *r.* discretion.

6: 35, he will not *r.* any ransom.

12: 10, righteous *r.* life of his beast.

13: 18; 15: 5, he that *r.* reproof.

Lam. 4: 16, the Lord will no more *r.* them.

Dan. 11: 37, neither *r.* God of his fathers, nor *r.* any god.

Mal. 1: 9, will he *r.* your persons?

Mat. 22: 16; Mar. 12: 14, thou *r.* not the person of men.

Lu. 18: 4, fear not God, nor *r.* man.

Rom. 14: 6, he that *r.* the day, *r.* it unto the Lord.

Phil. 2: 30, not *r.* his life.

Heb. 8: 9, I *r.* them not, saith the Lord.

**Regem-melech** (rē'gem-mē'leḥ), *friend of the king*, Zec. 7: 2.

**Regeneration**, Mat. 19: 28; John 1: 13; 8: 3; Tit. 3: 5.

**Region**, Mat. 3: 5; 4: 16; II. Cor. 10: 16.

**Register**, Ezra 2: 62; Neh. 7: 5, 64.

**Rehabiah** (rē'ha-bī'ā), *Jehovah has enlarged*, I. Chr. 23: 17.

**Rehearse**, Ex. 17: 14, *r.* it in ears of Joshua.

Judg. 5: 11, *r.* righteous acts of the Lord.

Ac. 14: 27, they *r.* all God had done.

**Rehob** (rē'hōb), *street*, II. Sa. 8: 3.

**Rehoboam** (rē'hō-bō'am), *increase of people* (?), king of Judah, I. Ki. 11: 43; 12: 14; II. Chr. 9: 31; 10: 11; 12.

**Rehoboth** (re-hō'both), *streets*, plural of *Rehob*, (2 Db; 8 Bb), a city near Nineveh, Gen. 10: 11; 26: 22.

**Rehum** (rē'hum), *compassionate*, Ezra 4: 8.

**Rei** (rē't), *friendly*, I. Ki. 1: 8.

**Reign**, Gen. 37: 8, shalt thou indeed *r.* over us?

Ex. 15: 18; Ps. 146: 10, the Lord shall *r.* for ever.

Lev. 26: 17, they that hate you shall *r.* over you.

Deu. 15: 6, thou shalt *r.* over many nations.

Judg. 9: 8, trees said, *R.* thou over us.

**Reign**, *continued*.

I. Sa. 12: 12, a king shall *r.* over us.

II. Sa. 3: 21, thou mayest *r.* over all.

Job 34: 30, that the hypocrite *r.* not.

Ps. 47: 8, God *r.* over the heathen.

93: 1; 96: 10; 97: 1; 99: 1, the Lord *r.*

Prov. 8: 15, by me kings *r.*

30: 22, a servant when he *r.*

Ec. 4: 14, out of prison he cometh to *r.*

Isa. 24: 23, Lord of hosts shall *r.* in Zion.

32: 1, a king shall *r.* in righteousness.

52: 7, saith unto Zion, Thy God *r.*

Jer. 22: 15, shalt thou *r.*?

23: 5, a King shall *r.* and prosper.

Mic. 4: 7, the Lord shall *r.* over them.

Lu. 19: 14, we will not have this man to *r.* over us.

Rom. 5: 17, shall *r.* in life by Jesus Christ.

6: 12, let not sin *r.* in your bodies.

I. Cor. 4: 8, I would to God ye did *r.*

15: 25, he must *r.* till.

II. Tim. 2: 12, if we suffer, we shall also *r.* with him.

Rev. 5: 10, we shall *r.* on the earth.

11: 15, he shall *r.* for ever.

19: 6, the Lord God omnipotent *r.*

20: 6, shall *r.* with him a thousand years.

22: 5, they shall *r.* for ever.

**Reins**, *ar.*, kidneys, regarded as seat of feelings, Job 16: 13, he cleaveth my *r.* asunder.

Job 19: 27, though my *r.* be consumed.

Ps. 7: 9, God trieth the hearts and *r.*

16: 7, my *r.* instruct me in the night seasons.

26: 2, examine me, try my *r.*

73: 21, thus was I tricked in my *r.*

139: 13, thou hast possessed my *r.*

Prov. 23: 16, my *r.* shall rejoice.

Isa. 11: 5, faithfulness shall be the girdle of his *r.*

Jer. 11: 20, O Lord, that triest the *r.*

12: 2, thou art far from their *r.*

20: 12, Lord, that seest the *r.*

Lam. 3: 13, arrows to enter into my *r.*

Rev. 2: 23, I am he which searcheth the *r.*

**Reject**, I. Sa. 10: 19, ye have this day *r.* God.

I. Sa. 15: 26, Lord hath *r.* thee from being king.

Isa. 53: 3, he is *r.* of men.

Hos. 4: 6, thou hast *r.* knowledge.

Mat. 21: 42; Mar. 12: 10; Lu. 20: 17, stone which the builders *r.*

Mar. 7: 9, ye *r.* the commandment of God.

8: 31; Lu. 9: 22, he shall be *r.* of the elders.

**Reject, continued.**

Lu. 17: 25, *r.* of this generation.  
 John 12: 48, he that *r.* me, and receiveth not my words.  
 Heb. 12: 17, have inherited blessing, he was *r.*  
**Rejoice**, Deu. 12: 7, shall *r.* in all ye put your hand to.  
 Deu. 26: 11, thou shalt *r.* in every good thing.  
 28: 63; 30: 9, the Lord will *r.* over you.  
 I. Sa. 2: 1, *r.* in thy salvation.  
 I. Chr. 16: 10; Ps. 105: 3, let the heart of them *r.* that seek the Lord.  
 II. Chr. 6: 41, let thy saints *r.* in goodness.  
 20: 27; Neh. 12: 43, the Lord had made them to *r.*  
 Job 31: 25, if I *r.* because my wealth is great.  
 39: 21, the horse *r.* in his strength.  
 Ps. 2: 11, *r.* with trembling.  
 5: 11, let all that trust in thee *r.*  
 9: 14, I will *r.* in thy salvation.  
 14: 7, Jacob shall *r.*  
 19: 5, *r.* as a strong man to run a race.  
 33: 21, our hearts shall *r.* in him.  
 35: 19, let not mine enemies *r.* over me.  
 38: 16, hear me, lest they should *r.* over me.  
 51: 8, the bones which thou hast broken may *r.*  
 63: 7, in shadow of thy wings will I *r.*  
 68: 3, let the righteous *r.*  
 85: 6, that thy people may *r.* in thee.  
 89: 16, in thy name shall they *r.* all the day.  
 96: 11, let the heavens *r.*  
 97: 1, let the earth *r.*  
 104: 31, the Lord shall *r.* in his works.  
 107: 42, righteous shall see it, and *r.*  
 119: 162, I *r.* at thy word.  
 149: 2, let Israel *r.* in him that made him.  
 Prov. 2: 14, who *r.* to do evil.  
 5: 18, *r.* with the wife of thy youth.  
 23: 15, if thine heart be wise, my heart shall *r.*  
 24: 17, *r.* not when thine enemy falleth.  
 29: 2, when the righteous are in authority, the people *r.*  
 Ec. 2: 10, my heart *r.* in all my labour.  
 3: 12, for a man to *r.* and do good.  
 3: 22; 5: 19, than that a man should *r.*  
 11: 9, *r.*, O young man, in thy youth.  
 Isa. 9: 3, as men *r.* when they divide the spoil.  
 24: 8, noise of them that *r.* endeth.  
 29: 19, poor among men shall *r.*  
 35: 1, the desert shall *r.*  
 62: 5, as the bridegroom *r.* over the bride.  
 65: 13, my servants shall *r.*  
 66: 14, when ye see this, your heart shall *r.*

**Rejoice, continued.**

Jer. 32: 41, I will *r.* over them to do good.  
 Eze. 7: 12, let not the buyer *r.*  
 Hos. 9: 1, *r.* not, O Israel, for joy.  
 Am. 6: 13, *r.* in a thing of nought.  
 Mic. 7: 8, *r.* not against me, O enemy.  
 Hab. 3: 18, I will *r.* in the Lord.  
 Zep. 3: 17, the Lord will *r.* over thee.  
 Zec. 9: 9, *r.* greatly, O daughter of Zion.  
 Mat. 18: 13, he *r.* more of that sheep.  
 Lu. 1: 14, many shall *r.* at his birth.  
 6: 23, *r.* ye in that day, and leap for joy.  
 10: 20, in this *r.* not, but rather *r.* because.  
 15: 6, 9, *r.* with me.  
 John 4: 36, and he that reapeth may *r.*  
 5: 35, willing for a season to *r.*  
 14: 28, if ye loved me, ye would *r.*  
 16: 20, ye shall weep, but the world shall *r.*  
 Ac. 2: 26, therefore did my heart *r.*  
 Rom. 5: 2, *r.* in hope of glory of God.  
 I. Cor. 7: 30, they that *r.* as though they *r.* not.  
 13: 6, *r.* not in iniquity, but *r.* in the truth.  
 Phil. 1: 18, I do *r.*, yea, and will *r.*  
 2: 17, I joy and *r.* with you all.  
 4: 4, *r.* in the Lord.  
 I. Thes. 5: 16, *r.* evermore.  
 I. Pet. 1: 8, ye *r.* with joy unspeakable.  
**Rejoicing**, of the faithful, Lev. 23: 40; Deu. 12: 10; 16: 11; Ps. 33: 48; 11: 68; 4: 97; 12: 103; Isa. 41: 16; Joel 2: 23; Zec. 10: 7; Rev. 12: 12; 18: 20.  
 —Job 8: 21, till he fill thy lips with *r.*  
 Ps. 107: 22, declare his works with *r.*  
 118: 15, voice of *r.* is in tabernacles of righteousness.  
 126: 6, shall doubtless come again with *r.*  
 Isa. 65: 18, create Jerusalem a *r.*  
 Jer. 15: 16, thy word was the *r.* of my heart.  
 I. Thes. 2: 19, what is our crown of *r.*?  
 Heb. 3: 6, *r.* of hope firm to the end.  
 I. Ki. 1: 45, came up from thence *r.*  
 Ps. 19: 8, statutes right, *r.* the heart.  
 Prov. 8: 31, *r.* in habitable part of his earth.  
 Zep. 2: 15, this is the *r.* city.  
 Lu. 15: 5, layeth it on his shoulders *r.*  
 Ac. 5: 41, *r.* that they were counted worthy.  
 8: 39, went on his way *r.*  
 Rom. 12: 12, *r.* in hope.  
 II. Cor. 6: 10, as sorrowful, yet always *r.*  
**Rekem** (rēkem), variegated garden, Nu. 31: 8.  
 —a town of Benjamin, Josh. 18: 27.

**Release**, year of. Ex. 21: 2; Deu. 15: 1; 31: 10; Jer. 34: 14.  
 —Mar. 15: 9, *r.* unto you the King of the Jews?  
 John 19: 12, Pilate sought to *r.* him.  
**Relied**, II. Chr. 13: 18; 16: 7.  
**Relieve**, Lev. 25: 35, if brother be poor, thou shalt *r.* him.  
 Ps. 146: 9, he *r.* the fatherless.  
 Isa. 1: 17, *r.* the oppressed.  
 Lam. 1: 16, comforter that should *r.* my soul.  
**Religion**, of Egypt, 124a  
 —*ar.*, sometimes used to denote outward rites and observances. Cf. Jas. 1: 26.  
 —Ac. 26: 5, strictest sect of our *r.*  
 Gal. 1: 14, profited in the Jews' *r.*  
 Jas. 1: 27, pure *r.* and undefiled.  
**Religious**, Ac. 13: 43; Jas. 1: 26.  
**Rely**, II. Chr. 16: 8.  
**Remain**, Gen. 8: 22, while earth *r.*  
 Ex. 12: 10, let nothing *r.* until the morning.  
 Deu. 21: 23, his body shall not *r.* on tree.  
 Josh. 13: 1, *r.* yet much land to be possessed.  
 I. Ki. 18: 22, I, even I only, *r.* a prophet of the Lord.  
 I. Chr. 13: 14, ark *r.* in the family of Obed-edom.  
 Job 21: 32, yet shall he *r.* in the tomb.  
 Prov. 2: 21, the perfect shall *r.* in the land.  
 Ec. 2: 9, wisdom *r.* with me.  
 Mat. 11: 23, it would have *r.* until this day.  
 John 6: 12, gather up the fragments that *r.*  
 Ac. 5: 4, whiles it *r.*, was it not thine own?  
 I. Thes. 4: 15, we which *r.* unto coming of the Lord.  
 Heb. 4: 9, there *r.* a rest to the people of God.  
 10: 26, there *r.* no more sacrifice for sins.  
 Rev. 3: 2, strengthen things which *r.*  
**Remedy**, II. Chr. 36: 16; Prov. 6: 15; 29: 1.  
**Remember**, Gen. 41: 9, I do *r.* my faults this day.  
 Ex. 20: 8, *r.* the sabbath day to keep it holy.  
 Nu. 15: 39, *r.* all the commandments of the Lord.  
 Deu. 8: 2, *r.* all the way the Lord led thee.  
 8: 18, thou shalt *r.* the Lord thy God.  
 32: 7, *r.* the days of old.  
 I. Chr. 16: 12; Ps. 105: 5, *r.* his marvellous works.  
 Job 10: 9, *r.* that thou hast made me as clay.  
 24: 20, the sinner shall be no more *r.*  
 Ps. 20: 7, we will *r.* the name of the Lord.  
 25: 6, *r.* thy mercies.  
 63: 6, when I *r.* thee upon my bed.  
 79: 8, *r.* not against us former iniquities.  
 89: 47, how short my time is.  
 105: 8, hath *r.* his covenant for ever.  
 136: 23, who *r.* us in our low estate.  
 Ec. 12: 1, *r.* now thy Creator.



**Remember, continued.**

S. of S. 1: 4, we will *r.* thy love.  
 Isa. 43: 18; 46: 9, *r.* ye not the former things.  
 Jer. 31: 20, I do earnestly *r.* him still.  
 Lam. 1: 9, *r.* not her last end.  
 Eze. 16: 61; 20: 43; 36: 31, then shalt thou *r.* thy ways.  
 Hab. 3: 2, in wrath *r.* mercy.  
 Mat. 26: 75, Peter *r.* word of Jesus.  
 Lu. 1: 72, to *r.* his holy covenant.  
 16: 25, *r.* that thou in thy lifetime receivest.  
 17: 32, *r.* Lot's wife.  
 23: 42, Lord, *r.* me when thou comest into thy kingdom.  
 John 15: 20, *r.* the word that I said unto you.  
 Ac. 20: 35, *r.* the words of the Lord Jesus.  
 Gal. 2: 10, we should *r.* the poor.  
 Eph. 2: 11, *r.*, that ye being in time past Gentiles.  
 Col. 4: 18, *r.* my bonds.  
 II. Tim. 2: 8, *r.* that Jesus was raised from the dead.  
 Heb. 8: 12, their iniquities I will *r.* no more.  
 13: 7, *r.* them that have the rule over you.  
 Rev. 2: 5, *r.* from whence thou art fallen.  
 3: 3, *r.* how thou hast received.  
**Remembrance**, Nu. 5: 15, bringing iniquity to *r.*  
 Deu. 32: 26, make the *r.* of them to cease.  
 II. Sa. 18: 18, no son to keep my name in *r.*  
 I. Ki. 17: 18, art thou come to call my sin to *r.*?  
 Job 18: 17, his *r.* shall perish from the earth.  
 Ps. 6: 5, in death there is no *r.*  
 30: 4; 97: 12, give thanks at *r.* of his holiness.  
 112: 6, the righteous shall be in everlasting *r.*  
 Ec. 1: 11, there is no *r.* of former things.  
 2: 16, no *r.* of wise more than of the fool.  
 Isa. 43: 26, put me in *r.*  
 Lam. 3: 20, my soul hath them in *r.*  
 Eze. 23: 19, calling to *r.* days of youth.  
 29: 16, bringeth their iniquity to *r.*  
 Mal. 3: 16, a book of *r.* was written.  
 Lu. 22: 19; I. Cor. 11: 24, this do in *r.* of me.  
 John 14: 26, bring all things to your *r.*  
 Ac. 10: 31, thine alms are had in *r.*  
 II. Tim. 1: 3, I have *r.* of thee.  
 2: 14, of these things put them in *r.*  
 Heb. 10: 32, call to *r.* the former days.  
 II. Pet. 3: 1, stir up your pure minds by way of *r.*

**Remeth** (rēm'eth), a form of *Ramoth*, Josh. 19: 21.

**Remission**, Mat. 26: 23, blood shed for *r.* of sins.  
 Mar. 1: 4; Lu. 3: 3, baptism of repentance for *r.*

**Remission, continued.**

Lu. 24: 47, that *r.* should be preached.  
 Ac. 10: 43, whosoever believeth shall receive *r.*  
 Rom. 3: 25, for *r.* of sins that are past.  
 Heb. 9: 22, without shedding of blood there is no *r.*

**Remit**, John 20: 23.

**Remmon** (rēm'mon). See **Rimmon**.

**Remmon-methoar** (rēm'mon-mēth-o-ār), Josh. 19: 13.

**Remnant**, Lev. 5: 13, the *r.* shall be the priest's.  
 II. Ki. 19: 4; Isa. 37: 4, lift up thy prayer for the *r.*  
 Ezra 9: 8, to leave us a *r.*  
 Isa. 1: 9, except Lord had left a *r.*  
 16: 14, the *r.* shall be very small.  
 Jer. 23: 3, I will gather the *r.* of my flock.  
 Eze. 6: 8, yet will I leave a *r.*  
 Mat. 22: 6, the *r.* took his servants.  
 Rom. 11: 5, at present time there is a *r.*

**Remove**, Deu. 19: 14, not *r.* neighbour's landmark.  
 Ps. 36: 11, let not the hand of the wicked *r.* me.  
 39: 10, *r.* thy stroke away from me.  
 46: 2, not fear, though the earth be *r.*  
 103: 12, so far hath he *r.* our transgressions.  
 125: 1, as mount Zion, which cannot be *r.*  
 Prov. 4: 27, *r.* thy foot from evil.  
 10: 30, the righteous shall never be *r.*  
 Ec. 11: 10, *r.* sorrow from thy heart.  
 Isa. 13: 13, earth shall *r.* out of her place.  
 24: 20, earth shall be *r.* like a cottage.  
 29: 13, have *r.* their heart far from me.  
 30: 20, yet shall not teachers be *r.*  
 54: 10, the hills shall be *r.*  
 Jer. 4: 1, then shalt thou not *r.*  
 Lam. 3: 17, thou hast *r.* my soul from peace.  
 Mat. 17: 20, say, *R.* hence, it shall *r.*  
 Lu. 22: 42, if willing, *r.* this cup.  
 I. Cor. 13: 2, so that I could *r.* mountains.  
 Gal. 1: 6, I marvel that ye are so soon *r.*  
 Rev. 2: 5, else I will *r.* thy candlestick.

**Remphan** (rēm'fan), or **Rephan** (the word is variously written in MSS.), is the Egyptian name for the planet Saturn, which the LXX. wrongly introduced into their version of Am. 5: 26, whence it is quoted in Ac. 7: 43.

**Remtheh**, a place east of the Jordan.

**Rend**, Lev. 10: 6, neither *r.* your clothes.

I. Ki. 11: 11, I will *r.* kingdom.  
 Ec. 3: 7, a time to *r.*  
 Isa. 64: 1, that thou wouldst *r.* the heavens.

**Rend, continued.**

Hos. 13: 8, I will *r.* the caul of their heart.  
 Joel 2: 13, *r.* your heart.  
 Mat. 7: 6, lest they turn and *r.* you.  
 John 19: 24, not *r.* it, but cast lots.

**Render**, Deu. 32: 41, I will *r.* vengeance.  
 I. Sa. 26: 23, the Lord *r.* to every man his righteousness.  
 Job 33: 26, he will *r.* unto man his righteousness.  
 34: 11, the work of a man shall be *r.* unto him.  
 Ps. 116: 12, what shall I *r.* unto the Lord?  
 Prov. 24: 12; Rom. 2: 6, *r.* to every man according to his works.  
 Prov. 26: 16, seven men who can *r.* a reason.  
 Hos. 14: 2, so will we *r.* the calves of our lips.  
 Zec. 9: 12, I will *r.* double.  
 Mat. 21: 41, *r.* to him fruits in their seasons.  
 22: 21; Mar. 12: 17; Lu. 20: 25, *r.* unto Cæsar.  
 Rom. 13: 7, *r.* to all their dues.  
 I. Thes. 3: 9, what thanks can we *r.* to God?  
 5: 15; I. Pet. 3: 9, not *r.* evil for evil.

**Rending** the clothes, Gen. 37: 34; II. Sa. 13: 19; II. Chr. 34: 27; Ezra 9: 5; Job 1: 20; 2: 12; by the high priest, Mat. 26: 65; Mar. 14: 63.

**Renew**, Ps. 51: 10, *r.* a right spirit within me.  
 Ps. 103: 5, thy youth is *r.* like the eagle's.  
 104: 30, thou *r.* the face of the earth.  
 Isa. 40: 31, they that wait upon the Lord shall *r.* their strength.  
 Lam. 5: 21, *r.* our days as of old.  
 II. Cor. 4: 16, the inward man is *r.* day by day.  
 Eph. 4: 23, be *r.* in the spirit of your mind.  
 Col. 3: 10, new man, which is *r.* in knowledge.  
 Heb. 6: 6, if they fall away, to *r.* them again.

**Renounced**, II. Cor. 4: 2.

**Renown**, Gen. 6: 4; Nu. 16: 2, men of *r.*  
 Eze. 34: 29, a plant of *r.*  
 Dan. 9: 15, gotten thee *r.* as at this day.  
 Isa. 14: 20, seed of evil-doers shall never be *r.*

**Rent**, Gen. 37: 33, Joseph is *r.* in pieces.  
 Josh. 9: 4, bottles old and *r.*  
 I. Ki. 13: 3, the altar shall be *r.*  
 Job 26: 8, the cloud is not *r.* under them.  
 Mat. 27: 51; Mar. 15: 38; Lu. 23: 45, veil of temple was *r.* in twain.  
 Mat. 9: 16; Mar. 2: 21, the *r.* is made worse.

**Repair**, II. Chr. 24: 5, gather money to *r.* the house.  
 Isa. 61: 4, they shall *r.* waste cities.

**Repay**, Deu. 7: 10, he will *r.* him to his face.

**Repay, continued.**

Job 21: 31, who shall *r.* him what he hath done?  
 Prov. 13: 21, good shall be *r.*  
 Isa. 59: 18, to islands he will *r.* recompence.  
 Lu. 10: 35, when I come again, I will *r.* thee.  
 Rom. 12: 19, vengeance is mine, I will *r.*  
 Phil. 19, I have written it, I will *r.* it.

**Repeateeth, Prov. 17: 9.**

**Repent, Gen. 6: 6, it *r.* the Lord.**

Ex. 13: 17, lest the people *r.*  
 32: 14; II. Sa. 24: 16; I. Chr. 21: 15; Jer. 26: 19, Lord *r.* of the evil he thought to do.

Nu. 23: 19, neither son of man, that he should *r.*

Deu. 32: 36, the Lord shall *r.* for his servants.

I. Sa. 15: 29, Strength of Israel will not *r.*

Job 42: 6, I *r.* in dust and ashes.

Ps. 90: 13, let it *r.* thee concerning thy servants.

110: 4; Heb. 7: 21, Lord hath sworn, and will not *r.*

Jer. 18: 8; 26: 13, if nation turn, I will *r.*

Joel 2: 14, if he will return and *r.*

Mat. 12: 41; Lu. 11: 32, they *r.* at preaching of Jonas.

Mat. 21: 29, afterward he *r.* and went.

27: 3, Judas *r.* himself.

Mar. 6: 12, preached that men should *r.*

Lu. 13: 3, except ye *r.*

15: 7, joy over one sinner that *r.*

17: 3, if thy brother *r.*, forgive him.

Ac. 2: 38, *r.* and be baptized.

3: 19, *r.* ye therefore, and be converted.

8: 22, *r.* of this thy wickedness.

26: 20, they should *r.* and turn to God.

Rev. 2: 16, *r.*; or else I will come unto thee quickly.

3: 19, be zealous therefore, and *r.*

**Repentance, preached by John the Baptist, Mat. 3; Mar. 1:**

4; Lu. 3: 3; by Christ, etc.,

Mat. 4: 17; Mar. 1: 15; Lu. 15: 24; 47; Ac. 17: 30.

exhortations to, Job 11: 13;

Isa. 1; Jer. 3: 4; 5; 26; 31: 18;

Eze. 14: 6; 18; Hos. 6: 12; 14;

Joel 1: 8; 2; Zep. 2; Zec. 1;

Mal. 1-4; Rev. 2: 5; 3: 3.

—Hos. 13: 14, *r.* shall be hid from mine eyes.

Mat. 3: 8; Lu. 3: 8; Ac. 26: 20, fruits meet for *r.*

Mat. 9: 13; Mar. 2: 17; Lu. 5: 32, to call sinners to *r.*

Rom. 2: 4, goodness of God leadeth to *r.*

11: 29, gifts of God are without *r.*

II. Cor. 7: 10, godly sorrow worketh *r.*

Heb. 6: 1, not laying again the foundation of *r.*

6: 6, impossible to renew them again to *r.*

12: 17, he found no place of *r.*

II. Pet. 3: 9, that all should come to *r.*

**Repetitions, vain, forbidden,**

Mat. 6: 7.

**Rephael** (rē'fa-el), or **Raphael,**

God heals, I. Chr. 26: 7.

**Rephaims** (rē'fa-imz), **giants.** The

same word is used in Isa. 17: 5, and in other places, of the

dead, in the sense of *powerless*. 138a

—(3 De), a tribe of Canaanites, Gen. 14: 5.

**Rephidim** (rē'fi-dim), **spread out,**

(4 Dd), a place where the Israelites encamped, Ex. 17: 1, 8.

**Replenish, Gen. 1: 28; 9: 1.**

**Repliest, Rom. 9: 20.**

**Report, Gen. 37: 2, their evil *r.***

Ex. 23: 1, thou shalt not raise a false *r.*

Nu. 13: 32, an evil *r.* of the land.

Deu. 2: 25, nations who shall hear *r.* of thee.

I. Sa. 2: 24, it is no good *r.* I hear.

I. Ki. 10: 6; II. Chr. 9: 5, it was a true *r.*

Prov. 15: 30, a good *r.*

Isa. 53: 1, who hath believed our *r.*?

Ac. 6: 3, men of honest *r.*

10: 22, of good *r.* among the Jews.

II. Cor. 6: 8, by evil *r.* and good *r.*

Phil. 4: 8, whatsoever things are of good *r.*

I. Tim. 3: 7, a bishop must have a good *r.*

Heb. 11: 39, these having obtained a good *r.*

Neh. 6: 6, it is *r.* among the heathen.

Jer. 20: 10, *r.*, say they, and we will *r.* it.

Mat. 28: 15, this saying is commonly *r.*

Ac. 16: 2, well *r.* of.

I. Cor. 14: 25, he will *r.* that God is in you.

I. Tim. 5: 10, well *r.* for good works.

**Reproach, Gen. 34: 14, that were *r.* to us.**

I. Sa. 17: 26, taketh away the *r.*

Neh. 2: 17, that we be no more *r.*

Ps. 15: 3, that taketh not up *r.*

22: 6, *r.* of men.

69: 7, I have borne *r.*

78: 66, he put them to a perpetual *r.*

119: 22, remove from me *r.*

Prov. 6: 33, his *r.* shall not be wiped away.

14: 34, sin is a *r.* to any people.

18: 3, with ignominy cometh *r.*

Isa. 51: 7, fear ye not the *r.* of men.

Jer. 23: 40, I will bring an everlasting *r.*

31: 19, bear the *r.* of my youth.

Lam. 3: 30, he is filled full with *r.*

II. Cor. 11: 21, I speak as concerning *r.*

12: 10, take pleasure in *r.*

I. Tim. 4: 10, we labour and suffer *r.*

Heb. 11: 26, esteeming the *r.* of Christ greater riches.

13: 13, without the camp, bearing his *r.*

Nu. 15: 30, doeth presumptuously, *r.* the Lord.

**Reproach, continued.**

II. Ki. 19: 22; Isa. 37: 23, whom hast thou *r.*?

Job 27: 6, my heart shall not *r.* me.

Ps. 42: 10; 102: 8, mine enemies *r.* me.

44: 16, the voice of him that *r.*

69: 9; Rom. 15: 3, the *r.* of them that *r.* thee.

Ps. 74: 22, how the foolish man *r.* thee.

119: 42; Prov. 27: 11, to answer him that *r.* me.

Prov. 14: 31; 17: 5, oppresseth poor *r.* his Maker.

Lu. 6: 22, men shall *r.* you for my sake.

11: 45, thou *r.* us also.

I. Pet. 4: 14, if ye be *r.* for Christ's sake.

**Reproachfully, Job 16: 10.**

**Reprobate, Rom. 1: 28, God gave them to a *r.* mind.**

II. Cor. 13: 5, Christ is in you, except ye be *r.*

II. Tim. 3: 8, *r.* concerning the faith.

Tit. 1: 16, to every good work *r.*

**Reproof, necessary, Lev. 19: 17;**

Isa. 58: 1; Eze. 2: 3; 33; II. Thes. 3: 15; I. Tim. 5: 20; Tit. 1: 13; 2: 15.

benefits of, Ps. 141: 5; 24: 25.

not to be despised, Prov. 1: 25;

5: 12; 10: 17; 12: 1; 15: 10.

—Job 26: 11, they are astonished at *r.*

Prov. 1: 23, turn you at my *r.*

15: 5, he that regardeth *r.* is prudent.

II. Tim. 3: 16, scripture profitable for *r.*

See Prov. 6: 23; 13: 18; 17: 10;

25: 12; 27: 5; 29: 15; Ec. 7: 5;

Eph. 5: 13.

**Reprove, Job 6: 25, what doth your arguing *r.*?**

Job 13: 10, he will *r.* you, if ye do secretly accept persons.

22: 4, will he *r.* thee for fear?

40: 2, he that *r.* God, let him answer it.

Ps. 50: 8, I will not *r.* thee for burnt offerings.

50: 21, I will *r.* thee, and set them in order.

141: 5, let him *r.* me; it shall be excellent oil.

Prov. 9: 8, *r.* not a scorner, lest he hate thee.

19: 25, *r.* one that hath understanding.

29: 1, he that being often *r.*

30: 6, lest he *r.* thee, and thou be found a liar.

Isa. 11: 4, *r.* with equity for meek of the earth.

Jer. 2: 19, thy backslidings shall *r.* thee.

John 8: 20, lest his deeds should be *r.*

16: 8, he will *r.* the world of sin.

II. Tim. 4: 2, *r.*, rebuke, exhort.

**Reptiles and Amphibians of the Bible,** 143b

**Reputation, Ec. 10: 1, him that is in *r.* for wisdom.**

Ac. 5: 34, had in *r.* among the people.

Gal. 2: 2, privately to them of *r.*

Phil. 2: 7, made himself of no *r.*

2: 29, hold such in *r.*

See Dan. 4: 35.



**Request**, Judg. 8: 24, I would desire a *r.* of you.

Ezra 7: 6, king granted all his *r.*  
Neh. 2: 4, for what dost thou make *r.*?

Job 6: 8, oh that I might have my *r.*

Ps. 21: 2, hast not withholden the *r.* of his lips.

106: 15, he gave them their *r.*  
Phil. 1: 4, in every prayer making *r.*

4: 6, let your *r.* be made known unto God.

See 1. K1. 19: 4.

**Require**, Gen. 9: 5, blood of your lives will I *r.*

Gen. 31: 39, of my hand didst thou *r.* it.

Deu. 10: 12; Mic. 6: 8, what doth the Lord *r.*?

Josh. 22: 23; 1. Sa. 20: 16, let the Lord *r.* it.

I. Sa. 21: 8, the king's business *r.* haste.

II. Sa. 3: 13, one thing I *r.* of thee.

19: 38, whatsoever thou shalt *r.* of me, that will I do.

II. Chr. 24: 22, the Lord look upon it, and *r.* it.

Neh. 5: 12, we will restore, and *r.* nothing.

Ps. 10: 13, he hath said, Thou wilt not *r.* it.

40: 6, sin offering hast thou not *r.*

Prov. 30: 7, two things have I *r.* of thee.

Ec. 3: 15, God *r.* that which is past.

Isa. 1: 12, who hath *r.* this at your hand?

Eze. 3: 18; 33: 6, his blood will I *r.* at thine hand.

Lu. 11: 50, be *r.* of this generation.

12: 20, this night thy soul shall be *r.*

12: 48, of him shall much be *r.*

19: 23, I might have *r.* mine own with usury.

23: 24, gave sentence that it should be as *r.*

I. Cor. 1: 22, the Jews *r.* a sign.

4: 2, it is *r.* in stewards that they be faithful.

**Requite**, Deu. 32: 6, do ye thus *r.* the Lord?

Judg. 1: 7, as I have done, so God hath *r.* me.

II. Sa. 2: 6, I also will *r.* you this kindness.

16: 12, it may be that the Lord will *r.* me good.

I. Tim. 5: 4, learn to *r.* their parents.

**Rereward**, *ar.*, rear guard, Josh. 6: 9, 13, the *r.* came after the ark.

Isa. 52: 12, God of Israel will be your *r.*

58: 8, glory of the Lord shall be thy *r.*

**Rescue**, Deu. 28: 31; Ps. 35: 17; Ac. 23: 27.

**Resemblance**, Zec. 5: 6.

**Resemble**, Judg. 8: 13, each *r.* children of a king.

Lu. 13: 13, whereunto shall I *r.* kingdom of God?

**Resen** (*r*esen), *bride*, (2 Db), a city of Assyria, built by Asshur, Gen. 10: 12.

**Reserve**, Gen. 27: 36, hast thou not *r.* a blessing?

Job 21: 30, wicked *r.* to the day of destruction.

Jer. 3: 5, will he *r.* his anger for ever?

5: 24, he *r.* the appointed weeks of harvest.

Nah. 1: 2, the Lord *r.* wrath for his enemies.

I. Pet. 1: 4, an inheritance *r.* in heaven.

II. Pet. 2: 17, mist of darkness *r.* for ever.

3: 7, heavens and earth are *r.* unto fire.

Jude 13, to whom is *r.* the blackness of darkness.

**Resheph** (*r*esh'ef), *flame*, I. Chr. 7: 25.

**Residue**, Isa. 38: 10, I am deprived of the *r.* of my years.

Mal. 2: 15, the *r.* of the Spirit.

Mar. 16: 13, told it unto the *r.*

Ac. 15: 17, that the *r.* might seek the Lord.

**Resist**, Zec. 3: 1, Satan at his right hand to *r.* him.

Mat. 5: 39, I say, That ye *r.* not evil.

Lu. 21: 15, your adversaries shall not be able to *r.*

Ac. 7: 51, ye do always *r.* the Holy Ghost.

Rom. 9: 19, who hath *r.* his will?

13: 2, whosoever *r.* the power, *r.* ordinance of God.

Jas. 4: 6; I. Pet. 5: 5, God *r.* the proud.

Jas. 4: 7, *r.* the devil, and he will flee.

I. Pet. 5: 9, whom *r.* stedfast in the faith.

**Resolved**, Lu. 16: 4.

**Resort**, Ps. 71: 3, whereunto I may *r.*

Mar. 10: 1, the people *r.* to him.

John 18: 2, Jesus oftentimes *r.* thither.

Ac. 16: 13, spake to women who *r.* thither.

**Respect**, Gen. 4: 4, the Lord had *r.* to Abel.

Ex. 2: 25, God had *r.* unto them.

Lev. 26: 9, I will have *r.* unto you.

I. Ki. 8: 28; II. Chr. 6: 19, have *r.* to the prayer of thy servant.

II. Ki. 13: 23, the Lord had *r.* to them.

II. Chr. 19: 7; Rom. 2: 11; Eph. 6: 9; Col. 3: 25, no *r.* of persons with God.

Ps. 74: 20, *r.* unto thy covenant.

119: 117, I will have *r.* to thy statutes.

138: 6, yet hath he *r.* unto the lowly.

Prov. 24: 23; 28: 21, not good to have *r.* of persons.

Isa. 17: 7, his eyes shall have *r.* to the Holy One.

22: 11, neither had *r.* unto him that fashioned it.

II. Cor. 3: 10, had no glory in this *r.*

Phil. 4: 11, not that I speak in *r.* of want.

I. Pet. 1: 17, who without *r.* of persons judgeth.

Lev. 19: 15, thou shalt not *r.* person of poor.

**Respect**, *continued.*

Deu. 1: 17, ye shall not *r.* persons in judgment.

Job 37: 24, he *r.* not wise of heart.

Ps. 40: 4, blessed is the man that *r.* not proud.

**Respite**, Ex. 8: 15; I. Sa. 11: 3.

**Rest**, Ex. 31: 15; 35: 2; Lev. 16: 31; 23: 3, 32; 25: 4, the sabbath of *r.*

Ex. 33: 14, I will give thee *r.*

Lev. 25: 5, a year of *r.* unto the land.

Deu. 3: 20; Josh. 1: 13, Lord have given *r.*

Judg. 3: 30, the land had *r.* fourscore years.

Ru. 1: 9, Lord grant you that ye may find *r.*

I. Chr. 22: 3, a man of *r.*; and I will give him *r.*

28: 2, to build a house of *r.*

Neh. 9: 28, after they had *r.*, they did evil.

Job 3: 17, there the weary be at *r.*

11: 18, thou shalt take thy *r.* in safety.

17: 16, our *r.* together is in the dust.

Ps. 55: 6, then would I fly away, and be at *r.*

94: 13, thou mayest give him *r.*

116: 7, return to thy *r.*, O my soul.

132: 8, arise, O Lord, into thy *r.*

132: 14, this is my *r.* for ever.

Ec. 2: 23, his heart taketh not *r.* in the night.

Isa. 11: 10, his *r.* shall be glorious.

14: 3, Lord shall give thee *r.*

14: 7; Zec. 1: 11, earth is at *r.*

Isa. 28: 12, *r.* wherewith ye may cause weary to *r.*

30: 15, in returning and *r.* shall ye be saved.

66: 1; Ac. 7: 49, where is the place of my *r.*?

Jer. 6: 16, ye shall find *r.* for your souls.

Eze. 38: 11, I will go to them that are at *r.*

Mic. 2: 10, depart; this is not your *r.*

Mat. 11: 28, I will give you *r.*

12: 43; Lu. 11: 24, seeking *r.*, and finding none.

Mat. 26: 45; Mar. 14: 41, take your *r.*

John 11: 13, he had spoken of taking of *r.* in sleep.

Heb. 4: 9, remaineth a *r.* to people of God.

Gen. 2: 2, he *r.* on seventh day.

Ex. 34: 21, in harvest thou shalt *r.*

Nu. 11: 25, the Spirit *r.* upon them.

Josh. 3: 13, feet of priests shall *r.*

II. Sa. 21: 10, the birds to *r.* on them by day.

Job 3: 18, there the prisoners *r.*

Ps. 16: 9; Ac. 2: 26, my flesh shall *r.* in hope.

Ps. 37: 7, *r.* in the Lord.

Prov. 6: 35, nor will he *r.* content.

Isa. 11: 2, Spirit of the Lord shall *r.* upon him.

57: 20, like the troubled sea, when it cannot *r.*

**Rest, continued.**

Isa. 63: 14, Spirit of the Lord caused him to *r.*  
 Dan. 12: 13, thou shalt *r.*, and stand in thy lot.  
 Mar. 6: 31, come, and *r.* a while.  
 II. Cor. 12: 9, power of Christ may *r.* upon me.  
 Rev. 4: 8, they *r.* not day and night.  
 14: 13, that they may *r.* from their labours.

**Restitution**, Ex. 22: 1; Lev. 5: 16; 6: 4; 24: 21; Nu. 5: 5; Lu. 19: 8; Ac. 3: 21.

**Restore**, Gen. 42: 25, to *r.* every man's money.

Ex. 22: 4, he shall *r.* double.  
 Lev. 6: 5, he shall *r.* it in the principal.

Deu. 22: 2, thou shalt *r.* again.  
 Ps. 23: 3, he *r.* my soul.

51: 12, *r.* unto me the joy of thy salvation.

Isa. 1: 26, I will *r.* thy judges.  
 Jer. 30: 17, I will *r.* health unto thee.

Mat. 17: 11; Mar. 9: 12, Elias shall *r.* all things.

Ac. 1: 6, wilt thou *r.* the kingdom?

Gal. 6: 1, *r.* such an one.

**Restrain**, Gen. 8: 2, rain from heaven was *r.*

Gen. 11: 6, nothing will be *r.* from them.

Ex. 36: 6, people were *r.* from bringing.

I. Sa. 3: 13, he *r.* them not.

Job 15: 4, *r.* prayer before God.

15: 8, dost thou *r.* wisdom?

Ps. 76: 10, wrath shalt thou *r.*

Ac. 14: 18, scarce *r.* they the people.

**Resurrection**, of the body, foretold, Job 19: 26; Ps. 17: 15;

Isa. 26: 19; Dan. 12: 2.

typified, Eze. 37.

proclaimed by Christ, Mat. 22: 31; Lu. 14: 14; John 5: 28; 11: 23.

preached by the apostles, Ac. 4: 2; 24: 15; 26: 8; Rom. 8: 11;

I. Cor. 15; II. Cor. 4: 17; Phil. 3: 20; Col. 3: 3; I. Thes. 4: 15;

5: 23; Heb. 6: 2; II. Pet. 1: 11; I. John 3: 2.

of Christ, 79

—Mat. 22: 23; Mar. 12: 18; Ac. 23: 8; I. Cor. 15: 12, say there is no *r.*

John 11: 25, Jesus said, I am the *r.* and the life.

Ac. 17: 18, he preached Jesus and the *r.*

Rom. 6: 5, in likeness of his *r.*

Phil. 3: 10, know the power of his *r.*

Heb. 11: 35, might obtain a better *r.*

Rev. 20: 5, this is the first *r.*

**Retain**, Job 2: 9, dost thou *r.* thine integrity?

Prov. 4: 4, let thine heart *r.* my words.

11: 16, a gracious woman *r.* honour.

Ec. 8: 8, no man hath power to *r.* the spirit.

John 20: 23, whose soever sins ye *r.*, they are *r.*

Rom. 1: 28, did not like to *r.* God.

**Retire**, Judg. 20: 39; II. Sa. 20: 22; Jer. 4: 6.

**Return**, from captivity, Ezra 1, etc.; Neh. 2, etc.; Jer. 16: 14;

23; 24: 30; 31; 32; 50: 4, 17, 33;

Am. 9: 14; Hag. 1; Zec. 1.

—Gen. 3: 19, to dust shalt thou *r.*

I. Sa. 7: 3; Isa. 19: 22; 55: 7; Hos. 6: 1, *r.* unto the Lord.

I. Ki. 8: 48, *r.* unto thee with all their heart.

II. Ki. 20: 10, let the shadow *r.* backward.

Job 1: 21, naked shall I *r.* thither.

7: 10, he shall *r.* no more.

15: 22, believeth not that he shall *r.* out of darkness.

22: 23, *r.* to the Almighty.

33: 23, shall *r.* to the days of his youth.

Ps. 35: 13, my prayer *r.* into mine own bosom.

73: 10, his people *r.* hither.

90: 3, thou sayest, *R.*, ye children of men.

104: 29, they die, and *r.* to their dust.

116: 7, *r.* unto thy rest, O my soul.

Prov. 2: 19, none that go unto her *r.* again.

26: 11, as a dog *r.* to his vomit.

Ec. 5: 15, naked shall he *r.*

12: 7, dust *r.* to earth, and spirit *r.* unto God.

Isa. 21: 12, enquire ye: *r.*, come.

35: 10; 51: 11, the ransomed of the Lord shall *r.*

55: 11, it shall not *r.* unto me void.

Jer. 4: 1, if thou wilt *r.*, saith the Lord, *r.* unto me.

24: 7, they shall *r.* with their whole heart.

Eze. 18: 23, not that he should *r.* from his ways, and live?

Hos. 5: 15, I will *r.* to my place.

7: 16, they *r.*, but not to the Most High.

Joel 2: 14, who knoweth if he will *r.* and repent?

Mal. 3: 7, *r.* unto me, and I will *r.* unto you.

3: 18, shall ye *r.*, and discern.

Mat. 12: 44, Lu. 11: 24, I will *r.* unto my house.

24: 18, neither let him in field *r.* back.

Lu. 8: 39, *r.* to thine own house.

17: 18, not found that *r.* to give glory to God.

Ac. 13: 34, now no more to *r.* to corruption.

Heb. 11: 15, opportunity to have *r.*

I. Pet. 2: 25, now *r.* unto the Shepherd of your souls.

**Reu** (re'u), friend, Gen. 11: 18, 19.

**Reuben** (rû'ben), *see, a son!* son of Jacob, Gen. 29: 32; 30: 14;

35; 37; 42; 49; I. Chr. 5: 1.

—(5 De), allotment of, Nu. 32; Josh. 13: 15. 133a

**Reubenites**, their number and possessions, Nu. 1; 2: 26; 32; Deu. 3: 12; I. Chr. 5: 18.

dealings of Moses and Joshua with, Deu. 33; Josh. 1: 12; 22.

carried into captivity, I. Chr. 5: 26; (Rev. 7: 5).

**Reuel** (re-'el), friend of God, Gen. 36: 4.

**Reumah** (rû'mâ), lofty, Gen. 22: 24.

**Reveal**, Deu. 29: 29, things *r.* belong to us and our children.

I. Sa. 3: 7, nor was the word of the Lord *r.* to him.

Job 20: 27, the heaven shall *r.* his iniquity.

Prov. 11: 13; 20: 19, a tale-bearer *r.* secrets.

Isa. 22: 14, it was *r.* in mine ears.

53: 1, arm of Lord *r.*?

Jer. 33: 6, I will *r.* abundance of peace.

Dan. 2: 28, there is a God that *r.* secrets.

Mat. 10: 26; Lu. 12: 2, nothing covered that shall not be *r.*

Mat. 16: 17, flesh and blood hath not *r.* it.

11: 25; Lu. 10: 21, hast *r.* them unto babes.

Lu. 2: 35, thoughts of many hearts may be *r.*

17: 30, in day when Son of man is *r.*

John 12: 38, to whom is the arm of the Lord *r.*?

Rom. 1: 18, wrath of God is *r.* from heaven.

8: 18, glory which shall be *r.* in us.

I. Cor. 2: 10, God hath *r.* them by his Spirit.

3: 13, it shall be *r.* by fire.

Gal. 1: 16, to *r.* his Son in jme.

3: 23, faith which should be *r.*

II. Thes. 2: 3, that man of sin be *r.*

I. Pet. 1: 5, ready to be *r.* in last time.

5: 1, partaker of glory that shall be *r.*

**Revelation**, from God, of mercy, etc., Job 33: 16; Isa. 40: 5; 53:

1; Dan. 2: 22; Am. 3: 7; Mat. 11: 25; II. Cor. 12: 2; Gal. 1: 12;

Eph. 3: 9; Phil. 3: 15; I. Pet. 4: 13.

of wrath, Rom. 2: 5; II. Thes. 1: 7.

—Rom. 2: 5, *r.* of righteous judgment of God.

16: 25, *r.* of the mystery.

I. Cor. 14: 26, every one hath a *r.*

II. Cor. 12: 7, through abundance of the *r.*

Rev. 1: 1, *R.* of Jesus Christ, which God gave.

**Revelation**, Book of, author, date, 54b

quotations from Old Testament in, 104a

**Revellings**, Gal. 5: 21, works of the flesh are *r.*

I. Pet. 4: 3, walked in lusts, *r.*

**Revenge**, forbidden, Lev. 19: 18;

Prov. 20: 22; 24: 29; Mat. 5: 39; Rom. 12: 19; I. Thes. 5: 15;

I. Pet. 3: 9.

—Jer. 20: 10, we shall take our *r.* on him.

II. Cor. 7: 11, what *r.* it wrought in you.

Nah. 1: 2, the Lord *r.*, and is furious.

II. Cor. 10: 6, readiness to *r.* all disobedience.

See Nu. 35: 19; Rom. 13: 4.

**Revenge**, The Saviour's, apocryphal book, 56a

**Revenue**, Ezra 4: 13, thou shalt endamage the *r.*



**Revenue, continued.**

Prov. 8: 19, my *r.* is better than silver.

16: 8, a little is better than great *r.*

Isa. 23: 3, seed of Sihor, harvest of river, is her *r.*

Jer. 12: 13, shall be ashamed of your *r.*

**Reverence**, due to God, Ex. 3: 5; Ps. 119: 9; to God's sanctuary, Lev. 19: 30.

from wives to husbands, Eph. 5: 33.

—Ps. 89: 7, to be had in *r.* of all.

Mat. 21: 37; Mar. 12: 6; Lu. 20: 13, they will *r.* my son.

Heb. 12: 9, we gave them *r.*

12: 28, that we may serve God with *r.*

**Reverend**, Ps. 111: 9.

**Reverse**, Nu. 23: 20; Esth. 8: 5.

**Reville**, Ex. 22: 28, thou shalt not *r.* the gods.

Mat. 5: 11, blessed are ye when men shall *r.* you.

27: 39, they that passed by *r.* him.

Mar. 15: 32, they that were crucified *r.* him.

I. Pet. 2: 23, when he was *r.*, *r.* not again.

**Reviling**, condemned, Mat. 5: 22; I. Cor. 6: 10.

examples of enduring, Isa. 51: 7; I. Cor. 4: 12.

**Revised Version of Bible**, 29a.

**Revive**, Neh. 4: 2, will they *r.* stones?

Ps. 55: 6, wilt thou not *r.* us again?

138: 7, thou wilt *r.* me.

Isa. 57: 15, to *r.* the spirit of the humble.

Hos. 6: 2, after two days will he *r.* us.

14: 7, they shall *r.* as corn.

Hab. 3: 2, *r.* thy work in midst of years.

Rom. 7: 9, when the commandment came, sin *r.*

14: 9, Christ both died, and rose, and *r.*

**Revolt**, Isa. 1: 5, ye will *r.* more and more.

Isa. 31: 6, children of Israel have deeply *r.*

Jer. 5: 23, this people are *r.* and gone.

Isa. 59: 13, speaking oppression and *r.*

See Hos. 5: 2.

**Reward**, to the righteous, Gen. 15: 1; Ps. 19: 11; Prov. 25: 22;

Mat. 5: 12; 6: 1; Lu. 6: 35; Col. 3: 24; Heb. 10: 35; 11: 6.

threatened to the wicked, Deu. 32: 41; I. Sa. 3: 39; Ps. 54: 5; 109: Ob. 13; I. Pet. 2: 13; Rev. 19: 17; 20: 15; 22: 15.

—Deu. 10: 17, God who taketh not *r.*

Ru. 2: 12, a full *r.* be given thee of the Lord.

I. Sa. 4: 10, thought I would have given him a *r.*

I. Ki. 13: 7, I will give thee a *r.*

Job 6: 22, did I say, Give a *r.*? 7: 2, as an hireling looketh for *r.*

Ps. 15: 5, nor taketh *r.* against innocent.

58: 11, there is a *r.* for the righteous.

**Reward, continued.**

Ps. 70: 3, let them be turned back for a *r.*

91: 8, shalt see the *r.* of the wicked.

Prov. 11: 18, a sure *r.*

24: 20, no *r.* to the evil man.

Ec. 4: 9, they have a good *r.* for labour.

9: 5, neither have they any more a *r.*

Isa. 1: 23, every one followeth after *r.*

5: 23, justify the wicked for *r.*

40: 10; 62: 11, his *r.* is with him.

Dan. 5: 17, give thy *r.* to another.

Hos. 9: 1, thou hast loved a *r.*

Mic. 7: 3, the judge asketh for a *r.*

Mat. 5: 46, what *r.* have ye?

6: 2, 5, 16, they have their *r.*

10: 41, shall receive a prophet's *r.*

10: 42; Mar. 9: 41, in no wise lose his *r.*

Lu. 6: 23, great is your *r.* in heaven.

23: 41, we receive due *r.* of our deeds.

Ac. 1: 18, purchased field with *r.* of iniquity.

Rom. 4: 4, the *r.* is not reckoned of grace.

I. Cor. 3: 8, every man shall receive his own *r.*

9: 18, what is my *r.*?

Col. 2: 18, let no man beguile you of your *r.*

I. Tim. 5: 18, the labourer is worthy of his *r.*

Heb. 2: 2; 11: 26, recompence of *r.*

II. John 8, that we receive a full *r.*

Rev. 22: 12, I come quickly; and my *r.* is with me.

Gen. 44: 4, wherefore have ye *r.* evil?

I. Sa. 24: 19, the Lord *r.* the good.

II. Chr. 15: 7, your work shall be *r.*

20: 11, behold, how they *r.* us.

Job 21: 19, he *r.* him, and he shall know it.

Ps. 31: 23, plentifully *r.* the proud doer.

35: 12; 109: 5, they *r.* me evil for good.

103: 10, not *r.* us according to our iniquities.

Prov. 13: 13, he that feareth commandment shall be *r.*

17: 13, whoso *r.* evil for good, evil shall not depart.

26: 10, both *r.* the fool, and *r.* transgressors.

Jer. 31: 16, thy work shall be *r.*

Mat. 6: 4, 18, Father shall *r.* thee.

16: 27, he shall *r.* every man according to his works.

II. Tim. 4: 14, the Lord *r.* him.

Rev. 18: 6, *r.* her even as she *r.* you.

**Rewarder**, Heb. 11: 6.

**Rezepp** (rē'zef) (Assyr., *Rasappa*), hot stone, (8 Ab), a city captured by the Assyrians, II. Ki. 19: 12.

**Rezin** (rē'zin), *firm*, king of Syria, II. Ki. 15: 37; 16: 5, 9; Isa. 7: 1.

**Rezon** (rē'zon), *prince*, of Damascus, I. Ki. 11: 23.

**Rhagē** (8 Gb), a town of Media. —mountains of, (8 Ga).

**Rhegium** (rē'ji-um), *breach*, (15 Bb), a maritime city of Italy, Ac. 28: 13.

**Rhemish Version** of New Testament, 29a.

**Rhesa** (rē'sā), *affection*, Lu. 3: 27.

**Rhoda** (rō'dā), *a rose*, Ac. 12: 13.

**Rhodes** (rō'dz) (2 Bb; 15 Gc), an island of the Mediterranean, Ac. 21: 1.

**Ribbon**, Nu. 15: 38.

**Riblah** (rīb'lā), *fruitfulness*, (6 Db), a city of Syria, II. Ki. 23: 33; 25: 6; Jer. 39: 6.

**Ribs**, Gen. 2: 21; Dan. 7: 5.

**Rich**, Ex. 30: 15, the *r.* shall not give more.

Ps. 45: 12, the *r.* shall entreat thy favour.

Prov. 14: 20, the *r.* hath many friends.

18: 23, the *r.* answereth roughly.

22: 2, the *r.* and poor meet together.

Ec. 10: 20, curse not the *r.* in thy bed-chamber.

Isa. 53: 9, with the *r.* in his death.

Lu. 1: 53, the *r.* he hath sent empty away.

Gen. 14: 23, lest thou shouldest say, I have made Abraham *r.*

Lev. 25: 47, if a stranger wax *r.*

II. Sa. 12: 1, one *r.*, the other poor.

Job 15: 29, he shall not be *r.*

Ps. 49: 16, be not afraid when one is made *r.*

Prov. 10: 4, hand of diligent maketh *r.*

10: 22, the blessing of the Lord, it maketh *r.*

21: 17, he that loveth wine shall not be *r.*

23: 4, labour not to be *r.*

28: 11, the *r.* man is wise in his own conceit.

Jer. 9: 23, let not the *r.* man glory.

Hos. 12: 8, Ephraim said, I am *r.*

Zec. 11: 5, blessed be the Lord, for I am *r.*

Mar. 12: 41, many that were *r.* cast in much.

Lu. 6: 24, woe to you that are *r.*

12: 21, is not *r.* toward God.

14: 12, call not thy *r.* neighbours.

18: 23, sorrowful, for he was very *r.*

Rom. 10: 12, Lord is *r.* to all.

I. Cor. 4: 8, now ye are full, now ye are *r.*

II. Cor. 6: 10, poor, yet making many *r.*

8: 9, *r.*, yet for your sakes he became poor.

Eph. 2: 4, God, who is *r.* in mercy.

I. Tim. 6: 18, *r.* in good works.

Jas. 2: 5, hath not God chosen the poor *r.* in faith?

Rev. 3: 17, because thou sayest, I am *r.*

**Riches**, given by God, I. Sa. 2: 7; I. Chr. 29: 12; Ec. 5: 19.

**Riches, continued.**

earthly, Deu. 8: 17; Ps. 49: 6; Prov. 15: 16; 27: 24; Ec. 5: 10; 6; Jer. 48: 36; Eze. 7: 19; Zep. 1: 18; Mat. 6: 19; 13: 22; Jas. 1: 11; I. Pet. 1: 18.  
 dangers of, Deu. 8: 13; 32: 15; Neh. 9: 25; Prov. 15: 17; 30: 8; Ec. 5: 12; Mat. 13: 22; 19: 23; Lu. 12: 15; I. Tim. 6: 10; Jas. 2: 6; 5: 1.  
 proper use of, I. Chr. 29: 3; Job 31: 16, 24; Mat. 19: 21; Lu. 16: 10; Jas. 1: 9; I. John 3: 17.  
 evil use of, Job 20: 15; Ps. 39: 6; 49: 6; Prov. 11: 28; 13: 7, 11; 15: 6; Ec. 2: 26; 5: 10; Jas. 5: 3.  
 the true, Lu. 16: 11; Col. 2: 3; Rev. 3: 18.  
 end of the wicked rich, Job 20: 16; 21: 13; 27: 16; Prov. 22: 8; Ec. 5: 14; Jer. 17: 11; Mic. 2: 3; Hab. 2: 6; Lu. 12: 16; 16: 19; Jas. 5: 1.  
 —Gen. 31: 16, *r.* God hath taken. I. Sa. 17: 25, enrich with great *r.*  
 I. Ki. 3: 11; I. Chr. 1: 11, neither hast asked *r.*  
 Job 36: 19, will he esteem thy *r.*?  
 Ps. 39: 6, he heapeth up *r.*  
 72: 7, trusted in abundance of his *r.*  
 62: 10, if *r.* increase, set not your heart upon them.  
 73: 12, the ungodly increase in *r.*  
 104: 24, O Lord, the earth is full of thy *r.*  
 112: 3, wealth and *r.* shall be in his house.  
 Prov. 8: 18, *r.* and honour are with me.  
 11: 4, *r.* profit not in day of wrath.  
 13: 8, ransom of a man's life are his *r.*  
 23: 5, *r.* make themselves wings.  
 Ec. 4: 8, nor his eye satisfied with *r.*  
 5: 13, *r.* kept for the owners.  
 Isa. 45: 3, I will give thee hidden *r.*  
 Jer. 17: 11, he that getteth *r.*, and not by right.  
 Mar. 4: 19, deceitfulness of *r.*  
 10: 23, how hardly shall they that have *r.*  
 Rom. 2: 4, despisest thou the *r.* of his goodness?  
 9: 23, make known the *r.* of his glory.  
 11: 33, O the *r.* of the wisdom of God.  
 Eph. 1: 7, redemption according to the *r.* of his grace.  
 2: 7, the exceeding *r.* of his grace.  
 3: 8, the unsearchable *r.* of Christ.  
 Phil. 4: 19, according to his *r.* in glory by Christ.  
 Col. 1: 27, what the *r.* of the glory.  
 I. Tim. 6: 17, nor trust in uncertain *r.*  
 Heb. 11: 26, the reproach of Christ greater *r.*  
 Jas. 5: 2, your *r.* are corrupted.  
 Rev. 5: 12, worthy is the lamb to receive *r.*  
 18: 17, so great *r.* come to nought.

**Richly**, Col. 3: 16; I. Tim. 6: 17.  
**Rid**, Ex. 6: 6; Ps. 82: 4; 144: 7, 11.  
**Riddance**, Lev. 23: 22; Zep. 1: 18.  
**Riddle**, of Samson, Judg. 14: 12.  
**Ride**, Deu. 33: 26, who *r.* upon the heaven.  
 Ps. 45: 4, in majesty *r.* prosperously.  
 66: 12, hast caused men to *r.* over our heads.  
 68: 4, 33, extol him that *r.* upon the heavens.  
 Isa. 19: 1, the Lord *r.* upon a swift cloud.  
 Zec. 9: 9, thy king cometh unto thee *r.* upon an ass.  
**Rider**, Ex. 15: 1; Job 39: 18; Zec. 10: 5.  
**Ridges**, Ps. 65: 10, thou waterest the *r.* thereof.  
**Right**, Deu. 21: 17, *r.* of first-born is his.  
 Ru. 4: 6, redeem thou my *r.*  
 Job 34: 6, should I lie against my *r.*?  
 36: 6, he giveth *r.* to the poor.  
 Ps. 9: 4, thou hast maintained my *r.*  
 17: 1, hear the *r.*, O Lord.  
 140: 12, the Lord will maintain the *r.* of the poor.  
 Jer. 17: 11, that getteth riches, and not by *r.*  
 Eze. 21: 27, till he comes whose *r.* it is.  
 Gen. 18: 25, shall not the Judge of all the earth do *r.*?  
 24: 48, Lord who led me in *r.* way.  
 Deu. 6: 18; 12: 25; 21: 9, thou shalt do that which is *r.*  
 32: 4, God of truth, just and *r.* is he.  
 I. Sa. 12: 23, I will teach you good and *r.* way.  
 II. Sa. 15: 3, thy matters are good and *r.*  
 Neh. 9: 33, thou hast done *r.*  
 Job 6: 25, how forcible are *r.* words.  
 34: 23, he will not lay upon man more than *r.*  
 35: 2, thinkest thou this to be *r.*?  
 Ps. 19: 8, statutes of the Lord are *r.*  
 45: 6, sceptre of thy kingdom is a *r.* sceptre.  
 51: 10, renew a *r.* spirit within me.  
 119: 75, thy judgments are *r.*  
 Prov. 4: 11, I have led thee in *r.* paths.  
 8: 6, opening of my lip shall be *r.* things.  
 12: 5, thoughts of righteous are *r.*  
 14: 12; 16: 25, there is a way that seemeth *r.*  
 16: 13, they love him that speaketh *r.*  
 21: 2, every way of a man is *r.* in his own eyes.  
 Isa. 30: 10, prophesy not *r.* things.  
 Hos. 14: 9, ways of the Lord are *r.*  
 Am. 3: 10, know not to do *r.*  
 Mat. 20: 4, whatsoever is *r.* I will give you.  
 Mar. 5: 15; Lu. 8: 35, in his *r.* mind.  
 Lu. 12: 57, why judge ye not what is *r.*?

**Right, continued.**

Eph. 6: 1, obey your parents in the Lord: for this is *r.*  
 II. Pet. 2: 15, forsaken the *r.* way.  
**Righteous**, blessings and privileges of the, Job 36: 7; Ps. 5: 12; 14: 5; 15: 32; 11: 34; 15: 37; 52: 6; 58: 10; 89: 97; 11: 112; 125: 3; Prov. 2: 7; 3: 32; 12: 10-13, 26; Isa. 26: 2; Eze. 18; Rom. 2: 10; I. John 3: 7.  
 —Gen. 18: 23, wilt thou destroy *r.* with wicked?  
 Nu. 23: 10, let me die the death of the *r.*  
 Deu. 25: 1; II. Chr. 6: 23, they shall justify the *r.*  
 Job 4: 7, where were the *r.* cut off?  
 Ps. 1: 5, the congregation of the *r.*  
 1: 6, the Lord knoweth the way of the *r.*  
 34: 17, the *r.* cry, and the Lord heareth them.  
 37: 25, have not seen the *r.* forsaken.  
 37: 30, the mouth of the *r.* speaketh wisdom.  
 55: 22, never suffer the *r.* to be moved.  
 58: 11, there is a reward for the *r.*  
 64: 10, the *r.* shall be glad in the Lord.  
 92: 12, the *r.* shall flourish like the palm tree.  
 112: 6, *r.* shall be in everlasting remembrance.  
 118: 20, gate, into which the *r.* shall enter.  
 141: 5, let the *r.* smite me.  
 146: 8, the Lord loveth the *r.*  
 Prov. 10: 3, the Lord will not suffer the *r.* to famish.  
 10: 16, labour of *r.* tendeth to life.  
 10: 25, the *r.* is an everlasting foundation.  
 10: 30, the *r.* shall never be removed.  
 11: 8, the *r.* is delivered out of trouble.  
 13: 9, the light of the *r.* rejoiceth.  
 13: 21, to the *r.* good shall be repaid.  
 14: 9, among the *r.* there is favour.  
 14: 32, the *r.* hath hope in his death.  
 15: 6, in the house of the *r.* is much treasure.  
 15: 29, he heareth the prayer of the *r.*  
 18: 10, the *r.* runneth into it, and is safe.  
 28: 1, the *r.* are bold as a lion.  
 29: 2, when the *r.* are in authority, the people rejoice.  
 29: 7, the *r.* considereth cause of the poor.  
 Ec. 3: 17, God shall judge *r.* and wicked.  
 9: 1, the *r.* and the wise are in the hand of God.  
 9: 2, one event to *r.* and wicked.  
 Isa. 3: 10, say to *r.*, that it shall be well.  
 24: 16, songs, even glory to the *r.*  
 57: 1, *r.* perisheth, and no man layeth it to heart.



**Righteousness, continued.**

Am. 2: 6, they sold the *r.* for silver.  
 Mal. 3: 18, discern between the *r.* and the wicked.  
 Mat. 9: 13; Mar. 2: 17; Lu. 5: 32, not come to call the *r.*  
 Mat. 13: 43, then shall the *r.* shine forth.  
 25: 46, the *r.* into life eternal.  
 I. Pet. 3: 12, eyes of the Lord are over the *r.*  
 4: 18, if *r.* scarcely be saved.  
 Gen. 7: 1, thee have I seen *r.* before me.  
 20: 4, wilt thou slay a *r.* nation?  
 Judg. 5: 11; I. Sa. 12: 7, *r.* acts of the Lord.  
 I. Sa. 24: 17, thou art more *r.* than I.  
 I. Ki. 2: 32, two men more *r.* than he.  
 Job 9: 15, though I were *r.*, yet would I not answer.  
 15: 14, what is man, that he should be *r.*?  
 Ps. 7: 9, the *r.* God trieth the hearts.  
 37: 16, a little that a *r.* man hath.  
 Prov. 12: 10, a *r.* man regardeth the life of his beast.  
 Ec. 7: 16, be not *r.* over much.  
 Isa. 53: 11, shall my *r.* servant justify many.  
 60: 21, thy people shall be all *r.*  
 Mat. 23: 28, outwardly appear *r.* unto men.  
 Lu. 1: 6, they were both *r.* before God.  
 18: 9, trusted they were *r.*, and despised others.  
 23: 47, this was a *r.* man.  
 John 7: 24, judge *r.* judgment.  
 17: 25, O *r.* Father.  
 Rom. 3: 10, there is none *r.*  
 5: 19, by the obedience of one shall many be made *r.*  
 II. Tim. 4: 8, the Lord, the *r.* Judge.  
 Heb. 11: 4, obtained witness that he was *r.*  
 II. Pet. 2: 8, Lot vexed his *r.* soul.  
 Rev. 16: 7, true and *r.* are thy judgments.  
 22: 11, he that is *r.*, let him be *r.* still.

**Righteously, Deu. 1: 16; Prov. 31: 9, judge *r.***

Ps. 67: 4; 96: 10, thou shalt judge the people *r.*  
 Isa. 33: 15, he that walketh *r.* shall dwell on high.  
 Jer. 11: 20, O Lord, that judgest *r.*  
 Tit. 2: 12, we should live soberly, *r.*

**Righteousness, by faith, Gen. 15: 16; Ps. 106: 31; Rom. 4: 3; Gal. 3: 6; Jas. 2: 23.**  
 of Christ, imputed to the church, Isa. 54: 17; Jer. 23: 6; Hos. 2: 19; Rom. 3: 22; 10: 3; I. Cor. 1: 30; Phil. 3: 9; Tit. 2: 14; II. Pet. 1: 1.  
 of the law and faith, Rom. 10: of man, Deu. 9: 4; Dan. 9: 18; Phil. 3: 9.  
 —Gen. 30: 33, so shall my *r.* answer for me.  
 Deu. 6: 25, it shall be our *r.*  
 33: 19, shall offer sacrifices of *r.*

**Righteousness, continued.**

I. Sa. 26: 23, Lord render to every man his *r.*  
 Job 29: 14, I put on *r.*, and it clothed me.  
 35: 2, thou saidst, My *r.* is more than God's.  
 36: 3, I will ascribe *r.* to my Maker.  
 Ps. 4: 5, offer the sacrifices of *r.*  
 9: 8, he shall judge the world in *r.*  
 17: 15, I will behold thy face in *r.*  
 23: 3, leadeth me in paths of *r.*  
 24: 5, *r.* from the God of his salvation.  
 40: 9, have preached *r.*  
 45: 7; Heb. 1: 9, thou lovest *r.*  
 Ps. 85: 10, *r.* and peace have kissed each other.  
 94: 15, judgment shall return unto *r.*  
 97: 2, *r.* is the habitation of his throne.  
 118: 19, open to me the gates of *r.*  
 132: 9, let thy priests be clothed with *r.*  
 Prov. 8: 18, riches and *r.* are with me.  
 10: 2; 11: 4, *r.* delivereth from death.  
 11: 5, *r.* of the perfect shall direct his way.  
 11: 19, *r.* tendeth to life.  
 12: 28, in the way of *r.* is life.  
 14: 34, *r.* exalteth a nation.  
 16: 8, better is a little with *r.*  
 16: 12, the throne is established by *r.*  
 16: 31, crown of glory, if found in way of *r.*  
 Ec. 7: 15, a just man that perisheth in his *r.*  
 Isa. 11: 5, *r.* shall be the girdle of his loins.  
 26: 9, inhabitants of the world will learn *r.*  
 28: 17, *r.* will I lay to the plummet.  
 32: 1, a king shall reign in *r.*  
 32: 17, work of *r.* shall be peace.  
 41: 10, uphold thee with right hand of my *r.*  
 59: 16, his *r.* sustained him.  
 64: 6, our *r.* as filthy rags.  
 Jer. 33: 16, the Lord our *R.*  
 Eze. 18: 20, the *r.* of the righteous shall be upon him.  
 Dan. 4: 27, break off thy sins by *r.*  
 9: 7, O Lord, *r.* belongeth to thee.  
 12: 24, to bring in everlasting *r.*  
 12: 3, that turn many to *r.*  
 Hos. 10: 12, till he rain *r.* upon you.  
 Am. 5: 24, let *r.* run down as a stream.  
 Mal. 4: 2, sun of *r.* arise.  
 Mat. 3: 15, to fulfil all *r.*  
 5: 6, that hunger and thirst after *r.*  
 5: 20, except your *r.* exceed the *r.* of scribes.  
 21: 32, John came in the way of *r.*  
 Lu. 1: 75, in *r.* before him.  
 John 16: 8, reprove the world of *r.*  
 Ac. 10: 35, he that worketh *r.* is accepted.

**Righteousness, continued.**

Ac. 13: 10, thou enemy of all *r.*  
 24: 25, as he reasoned of *r.*  
 Rom. 1: 17; 3: 5, the *r.* of God.  
 4: 6, man to whom God imputeth *r.*  
 4: 11, a seal of the *r.* of faith.  
 5: 21, grace reigns through *r.*  
 6: 13, members as instruments of *r.*  
 8: 10, the Spirit is life because of *r.*  
 9: 30, the *r.* of faith.  
 10: 4, Christ is the end of the law for *r.*  
 14: 17, kingdom of God is *r.*, peace.  
 I. Cor. 15: 41, awake to *r.*  
 II. Cor. 5: 21, made the *r.* of God in him.  
 6: 7, the armour of *r.*  
 6: 14, what fellowship hath *r.* with unrighteousness?  
 Gal. 2: 21, if *r.* come by the law.  
 Eph. 6: 14, the breastplate of *r.*  
 Phil. 1: 11, filled with fruits of *r.*  
 3: 6, touching the *r.* in the law, blameless.  
 I. Tim. 6: 11; II. Tim. 2: 22, follow *r.*  
 II. Tim. 4: 8, a crown of *r.*  
 Tit. 3: 5, not by works of *r.*  
 Heb. 7: 2, King of *r.*  
 12: 11, the peaceable fruit of *r.*  
 Jas. 1: 20, wrath of man worketh not the *r.* of God.  
 3: 18, fruit of *r.* is sown in peace.  
 I. Pet. 2: 24, dead to sins, should live unto *r.*  
 II. Pet. 2: 5, a preacher of *r.*  
 3: 13, new earth wherein dwelleth *r.*  
 I. John 2: 29, every one that doeth *r.*  
**Rightly, Gen. 27: 36, is not he *r.* named Jacob?**  
 Lu. 7: 43, thou hast *r.* judged.  
 20: 21, we know thou teachest *r.*  
 II. Tim. 2: 15, *r.* dividing word of truth.  
**Rigour, Ex. 1: 13, 14; Lev. 25: 46.**  
**Rimmon** (rim'mon), *pomegranate*, idol, II. Ki. 5: 18.  
 —(5 Ce; 16 Ce), a steep rock, Judg. 20: 45, 47.  
 —(5 Ce), a city of Zebulun.  
**Rimmon-parez** (rim'mon-pā-réz), Nu. 33: 19, 20.  
**Ringleader, Ac. 24: 5.**  
**Rings, Gen. 41: 42; Ex. 25: 12; 26: 29; Esth. 3: 10; Eze. 1: 18; Lu. 15: 22.**  
**Ringstraked, Gen. 30: 35; 31: 8.**  
**Rinsed, Lev. 6: 28; 15: 11, 12.**  
**Riot, Tit. 1: 6, children not accused of *r.***  
 I. Pet. 4: 4, that you run not to excess of *r.*  
**Rioting, Rom. 13: 13, walk not in *r.* and drunkenness.**  
**Riotous, Prov. 28: 7, companion of *r.* men.**  
 Lu. 15: 13, substance with *r.* living.  
 See Prov. 23: 20; II. Pet. 2: 13.  
**Ripe, Gen. 40: 10, brought forth *r.* grapes.**  
 Ex. 22: 29, offer the first of thy *r.* fruits.  
 Nu. 18: 13, whatsoever is first *r.* shall be thine.

**Ripe**, *continued*.

Joel 3: 13, put in sickle; for harvest is *r*.

Rev. 14: 15, harvest of earth is *r*.  
**Ripthath** (ri'fath), *crusher*, (1 De; 1 Fd), Gen. 10: 3.

**Rise**, Nu. 24: 17, a sceptre shall *r*. out of Israel.

Nu. 32: 14, ye are *r*. up in your fathers' stead.

Job 9: 7, commandeth the sun, and it *r*. not.

14: 12, man lieth down, and *r*. not.

31: 14, what shall I do when God *r*. up?

Ps. 27: 3, though war should *r*. against me.

127: 2, it is vain to *r*. up early.

Ec. 12: 4, he shall *r*. at the voice of the bird.

Isa. 24: 20, earth shall fall and not *r*.

33: 10, now will I *r*., saith the Lord.

60: 1, the glory of the Lord is *r*. upon thee.

Jer. 7: 13; 25: 3; 35: 14, I spake unto you, *r*. early.

11: 7, *r*. early and protesting.

Lam. 3: 63, sitting down and *r*. up.

Mat. 5: 45, he maketh sun to *r*. on evil and good.

20: 19; Mar. 9: 31; 10: 34; Lu. 18: 33; 24: 7, the third day he shall *r*. again.

Mat. 26: 48, *r*., let us be going.

Mar. 10: 49, *r*., he calleth thee.

Lu. 11: 7, I cannot *r*. and give thee.

24: 34, the Lord is *r*. indeed.

John 11: 23, thy brother shall *r*. again.

Ac. 10: 13, *r*., Peter, kill and eat.

26: 23, the first that should *r*. from the dead.

Rom. 8: 34, Christ that died, yea rather, that is *r*. again.

15: 12, he that shall *r*. to reign.

I. Cor. 15: 15, if the dead *r*. not.

Col. 3: 1, if ye then be *r*. with Christ.

I. Thes. 4: 16, the dead in Christ shall *r*. first.

**Rites**, Nu. 9: 3.

**Rithmah** (ri'h'mâ), *place of broom*, Nu. 33: 18, 19.

**River**, Gen. 41: 1, he stood by the *r*.

Ex. 7: 19; 8: 5, stretch out hand on *r*.

Josh. 13: 9; II. Sa. 24: 5, the city in the midst of the *r*.

Judg. 5: 21, *r*. Kishon, that ancient *r*.

II. Sa. 17: 13, draw it into the *r*.

II. Ki. 5: 12, are not *r*. of Damascus better?

Job 28: 10, he cutteth out *r*. among rocks.

29: 6, *r*. of oil.

40: 23, he drinketh up a *r*.

Ps. 1: 3, a tree planted by the *r*. 36: 8, the *r*. of thy pleasure.

46: 4, there is a *r*. the streams whereof make glad.

65: 9, enrichest it with *r*. of God.

72: 8, have dominion from the *r*.

119: 136, *r*. of waters run down mine eyes.

137: 1, by *r*. of Babylon.

**River**, *continued*.

Ec. 1: 7, all the *r*. run into the sea.

Isa. 32: 2, as *r*. of water in a dry place.

43: 19, I will make *r*. in the desert.

48: 18, then had thy peace been as a *r*.

66: 12, I will extend peace like a *r*.

Lam. 2: 18, let tears run down like a *r*.

Mic. 6: 7, be pleased with *r*. of oil?

Zec. 9: 10, his dominion from the *r*.

John 7: 38, *r*. of living water.

Ac. 16: 13, on sabbath we went by a *r*-side.

Rev. 22: 1, a pure *r*. of water of life.

**Rivers of the Holy Land**, 130b

**Rizpah** (riz'pâ), *hot stone*, II. Sa. 3: 7.

**Road**, *ar*., raid, invasion, I. Sa. 27: 10.

**Roar**, I. Chr. 16: 32; Ps. 96: 11; 98: 7, let the sea *r*.

Ps. 46: 3, not fear, though waters *r*.

104: 21, young lions *r*. after their prey.

Isa. 59: 11, we *r*. all like bears.

Jer. 6: 23, their voice *r*. like the sea.

25: 30, the Lord shall *r*. from on high.

31: 36, divideth sea, when waves *r*.

Hos. 11: 10, he shall *r*. like a lion.

Joel 3: 16; Am. 1: 2, the Lord shall *r*. out of Zion.

Am. 3: 4, will a lion *r*. if he hath no prey?

Lu. 21: 25, the sea and waves *r*.

Prov. 19: 12, king's wrath is as the *r*. of a lion.

I. Pet. 5: 8, the devil as a *r*. lion.

**Roast**, II. Chr. 35: 13; Prov. 12: 27; Isa. 44: 16.

**Rob**, Prov. 22: 22; *r*. not the poor.

Isa. 10: 2, they may *r*. the fatherless.

42: 22, this is a people *r*. and spoiled.

Mal. 3: 8, will a man *r*. God?

II. Cor. 11: 8, I *r*. other churches.

**Robber**, Job 12: 6; Jer. 7: 11; John 10: 1, 8; II. Cor. 11: 26.

**Robbery**, forbidden, Lev. 19: 13; Ps. 62: 10; Prov. 21: 7; 28: 24;

Isa. 61: 8; Eze. 22: 29; Am. 3: 10; I. Cor. 6: 8; Phil. 2: 6; I. Thes. 4: 6.

**Robe**, Job 29: 14, my judgment was as a *r*.

Isa. 61: 10, covered me with *r*. of righteousness.

Mat. 27: 28, put on Jesus a scarlet *r*.

Lu. 15: 22, bring forth the best *r*.

20: 46, scribes walk in long *r*.

Rev. 6: 11, white *r*. were given them.

**Roboam** (ro-bô'am), Mat. 1: 7.

**Rock**, water miraculously brought from, Ex. 17: 6; Nu. 20: 10.

figuratively used, Deu. 32: 15; II. Sa. 22: 2; 23: 3; Ps. 18: 2; 28: 1; 31: 2.

**Rock**, *continued*.

—Ex. 33: 22, I will put thee in a cleft of the *r*.

Nu. 20: 8, speak ye unto the *r*. before their eyes.

24: 21, thou puttest thy nest in a *r*.

Deu. 8: 15, who brought thee water out of the *r*.

32: 4, he is the *R*.

32: 31, their *r*. is not as our *R*.

I. Sa. 2: 2, neither is there any *r*. like our God.

II. Sa. 22: 32; Ps. 18: 31, who is a *r*., save our God?

I. Ki. 19: 11, strong wind brake in pieces the *r*.

Job 14: 18, the *r*. is removed out of his place.

19: 24, graven in the *r*.

Ps. 27: 5; 40: 2, he shall set me upon a *r*.

31: 3; 71: 3, thou art my *r*. and my fortress.

61: 2, lead me to the *R*. that is higher than I.

89: 26; 95: 1, *R*. of salvation.

92: 15, the Lord is my *r*.

Prov. 30: 26, their houses in the *r*.

S. of S. 2: 14, that art in the clefts of the *r*.

Isa. 17: 10, not mindful of the *R*. of thy strength.

32: 2, as the shadow of a great *r*.

Jer. 23: 29, hammer that breaketh the *r*. in pieces.

Mat. 7: 25; Lu. 6: 48, it was founded upon a *r*.

Mat. 16: 18, upon this *r*. I will build my church.

Lu. 8: 6, some fell upon a *r*.

Rom. 9: 33; I. Pet. 2: 8, I lay in Sion a *r*. of offence.

I. Cor. 10: 4, drank of that spiritual *R*.

Rev. 6: 16, said to the *r*., Fall on us.

See Mat. 7: 24.

**Rod**, of Moses, Ex. 4; of Aaron, Nu. 17; Heb. 9: 4.

—Job 21: 9, neither is the *r*. of God upon them.

Ps. 2: 9, break them with a *r*. of iron.

23: 4, thy *r*. and staff comfort.

110: 2, the Lord shall send the *r*. of strength.

Prov. 10: 13; 26: 3, a *r*. for back of fools.

13: 24, he that spareth the *r*.

29: 15, *r*. and reproof give wisdom.

Isa. 11: 1, shall come forth a *r*.

Eze. 20: 37, cause you to pass under the *r*.

Mic. 6: 9, hear ye the *r*.

II. Cor. 11: 25, thrice was I beaten with *r*.

Rev. 12: 5, rule nations with a *r*. of iron.

**Rode**, Gen. 24: 61; I. Ki. 18: 45; Ps. 18: 10.

**Roe**, **Roebuck** (Heb., *tzebi*; *Gazella dorcas* and *Gazella cora*), the gazelle of modern writers; is enumerated among the beasts allowed for food (Deu. 14: 5). Its beauty and gentleness made it an object of special fondness, and its name is used as one expressing endearment. This



**Roe, continued.**

is true to the present day in the East, where there is no commoner comparison for loved objects than to the meek, black-eyed gazelle. II. Sa. 2: 18; Isa. 13: 14. See **Fallow Deer, Antelope.**

**Roll**, of prophecy, Isa. 8: 1; Jer. 36: 2; Eze. 2: 9; 3: 1; Zec. 5: 1.

**Rolled**, Isa. 34: 4, heavens shall be *r.* together.

Mat. 28: 2, *r.* back the stone. Rev. 6: 14, as a scroll when it is *r.* together.

**Roman**, foot, passus, mile, **118b** period in Jewish history, **69a** citizenship of Paul, Ac. 22: 25-29; 23: 27.

**Romans, Epistle to the**, author, date, contents, **47b** quotations from the Old Testament in, **101a**

**Rome, strength**, (15 Aa), chief city of Italy, strangers of, at Pentecost, Ac. 2: 10.

Jews ordered to depart from, Ac. 18: 2.

Paul preaches there, Ac. 28.

**Roof**, Gen. 19: 8, under the shadow of my *r.*

Deu. 22: 8, make a battlement for thy *r.*

Job 29: 10; Ps. 137: 6; Eze. 3: 26, tongue cleaveth to *r.* of mouth.

Mat. 8: 8; Lu. 7: 6, I am not worthy that thou shouldest come under my *r.*

Mar. 2: 4, they uncovered the *r.*

**Room**, Gen. 24: 23, is there *r.* for us?

Gen. 26: 22, the Lord hath made *r.* for us.

Ps. 31: 8, hast set my feet in a large *r.*

80: 9, thou preparedst *r.* before it.

Prov. 18: 16, a man's gift maketh *r.* for him.

Mal. 3: 10, there shall not be *r.*

Mat. 23: 6; Mar. 12: 39; Lu. 20: 46, love the uppermost *r.*

Mar. 2: 2, there was no *r.* to receive them.

14: 15; Lu. 22: 12, a large upper *r.*

Lu. 2: 7, no *r.* for them in the inn.

12: 17, no *r.* to bestow my fruits.

14: 7, how they chose out the chief *r.*

14: 22, yet there is *r.*

I. Cor. 14: 16, that occupieth the *r.* of the unlearned.

**Root**, Deu. 29: 18, a *r.* that beareth gall.

II. Ki. 19: 30, shall again take *r.* downward.

Job 5: 3, I have seen the foolish taking *r.*

19: 28, the *r.* of the matter.

Prov. 12: 12, the *r.* of righteousness yieldeth fruit.

Isa. 5: 24, their *r.* shall be rottenness.

11: 1, a Branch shall grow out of his *r.*

11: 10; Rom. 15: 12, *r.* of Jesse.

Isa. 53: 2, as a *r.* out of a dry ground.

Eze. 31: 7, his *r.* was by great waters.

**Root, continued.**

Hos. 14: 5, cast forth his *r.* as Lebanon.

Mal. 4: 1, shall leave them neither *r.* nor branch.

Mat. 3: 10; Lu. 3: 9, ax is laid unto *r.* of trees.

Mat. 13: 6; Mar. 4: 6; Lu. 8: 13, because they had no *r.*

Rom. 11: 16, if the *r.* be holy. I. Tim. 6: 10, love of money is the *r.* of all evil.

Heb. 12: 15, lest any *r.* of bitterness spring up.

Jude 12, trees plucked up by the *r.*

Rev. 22: 16, the *r.* and offspring of David.

I. Ki. 14: 15, he shall *r.* up Israel.

Job 18: 14, confidence shall be *r.* out.

Ps. 52: 5, *r.* thee out of the land of the living.

Mat. 15: 13, shall be *r.* up.

Eph. 3: 17, being *r.* and grounded in love.

Col. 2: 7, *r.* and built up in him.

**Rope**, Jer. 16: 11; Isa. 5: 18; Ac. 27: 32.

**Rose**, The Hebrew word thus translated occurs only twice (S. of S. 2: 1; Isa. 35: 1). It seems to indicate some bulbous plant, and may refer to the autumn crocus (*Colchicum*), as suggested in the margin, R. V.; some have suggested a mallow. The plant now called rose of Sharon is a rock cistus.

—arose, Gen. 4: 8, Cain *r.* up against Abel.

Gen. 32: 31, the sun *r.* upon him.

Josh. 3: 16, waters *r.* up on an heap.

Ps. 124: 2, when men *r.* up against us.

Lu. 16: 31, not be persuaded, though one *r.* from the dead.

Rom. 14: 9, Christ both died and *r.*

I. Cor. 10: 7, people *r.* up to play.

15: 4, he was buried and *r.* again.

II. Cor. 5: 15, him who died and *r.* again.

**Rosh** (rôsh), *head*, a son of Benjamin, Gen. 46: 21. In Eze. 38: 2 the A. V. is "chief prince"; the R. V. is "prince of Rosh."

**Rot**, Prov. 10: 7, name of wicked shall *r.*

Isa. 40: 20, chooseth a tree that will not *r.*

See Prov. 14: 30; Isa. 5: 24.

**Rough**, Isa. 27: 8, he stayeth his *r.* wind.

Isa. 40: 4, *r.* places plain.

Lu. 3: 5, *r.* ways shall be made smooth.

See Gen. 42: 7; Prov. 18: 23.

**Round**, Eze. 16: 14; Ps. 34: 7; 125: 2; Lu. 2: 9; Rev. 7: 11.

**Rovers**, I. Chr. 12: 21.

**Rowed**, John 1: 13; 6: 19.

See Eze. 27: 26; Mar. 6: 48.

**Royal**, Gen. 49: 20, yield *r.* dainties.

I. Sa. 27: 5, why should I dwell in the *r.* city?

Esth. 1: 7, *r.* wine.

**Royal, continued.**

Esth. 5: 1; 6: 8; 8: 15; Ac. 12: 21, *r.* apparel.

Jas. 2: 8, if ye fulfil the *r.* law. I. Pet. 2: 9, ye are a *r.* priesthood.

**Ruad** (6 Ch), *i. q.* **Arvad**.

**Rubbing**, Lu. 6: 1.

**Rubbish**, Neh. 4: 2, 10.

**Ruby**, used in the A. V. in the figurative sense as indicating an object of great value or beauty. It is doubtful whether the true ruby was known in biblical times (see **Caruncle** and **Sardius**).

**Peninim**, which is translated "rubies" (Job 28: 18; Prov. 3: 15, etc.), means red coral, or, as some maintain, red pearls, Ex. 28: 17, margin; Job 28: 18.

**Rudders**. Greek and Roman sailing vessels were not steered by means of a single rudder in each, as were the ships of the Northmen, but by two paddle-rudders, one of which was fixed to each side of the vessel. When at anchor these paddle-rudders were hoisted up and lashed. Ac. 27: 40.

**Ruddy**, I. Sa. 16: 12; 17: 42, David was *r.*

S. of S. 5: 10, my beloved is white and *r.*

Lam. 4: 7, more *r.* than rubies.

**Rude**, II. Cor. 11: 6.

**Rudiments**, Col. 2: 8, 20.

**Rue**. Several species of the genus *Ruta* are found in Palestine. *Ruta graveolens* is still cultivated. The foliage is acrid and pungent, and, when dried, is used as medicine. As a febrifuge, the value of the crop is but trifling; still a tithe of it was taken by the Pharisees (Lu. 11: 42).

**Rufus** (rûfus), *red*, Mar. 15: 21; Rom. 16: 13.

**Ruhamah** (ru-hâ/mâ), *compassionate*, Hos. 2: 1.

**Ruin**, II. Chr. 28: 23, they were the *r.* of him.

Ps. 89: 40, hast brought his strongholds to *r.*

Prov. 26: 28, a flattering mouth worketh *r.*

Isa. 25: 2, made of a defenced city a *r.*

Eze. 18: 30, iniquity shall not be your *r.*

Lu. 6: 49, the *r.* of that house was great.

Ac. 15: 16, build again the *r.* thereof.

**Rule**, Esth. 9: 1, Jews had *r.* over them.

Prov. 17: 2, a wise servant shall have *r.*

19: 10, a servant to have *r.* over princes.

25: 28, nor over his own spirit. Isa. 63: 19, thou never barest *r.* over them.

I. Cor. 15: 24, put down all *r.*

II. Cor. 10: 13, measure of the *r.*

Gal. 6: 16, as many as walk according to this *r.*

Phil. 3: 16, let us walk by the same *r.*

**Rule, continued.**

Heb. 13: 7, 17, that have the *r.* over you.  
 Gen. 1: 16, to *r.* the day.  
 3: 16, thy husband shall *r.* over thee.  
 Judg. 8: 23, I will not *r.* over you.  
 II. Sa. 23: 3, he that *r.* over men must be just.  
 Ps. 66: 7, he *r.* by his power for ever.  
 89: 9, thou *r.* the raging of the sea.  
 103: 19, his kingdom *r.* over all.  
 110: 2, *r.* in midst of enemies.  
 Prov. 16: 32, that *r.* his spirit.  
 Ec. 8: 9, one man *r.* over another.  
 Isa. 3: 4, babes shall *r.* over them.  
 32: 1, princes shall *r.* in judgment.  
 40: 10, his arm shall *r.* for him.  
 Eze. 20: 15, no more *r.* over nations.  
 Joel 2: 17, heathen should *r.* over them.  
 Mar. 10: 42, who are accounted to *r.*  
 Rom. 12: 8, he that *r.*, with diligence.  
 Col. 3: 15, let the peace of God *r.* in your hearts.  
 I. Tim. 3: 5, how to *r.* his house.  
 5: 17, elders that *r.* well.  
**Rulers**, chosen by Moses, Ex. 18: 25.  
 of the Jews, John 8: 1; 12: 42.  
 of the synagogue: Jairus, Lu. 8: 41; Crispus, Ac. 18: 8; Sosthenes, Ac. 18: 17.  
 —Ex. 22: 28, thou shalt not curse *r.* of people.  
 Nu. 13: 2, every one a *r.* among them.  
 Prov. 23: 1, when thou sittest to eat with a *r.*  
 28: 15, a wicked *r.* over the poor.  
 Isa. 3: 6, be thou our *r.*  
 Mic. 5: 2, out of thee shall come *r.*  
 Mat. 9: 13, came a certain *r.*  
 25: 21, I will make thee *r.*  
 John 7: 48, have any of the *r.* believed on him?  
 Rom. 13: 3, *r.* are not a terror to good works.  
 Eph. 6: 12, *r.* of the darkness of this world.  
**Rumah** (rū'mā), *high*, II. Ki. 23: 36.  
**Rummaneh** (16 Cc), the modern name for *Rimmon* of Zebulon.  
**Rumour**, Jer. 49: 14, heard a *r.* from the Lord.  
 Eze. 7: 26, *r.* shall be upon *r.*  
 Mat. 24: 6; Mar. 13: 7, wars and *r.* of wars.  
 Lu. 7: 17, this *r.* went forth.  
**Run**, II. Sa. 22: 30; Ps. 18: 20, I have *r.* through a troop.  
 II. Chr. 16: 9; Zec. 4: 10, the eyes of the Lord *r.* to and fro.  
 Ps. 19: 5, as a strong man to *r.* a race.  
 23: 5, my cup *r.* over.  
 119: 32, I will *r.* the way of thy commandments.

**Run, continued.**

Ps. 147: 15, his word *r.* very swiftly.  
 Prov. 1: 16; Isa. 59: 7, their feet *r.* to evil.  
 S. of S. 1: 4, we will *r.* after thee.  
 Isa. 40: 31, they shall *r.*, and not be weary.  
 55: 5, nations shall *r.* to thee.  
 Jer. 12: 5, if thou hast *r.* with the footmen.  
 51: 31, one post shall *r.* to meet another.  
 Hab. 2: 2, that he may *r.* that readeth.  
 Zec. 2: 4, *r.*, speak to this young man.  
 Rom. 9: 16, nor of him that *r.*  
 I. Cor. 9: 24, they which *r.* in a race *r.* all.  
 Gal. 2: 2, lest I should *r.*, or had *r.*, in vain.  
 5: 7, ye did *r.* well.  
 Heb. 12: 1, let us *r.* with patience.  
 I. Pet. 4: 4, that ye *r.* not to the same excess.  
**Rush**, Isa. 17: 13, nations shall *r.* like *r.* of many waters.  
 Jer. 8: 6, as horse *r.* into battle.  
 Ac. 2: 2, sound as of a *r.* mighty wind.  
 —papyrus, Job 8: 11; Isa. 35: 7.  
 See **Bulrush**.  
**Rust**, Mat. 6: 19, 20, where moth and *r.* doth corrupt.  
 Jas. 5: 3, the *r.* of them shall be a witness against you.  
**Ruth** (rūth), *friend*, story of, Ru. 1-4.  
 Christ descended from, Mat. 1: 5.  
**Ruth**, **Book of**, author, plan, contents, 32b  
**Rye** (Heb., *kussemeth*). This word, translated "rye" in Ex. 9: 32 and Isa. 28: 25, is in the margin "spelt," which is used in these passages in the R. V. See **Spelt**.

**SABACHTHANI** (sa-bāk'tha-nī), *thou hast forsaken me*, Mat. 27: 46.  
**Sabaka**, *So of the Scripture*, II. Ki. 17: 4. 61d  
**Sabaoth** (sā'ba-ōth), *hosts*, the Lord of, Rom. 9: 29; Jas. 5: 4.  
**Sabbath**, instituted, Gen. 2: 2; (Heb. 4: 4).  
 to be kept holy, Ex. 16: 23; 20: 8; 23: 12; 31: 13; 34: 21; 35: 2; Lev. 25: 3; Nu. 15: 32; Deu. 5: 12; Neh. 10: 31; 13: 15; Isa. 56; Jer. 17: 21; Eze. 20: 12.  
 its offerings, Nu. 28: 9.  
 of the seventh year, Ex. 23: 11; Lev. 25: 1 ff.  
 Christ the Lord of, Lu. 6: 5.  
 the Jews' hypocrisy concerning, reproved, Mat. 12; Mar. 2: 23; 3; Lu. 13: 14 ff.; John 7: 23.  
 first day of the week kept as, Ac. 20: 7; I. Cor. 16: 2; Rev. 1: 10.  
 history of, 83a  
 —Ex. 31: 14, 16, ye shall keep the *s.*  
 Lev. 16: 31; 23: 3, 32, *s.* of rest.  
 II. Ki. 4: 23, it is neither new moon nor *s.*

**Sabbath, continued.**

Neh. 9: 14, madest known thy holy *s.*  
 Isa. 58: 13, call *s.* a delight.  
 Eze. 46: 1, on *s.* it shall be opened.  
 Am. 8: 5, when will the *s.* be gone?  
 Mar. 2: 27, the *s.* was made for man.  
 2: 28; Lu. 6: 5, the Son of man is Lord of the *s.*  
 Lu. 13: 15, doth not each on *s.* loose his ox?  
 John 5: 18, he not only had broken the *s.*  
 See Mat. 23: 1; Mar. 16: 2, 9; John 20: 1, 19, 26.  
**Sabbatic Cycles**, 83a  
**Sabeans** (sa-bē'anz), people of Seba or Sheba, Job 1: 15; Isa. 45: 14.  
**Sabta**, **Sabtah** (sāb'tā), *striking*, Gen. 10: 7; I. Chr. 1: 9.  
**Sabtecha** (sāb'te-kā), Gen. 10: 7.  
**Sack**, Gen. 42: 25; 43: 21.  
**Sackbut**, Dan. 3: 5, 7, 10, a musical instrument, 117b  
**Sackcloth**, II. Sa. 3: 31; I. Ki. 20: 32; Neh. 9: 1; Esth. 4: 1; Ps. 30: 11; 35: 13; Jon. 3: 5.  
**Sacraments of Early Christians**, 82a  
**Sacred Year of release**, 83a, 85a  
**Sacrifices**, types of Christ, Heb. 9: 11. 15a  
 —Gen. 31: 54, Jacob offered *s.*  
 Ex. 5: 17; 8: 8, do *s.* to the Lord.  
 Lev. 7: 12; Ps. 116: 17, offer *s.* of thanksgiving.  
 I. Sa. 2: 29, wherefore kick ye at my *s.*?  
 15: 22, to obey is better than *s.*  
 Ps. 4: 5, offer *s.* of righteousness.  
 40: 6; 51: 16, *s.* thou didst not desire.  
 51: 17, the *s.* of God are a broken spirit.  
 118: 27, bind the *s.* to horns of the altar.  
 141: 2, lifting up of my hands as the evening *s.*  
 Prov. 15: 8, *s.* of wicked an abomination.  
 17: 1, a house full of *s.* with strife.  
 21: 3, to do justice is more acceptable than *s.*  
 Ec. 5: 1, the *s.* of fools.  
 Isa. 1: 11, to what purpose the multitude of your *s.*?  
 Jer. 6: 20, nor your *s.* sweet unto me.  
 33: 11, that bring *s.* of praise.  
 Eze. 39: 17, gather to my *s.*, a great *s.*  
 Dan. 8: 11; 9: 27; 11: 31, daily *s.* taken away.  
 Hos. 6: 6; Mat. 9: 13; 12: 7, I desired mercy, not *s.*  
 Am. 5: 25, have ye offered unto me *s.*?  
 Zep. 1: 7, the Lord hath prepared a *s.*  
 Mar. 9: 49, every *s.* shall be salted.  
 12: 33, to love the Lord is more than *s.*  
 Ac. 7: 42, have ye offered *s.* forty years?  
 14: 13, would have done *s.*  
 Rom. 12: 1, present your bodies a living *s.*



**Sacrifices, continued.**

I. Cor. 8: 4; 10: 19, 28, offered in s. to idols.  
 Eph. 5: 2, a s. to God for a sweet-smelling savour.  
 Phil. 2: 17, offered on s. of your faith.  
 4: 18, a s. acceptable, well-pleasing to God.  
 Heb. 9: 26, put away sin by the s. of himself.  
 10: 26, there remaineth no more s. for sin.  
 13: 15, let us offer the s. of praise.  
 I. Pet. 2: 5, to offer up spiritual s.  
 Ex. 20: 24, thou shalt s. burnt offerings.  
 Ezra 4: 2, we seek your God, and do s. to him.  
 Neh. 4: 2, will they s.?  
 Ps. 54: 6, I will freely s. to thee.  
 107: 22, s. the s. of thanksgiving.  
 Ec. 9: 2, to him that s. and that s. not.  
 Hos. 8: 13, they s., but the Lord accepteth not.  
 Hab. 1: 16, they s. unto their net.  
 I. Cor. 5: 7, Christ our passover is s. for us.  
 10: 20, things Gentiles s., they s. to devils.  
 Rev. 2: 14, 20, things s. to idols.  
 See Lev. 22: 19; Deu. 17: 1.

**Sacrilege, Rom. 2: 22.**

**Sad, I. Sa. 1: 18, countenance no more s.**

I. Ki. 21: 5, why is thy spirit so s.?  
 Mat. 6: 16, be not of a s. countenance.  
 Mar. 10: 22, he was s. at that saying.  
 Lu. 24: 17, as yewalk andares.  
**Saddle, II. Sa. 19: 26; I. Ki. 13: 13, 27.**

**Sadducees, their doctrines, Mat. 22: 23; Mar. 12: 18; Ac. 23: 8. 89a**  
 their controversies with Christ, Mat. 16: 1; 22: 23; Mar. 12: 18; Lu. 20: 27; with the apostles, Ac. 4: 1; with Paul, Ac. 23: 8.

**Sadness, Ec. 7: 3.**

**Sadoc (să'dok), just, N. T. form of Zadok, Mat. 1: 14.**

**Safe, II. Sa. 18: 29, is the young man s.?**

Job 21: 9, houses are s. from fear.  
 Ps. 119: 117, hold me up, and I shall be s.  
 Prov. 18: 10, righteous runneth into it, and is s.  
 29: 25, whose trusteth in the Lord shall be s.  
 Lu. 15: 27, received him s.  
 Ac. 27: 44, they escaped all s. to land.

Phil. 3: 1, for you it is s.

**Safeguard, I. Sa. 22: 23.**

**Safety, Job 3: 26, I was not in s.**  
 Job 5: 4, his children are far from s.  
 11: 18, thou shalt take thy rest in s.  
 Ps. 12: 5, I will set him in s.  
 33: 17, an horse is a vain thing for s.  
 Prov. 11: 14; 24: 6, in multitude of counsellors is s.

**Safety, continued.**

Prov. 21: 31, s. is of the Lord.  
 Isa. 14: 30, needy shall lie down in s.  
 Ac. 5: 23, prison shut with all s.  
 I. Thes. 5: 3, shall say, Peace and s.  
**Saffron** (Heb., *karkom*) is the dried and pressed petal-like stigmas of the flower of the crocus (*Crocus sativus*). Several species of this genus abound in Palestine. It is used for seasoning food, having to some an agreeable flavor. The word is only once found in the Old Testament, in S. of S. 4: 14.

**Sail, Isa. 33: 23; Lu. 8: 23; Ac. 20: 3; 16: 27; 6: 9.**

**Sailors, Rev. 18: 17.**

**Saints, their blessings and privileges, Deu. 33: 2; Ps. 145: 10; 148: 14; 149; Dan. 7: 18; Zec. 14: 5; Rom. 8: 27; Col. 1: 12; Rev. 5: 8.**  
 their duty, II. Chr. 6: 41; Ps. 30: 4; 34: 9; 132: 9; Rom. 16: 2, 15; I. Cor. 6: 2; II. Cor. 8: 4; Eph. 4: 12; 6: 18; Phil. 4: 22; Heb. 6: 10; 13: 24.

—Deu. 33: 3, and all his s. are in thy hand.

I. Sa. 2: 9, keep the feet of his s.  
 Job 15: 15, he putteth no trust in his s.

Ps. 16: 3, to the s. that are in the earth.

31: 23, love the Lord, all ye his s.

37: 28, the Lord forsaketh not his s.  
 50: 5, gather my s. together.

89: 7, God is to be feared in the assembly of s.

97: 10, he preserveth souls of his s.

116: 15, precious is the death of his s.

Prov. 2: 8, preserveth way of his s.

Mat. 27: 52, many bodies of s. arose.

Ac. 9: 13, evil he hath done to thy s.

26: 10, many of the s. did I shut up.

Rom. 1: 7; I. Cor. 1: 2, called to be s.

Rom. 8: 27, maketh intercession for the s.

12: 13, distributing to the necessity of s.

I. Cor. 6: 2, s. shall judge the world.

16: 15, the ministry of s.

Eph. 1: 18, his inheritance in the s.

4: 12, perfecting of the s.

Col. 1: 12, the s. in light.

I. Thes. 3: 13, coming of our Lord with his s.

II. Thes. 1: 10, to be glorified in his s.

Jude 3, faith once delivered to the s.

Rev. 8: 3, the prayers of s.

**Sake, Gen. 3: 17, cursed is the ground for thy s.**

Gen. 8: 2, not curse the ground any more for man's s.

18: 26, spare the place for their s.

**Sake, continued.**

Nu. 11: 29, envieth thou for my s.?

II. Sa. 9: 1, kindness for Jonathan's s.

18: 5, deal gently for my s.

Neh. 9: 31, for thy great mercies' s.

Ps. 6: 4; 31: 16, save me for thy mercies' s.

23: 8, for his name's s.

44: 22; Rom. 8: 36, for thy s. are we killed.

Ps. 143: 11, quicken me for thy name's s.

Mat. 10: 39; 16: 25; Mar. 8: 25; Lu. 9: 24, he that loseth his life for my s.

Mat. 24: 9; Mar. 13: 13; Lu. 21: 17, hated for my name's s.

Lu. 6: 22, cast out for Son of man's s.

John 11: 15, I am glad for your s.

13: 38, wilt thou lay down thy life for my s.?

14: 11, believe me for works' s.

Ac. 26: 7, for which hope's s. I am accused.

I. Cor. 4: 10, we are fools for Christ's s.

II. Cor. 4: 5, your servants for Jesus' s.

Col. 1: 24, for his body's s., which is the church.

I. Thes. 5: 13, esteem them for their work's s.

II. Tim. 2: 40, for the elect's s.

II. John 2, for the truth's s.

**Sala, or Salah (să'lă), sprout, Gen. 10: 24; Lu. 3: 35.**

**Salamis (să'lă-mis) (15 Ic), a city on the coast of Cyprus, Ac. 13: 5. 80b**

**Salathiel (sa-lă'thi-el), Greek form of Shealtiel, Mat. 1: 12.**

**Salcah, or Salchah (să'lă), wandering, (6Dd; 7Cb), city of Bathan, Deu. 3: 10; Josh. 12: 5; I. Chr. 5: 11.**

**Salem (să'lem), peace, (3 Cd; 4 Fa), supposed to be the original name of Jerusalem, Gen. 14: 18; Heb. 7: 1, 2.**

**Salim (să'lim), peaceful, probably i.g. Salem, John 8: 23.**

**Sallai (să'lă), basket-maker, Neh. 11: 8; 12: 20.**

**Sallu (să'lū), weighed, I. Chr. 9: 7; Neh. 12: 7.**

**Salma, Salmah (să'lă), or Salmon (să'lmon), clad, Ru. 4: 20, 21, (also marg.); I. Chr. 2: 11.**

**Salmone (sal-mō'ne) (15 Fc), a promontory of Crete, Ac. 27: 7. 81a**

**Salome (sa-lō'me), Mar. 15: 40; 16: 1.**

—wife of Herod Philip II., 69

**Salt (Heb., *melach*; *ās*), abounds under various conditions in Palestine, the Dead Sea being only one important source.**

Its essential usefulness to man has caused it to be frequently referred to in the Bible, both literally and figuratively: Gen. 19: 26; Lev. 2: 13; Mat. 5: 13; Mar. 9: 49; Lu. 14: 34.

Lot's wife becomes a pillar of, Gen. 19: 26:

of the earth, Mat. 5: 13; Lu. 14: 34; (Col. 4: 6).

**Salt, continued.**

—Sea (Siddim) (3 Cd; 4 Fa; 5 Ce; 6 Ce), Gen. 14: 3; Nu. 34: 3, 12; Deu. 3: 17; Josh. 3: 16; 12: 3; 15: 2.

**Salt-wort**, Job 30: 4, R. V. See **Mallow**.

**Salutations.** Oriental courtesies at meeting and parting are wont to be ceremonious. Spoken salutations among the Hebrew people were such as "The Lord bless thee" (Ru. 2: 4); "We bless you in the name of the Lord" (Ps. 129: 8). From the general use of the word *bless* in greetings, that term came to signify *salute*, and is sometimes translated "salute" (I. Sa. 13: 10). Parting salutations were mostly a benedictory prayer, such as "Go in peace" (I. Sa. 1: 17; Mar. 5: 34). The salutation to be used by the disciples on entering a house was, "Peace be to this house" (Lu. 10: 5). When the risen Lord met the disciples his salutation was, "Peace be unto you" (John 20: 19).

**Salute**, Mat. 5: 47, if ye *s.* your brethren only.

Mat. 10: 12, when ye come into an house, *s.* it.

Mar. 15: 18, began to *s.* him. Lu. 10: 4, *s.* no man by the way. II. Cor. 13: 13; Phil. 4: 22, saints *s.* you.

Phil. 4: 21, *s.* every saint in Christ Jesus.

See Mar. 12: 38; Lu. 1: 29; I. Cor. 16: 21.

**Salvation**, to be wrought out with fear and trembling, Phil. 2: 12.

—Gen. 49: 18, I have waited for thy *s.*

Ex. 15: 2, the Lord is become my *s.*

Deu. 32: 15, lightly esteemed the Rock of his *s.*

I. Sa. 11: 13; 19: 5, Lord wrought *s.* in Israel.

II. Sa. 22: 51, he is the tower of *s.* for his king.

I. Chr. 16: 23, show forth from day to day his *s.*

II. Chr. 6: 41, let thy priests be clothed with *s.*

20: 17, see the *s.* of the Lord.

Ps. 3: 8, *s.* belongeth to the Lord. 13: 5, my heart shall rejoice in thy *s.*

25: 5, the God of my *s.*

27: 1; 62: 6; Isa. 12: 2, the Lord is my *s.*

Ps. 37: 39, *s.* of the righteous is of the Lord.

50: 23, to him will I show the *s.* of God.

51: 12; 70: 4, restore the joy of thy *s.*

68: 20, he that is our God is the God of *s.*

71: 15, my mouth shall show forth thy *s.*

74: 12, working *s.* in the midst of the earth.

78: 22, they trusted not in his *s.* 85: 9, his *s.* is nigh them that fear him.

**Salvation, continued.**

Ps. 91: 16, will show him my *s.* 95: 1, Rock of our *s.*

96: 2, show forth his *s.* from day to day.

98: 3, ends of the earth have seen the *s.* of God.

116: 13, the cup of *s.*

118: 14; Isa. 12: 2, the Lord is become my *s.*

Ps. 119: 155, *s.* is far from the wicked.

144: 10, that giveth *s.* unto kings.

149: 4, he will beautify the meek with *s.*

Isa. 12: 3, the wells of *s.*

26: 1, *s.* will God appoint for walls and bulwarks.

33: 2, be thou our *s.* in time of trouble.

45: 17, saved with an everlasting *s.*

49: 8, in day of *s.* have I helped thee.

52: 7, feet of him that publisheth *s.*

52: 10, ends of earth shall see the *s.* of God.

59: 17, an helmet of *s.* on his head.

60: 18, call thy walls *S.*

61: 10, the garments of *s.*

Jer. 3: 23, in vain *s.* hoped for. Lam. 3: 26, wait for the *s.* of the Lord.

Jon. 2: 9, *s.* is of the Lord.

Hab. 3: 8, ride on thy chariots of *s.*

3: 18, I will joy in the God of my *s.*

Zec. 9: 9, thy King, just, and having *s.*

Lu. 2: 30, mine eyes have seen thy *s.*

3: 6, all flesh shall see the *s.* of God.

19: 9, this day is *s.* come to this house.

John 4: 22, *s.* is of the Jews.

Ac. 4: 12, neither is there *s.* in any other.

16: 17, show the way of *s.*

Rom. 1: 16, the power of God unto *s.*

10: 10, confession is made to *s.* 13: 11, now is our *s.* nearer.

II. Cor. 6: 2, now is the day of *s.*

7: 10, sorrow worketh repentance to *s.*

Eph. 1: 13, the gospel of your *s.* 6: 17; I. Thes. 5: 8, helmet of *s.*

II. Tim. 3: 15, scripture able to make wise unto *s.*

Tit. 2: 11, grace of God that bringeth *s.*

Heb. 1: 14, them who shall be heirs of *s.*

2: 3, if we neglect so great *s.* 2: 10, the Captain of their *s.*

5: 9, the author of eternal *s.* 9: 28, appear without sin unto *s.*

I. Pet. 1: 9, end of your faith, the *s.* of your souls.

II. Pet. 3: 15, long-suffering of our Lord is *s.*

Jude 3, the common *s.*

Rev. 7: 10, saying, *S.* to our God. 12: 10, now is come *s.* and strength.

See Ex. 14: 13; Ps. 62: 1; 68: 19; Isa. 46: 13; 59: 16; 63: 5; Mic. 7: 7; Lu. 1: 69; Rev. 19: 1.

**Samarita** (sa-mā'ri-ā) (Heb., *Shomeron*), *watch tower*, (7 Bb; 13 Bd; 15 Ke; 16 Cd; 17 Bd), capital of the Ephraimites; now a small village with springs and ruins of the colonnade of Herod's temple. To the east are the ruins of the Church of St. John, with its ancient Hebrew tombs. I. Ki. 16: 24; 20: 1; II. Ki. 6: 24.

—(13 Bd), the district between Judea and Galilee. 141b

visited by Christ, Lu. 17: 11; John 4.

gospel preached there, Ac. 8.

**Samaritan**, parable of, Lu. 10: 33, miracle performed on, Lu. 17: 16.

—Pentateuch, 26b

**Samaritans**, The, 86b

**Same**, Ps. 102: 27; Heb. 1: 12, thou art the *s.*

Ac. 1: 11, this *s.* Jesus shall come.

Rom. 10: 12, the *s.* Lord over all. Heb. 13: 8, the *s.* yesterday, and to-day, and for ever.

**Sangar-nebo** (sām'gar-nē'bo), *be gracious*, *Nebo*? Jer. 39: 3.

**Samlah** (sām'lā), *garment*, Gen. 36: 36, 37.

**Samos** (sā'mos) (15 Fb), an island in the Mediterranean, off the coast of Asia Minor, Ac. 20: 15. 81a

**Samothracia** (sām'o-thrā'shī-ā) (15 Fa), a small island on the coast of Thracia, Ac. 16: 11.

**Samson** (sām'son), Greek form of *Shimshon*, *sun-man*, his deeds, etc., Judg. 13-16.

delivered up to Philistines, Judg. 16: 21.

his death, Judg. 16: 30.

**Samuel** (sām'u-el), *name of God*, born and presented to the Lord, I. Sa. 1: 19, 26.

ministers to the Lord, I. Sa. 3: 1. the Lord speaks to, I. Sa. 3: 11.

judges Israel, I. Sa. 8: 1; Ac. 13: 20.

anoints Saul king, I. Sa. 10: 1. rebukes Saul for disobedience, I. Sa. 13: 13; 15: 16.

anoints David, etc., I. Sa. 16; 19: 18.

his death, I. Sa. 25: 1; 28: 3. his spirit consulted by Saul, I. Sa. 28: 12 ff.

as a prophet, Ps. 90: 6; Ac. 3: 24; Heb. 11: 32.

**Samuel**, Books of, date, author, contents, 32b

references to in N. T., 108b

**Sanballat** (san-bāl'lāt), Neh. 2: 10; 4: 1, 7.

**Sanctification**, by Christ, John 17: 19; I. Cor. 1: 2, 30; Eph. 5: 26; Heb. 10: 10; Jude 1.

by the Spirit, II. Thes. 2: 13; I. Pet. 1: 2.

**Sanctified**, the seventh day, Gen. 2: 3.

the first-born to be, Ex. 13: 2. the people, Ex. 19: 10; Nu. 11: 18; Josh. 3: 5.

the tabernacle, etc., Ex. 29: 30; Lev. 8: 10.

the priests, Lev. 8: 30; 9; II. Chr. 5: 11.

**Sanctify**, Ex. 31: 13, the Lord that doth *s.* you.



**Sanctify, continued.**

Lev. 11: 44; 20: 7; Josh. 7: 13;  
 I. Sa. 16: 15, s. yourselves.  
 Isa. 8: 13, s. the Lord of hosts.  
 29: 23, they shall s. the Holy One.  
 66: 17, that s. themselves in gardens.  
 Jer. 1: 5, I s. and ordained thee a prophet.  
 Eze. 36: 23, I will s. my great name.  
 Joel 1: 14; 2: 15, s. ye a fast.  
 John 10: 36, him whom the Father hath s.  
 17: 17, s. them through thy truth.  
 Ac. 20: 32; 26: 18, inheritance among them which are s.  
 Rom. 15: 16, being s. by the Holy Ghost.  
 I. Cor. 6: 11, but ye are s.  
 7: 14, unbelieving husband is s. by the wife.  
 I. Thes. 5: 23, the very God of peace s. you.  
 I. Tim. 4: 5, it is s. by the word of God.  
 II. Tim. 2: 21, a vessel s. for the Master's use.  
 Heb. 2: 11, he that s. and they who are s.  
 10: 14, he perfected for ever them that are s.  
 13: 12, that he might s. the people.  
 I. Pet. 3: 15, s. the Lord God in your hearts.

**Sanctuary**, God, of his people, Isa. 8: 14; Eze. 11: 16.

—Ex. 15: 17, plant them in the s.  
 25: 8, let them make me a s.  
 Ps. 68: 2, as I have seen thee in the s.  
 73: 17, till I went into the s. of God.

Isa. 60: 13, beautify the place of my s.

Heb. 9: 1, first covenant had a worldly s.

See Ps. 20: 2; 68: 24; 77: 13; 78: 54; 96: 6; 134: 150; Heb. 8: 9.

**Sand**, Gen. 22: 17; 32: 12, multiply as the s.

Ps. 139: 18, more in number than s.

Prov. 27: 3, stone is heavy, s. weighty.

Mat. 7: 26, man built his house on the s.

Rev. 20: 8, number of whom is as the s.

See Hos. 1: 10; Heb. 11: 12.

**Sandals**, Mar. 6: 9; Ac. 12: 8.

**Sang**, II. Chr. 29: 28, 30; Ezra 3: 11; Job 38: 7; Ac. 16: 25.

**Sangarius** (15 Ha), a river flowing through Bithynia.

**Sanhedrin** (sán-he-drín), apostles before, 81a, 87b

**Sank**, Ex. 15: 5, 10.

**Sansannah** (sán-sán'ná), palm branch, Josh. 15: 31.

**Sanur** (16 Cd), a village near Samaria.

**Sap**, Ps. 104: 16.

**Saph** (sáf), threshold, II. Sa. 21: 18.

**Sapharin**, or Scribes, 88a.

**Saphir** (sáf'úr), beautiful, Mic. 1: 11.

**Sapphira** (saf-fí-rá), beautiful, Ac. 5: 1.

**Sapphire** (Heb., sappír; σάπφειρος; sapphíros). The true sap-

**Sapphire, continued.**

phire does not appear to have been known in O. T. times, but by the name *jacinth* it is referred to in the N. T. (see *Jacinth*). *Sappír* means something engraved upon, and it is certain that the stone indicated was the modern lapis lazuli, an opaque blue stone, with gold-like specks of pyrites. According to the Targum it was the material of the tables of the law. It is obtained in Badakshan. Ex. 24: 10; 28: 18; Eze. 1: 26; 10: 1; 28: 13; Rev. 21: 19.

**Sarah** (sá'rá), princess, Gen. 12: 14; 20: 2. See *Abraham*.

her death and burial, Gen. 23. See *Heb. 11: 11*; I. Pet. 3: 6.

**Saraph** (sá'raf), I. Chr. 4: 22.

**Sardine**, a precious stone, Rev. 4: 3. See *Sardius*.

**Sardis** (2 Bb; 15 Gb), the ancient capital of Lydia, now Sert-Kalessi, church of, Rev. 1: 11; 3: 1.

**Sardius** (Heb., *odem*; σάρδιος; *sardius*), Ex. 28: 17; 39: 10; Eze. 28: 13; Rev. 21: 20. A variety of what we call carnelian, but it is of a deeper and somewhat brownish tinge. It has been extensively used, since early times, for signets and intaglios. The name is derived from Sardis in Lydia, one of the numerous localities where it is obtained. The R. V. gives "ruby" as an alternative (Ex. 28: 17, marg.), though commentators generally agree in the above identification. See *Ruby*.

**Sardonix** (σαρδόνυξ; *sardonyx*), Rev. 21: 20. Sardonix is an onyx with the addition of a third layer of sard. There is no reference to it in the O. T.

**Sarepta** (sa-rép'tá) (13 Bb), Lu. 4: 26. See *Zarephath*.

**Sargon** (sár'gon) (Assyr., *Sarrukín*), he established the king, Isa. 20: 1. 61c, 119b, 120a

**Saron** (sá'ron), N. T. form of *Sharon*, Ac. 9: 35.

**Saruch** (sá'ruk), N. T. form of *Serug*, Lu. 3: 35.

**Sat**, Ps. 26: 4, not s. with vain persons.

Mat. 4: 16, the people who s. in darkness.

Mar. 16: 19, he s. on the right hand of God.

Lu. 7: 15, he that was dead s. up.

10: 39, Mary s. at Jesus' feet.

19: 30, a colt whereon never man s.

John 4: 6, Jesus s. on the well.

Ac. 3: 10, s. for alms at gate of the temple.

**Satan** (sá'tan), adversary, I. Chr. 21: 1, S. provoked David.

Job 1: 12, S. went from presence of the Lord.

Ps. 109: 6, let S. stand at his right hand.

Mat. 12: 26; Mar. 3: 23, if S. cast out S.

**Satan, continued.**

Mat. 16: 23; Mar. 8: 33; Lu. 4: 8, get thee behind me, S.

Lu. 10: 18, I beheld S. as lightning fall.

Ac. 5: 3, why hath S. filled thine heart?

26: 18, turn them from the power of S.

Rom. 16: 20, God shall bruise S. under your feet.

II. Cor. 2: 11, lest S. get advantage of us.

12: 7, messenger of S. to buffet me.

II. Thes. 2: 9, after the working of S.

I. Tim. 1: 20, whom I have delivered unto S.

5: 15, some have turned aside after S.

Rev. 2: 13, where S. dwelleth.

**Satiate**, Jer. 31: 14, s. soul of priests with fatness.

Jer. 46: 10, sword shall be s. with blood.

**Satisfy**, Job 38: 27, to s. the desolate ground.

Ps. 17: 15, I shall be s. with thy likeness.

22: 26, the meek shall eat and be s.

37: 19, in days of famine be s.

68: 5, my soul shall be s.

90: 14, O s. us early with thy mercy.

91: 16, with long life will I s. him.

103: 5, who s. thy mouth with good things.

105: 40, he s. them with bread from heaven.

107: 9, he s. the longing soul.

132: 15, I will s. her poor with bread.

145: 16, thou s. every living thing.

Prov. 6: 30, if he steal to s. his soul.

12: 11, he that tillethe his land shall be s.

14: 14, a good man shall be s. from himself.

20: 13, open thine eyes, and thou shalt be s.

30: 15, three things are never s.

Ec. 1: 8, the eye is not s. with seeing.

5: 10, not be s. with silver.

Isa. 9: 20; Mic. 6: 14, shall eat, and not be s.

53: 11, see of travail of his soul, and be s.

58: 11, Lord shall s. thy soul.

Jer. 31: 14, people be s. with my goodness.

Hab. 2: 5, he is as death, and cannot be s.

Mar. 8: 4, whence s. these with bread?

**Satyr** (Heb., *sair*), by some commentators thought to be the dog-faced baboon (*Cynocephalus*), which was worshipped by the Egyptians.

The references in Isa. 13: 21 and 34: 14 would fairly apply to those apes; so also would the allusions in Lev. 17: 7 and II. Chr. 11: 15, where the same word is translated in the A. V. "devils," but in the R. V. "he-goats," with "satyrs" in

**Satyr, continued.**

the margin. This latter rendering is suggestive of the deity, half goat, half man, worshiped by the Egyptians.

**Saul** (sawl), asked for, king of Israel, his parentage, anointing by Samuel, prophesying, and acknowledgment as king, I. Sa. 9; 10. his disobedience and rejection by God, I. Sa. 15.

troubled by an evil spirit, I. Sa. 16: 14.

favours David, I. Sa. 18: 5; seeks to kill him, I. Sa. 18: 10; pursues him, I. Sa. 20; 23; 24; 26.

slays the priests at Nob, I. Sa. 22: 18, 19.

inquires of the witch of Endor, I. Sa. 28: 7.

his ruin foretold, I. Sa. 28: 15 ff.

his death, I. Sa. 31; I. Chr. 10. his descendants, I. Chr. 8: 33.

—of Tarsus. See **Paul. 71a, 80b**

**Save**, Gen. 45: 7, to s. your lives. Deu. 20: 4, the Lord goeth to s. you.

28: 29, no man shall s. thee. Judg. 6: 15, wherewith shall I s. Israel?

I. Sa. 14: 6, no restraint to s. by many or by few.

Job 2: 6, he is in thine hand, but s. his life.

22: 29, he shall s. the humble. Ps. 7: 10, God, who s. the upright.

34: 18, he s. such as be of contrite spirit.

44: 3, neither did their own arm s. them.

60: 5, s. with thy right hand. 69: 35, God will s. Zion.

72: 4, he shall s. the children of the needy.

86: 2, s. thy servant.

109: 31, to s. him from those that condemn.

118: 25, s. now, I beseech thee.

138: 7, thy right hand shall s. me.

145: 19, hear their cry, and s. them.

Prov. 20: 22, wait on the Lord, and he shall s. thee.

Isa. 35: 4, your God will come and s. you.

45: 20, pray unto a God that cannot s.

45: 22, look unto me, and be ye s.

59: 1, Lord's hand is not shortened, that it cannot s.

63: 1, mighty to s.

Jer. 2: 28, let them arise, if they can s. thee.

8: 20, the summer is ended, and we are not s.

15: 20; 30: 11; 42: 11, I am with thee to s. thee.

17: 14, s. me, and I shall be s.

Hos. 1: 7, I will s. them by the Lord.

13: 10, is there any other that may s. thee?

Hab. 1: 2, cry unto thee, and thou wilt not s.

Zep. 3: 17, he will s.

Mat. 1: 21, s. his people from their sins.

**Save, continued.**

Mat. 16: 25; Mar. 8: 35; Lu. 9: 24, whosoever will s. his life.

Mat. 18: 11; Lu. 19: 10, to seek and to s. that which was lost.

Mat. 19: 25; Mar. 10: 26; Lu. 18: 26, who then can be s.?

Mat. 27: 42; Mar. 15: 31, he s. others, himself he cannot s.

Mar. 3: 4; Lu. 6: 9, is it lawful to s. life?

Lu. 9: 56, not to destroy, but to s. 23: 35, let him s. himself.

John 5: 34, these things I say, that ye might be s.

12: 47, I came not to judge, but to s.

Ac. 2: 40, s. yourselves from this generation.

4: 12, none other name whereby we must be s.

16: 30, what must I do to be s.?

Rom. 8: 24, we are s. by hope.

11: 14; I. Cor. 9: 22, if I might s. some.

I. Cor. 1: 21, by foolishness of preaching to s. some.

3: 15, s. as by fire.

I. Tim. 1: 15, Christ came to s. sinners.

4: 16, thou shalt s. thyself and them.

Heb. 5: 7, able to s. him from death.

7: 25, able to s. to the uttermost.

Jas. 1: 21, word which is able to s. your souls.

2: 14, can faith s. him?

4: 12, able to s. and destroy.

5: 15, prayer of faith shall s. the sick.

5: 20, shall s. a soul from death.

I. Pet. 4: 18, if the righteous scarcely be s.

Jude 23, others s. with fear.

**Saving**, Heb. 11: 7, an ark to the s. of his house.

**Saviour**, God, Isa. 43: 3; Jer. 14: 8; Hos. 13: 4; Lu. 1: 47.

Christ, Lu. 2: 11; Ac. 5: 31; 13: 23; I. Pet. 1: 1; 3: 2; I. John 4: 14.

—II. Sa. 22: 3, my refuge, my s.

II. Ki. 13: 5, the Lord gave Israel a s.

Ps. 106: 21, they forgot God their S.

Isa. 19: 20, he shall send them a s.

43: 11, I am the Lord, beside me there is no s.

45: 15, hidest thyself, O God, the S.

45: 21, a just God and a S.

60: 16, shalt know I am thy S.

63: 8, so he was their S.

John 4: 42, this is Christ, the S. of the world.

Ac. 13: 23, God raised unto Israel a S.

Eph. 5: 23, Christ is the s. of the body.

Phil. 3: 20, whence we look for the S.

I. Tim. 4: 10, God, who is the S. of all men.

Tft. 2: 10, adorn doctrine of God our S.

II. Pet. 2: 20, knowledge of the Lord and S.

Jude 25, the only wise God our S.

See **Christ**.

**Savour, a sweet, (of the sacrifices), Gen. 8: 21; Ex. 29: 18.**

type of Christ, II. Cor. 2: 14.

—Ex. 5: 21, made our s. to be abhorred.

S. of S. 1: 3, s. of thy good ointments.

Mat. 5: 13; Lu. 14: 34, if the salt have lost his s.?

II. Cor. 2: 16, s. of life unto life.

Eph. 5: 2, a sacrifice to God for a sweet-smelling s.

See **Gen. 27: 4**; **Mat. 16: 23**; **Mar. 8: 33**.

**Saw**, Gen. 26: 28, we s. the Lord was with thee.

Ex. 24: 10, they s. the God of Israel.

II. Chr. 15: 9, s. the Lord was with him.

25: 21, they s. one another in the face.

Job 29: 11, when the eye s. me, it gave witness.

Ps. 77: 16, the waters s. thee.

114: 3, sea s. it and fled.

Ec. 2: 24, this I s., that it was from the hand of God.

S. of S. 3: 3, s. ye him whom my soul loveth?

Mat. 17: 8, they s. no man.

Mar. 8: 23, asked if he s. ought.

Lu. 24: 24, but him they s. not.

John 1: 48, under fig tree I s. thee.

8: 56, Abraham s. my day.

19: 35, he that s. it, bare record.

**Say**, Gen. 44: 16, what shall we s. unto my lord?

Ex. 3: 13, what shall I s. to thee?

Nu. 22: 19, know what the Lord will s.

Ezra 9: 10, what shall we s.?

Job 9: 12; Ec. 8: 4, who will s. unto him, What doest thou?

Mat. 3: 9; Lu. 3: 8, think not to s. within yourselves.

7: 22, many will s. in that day.

16: 15; Mar. 8: 29; Lu. 9: 20, whom s. ye that I am?

Mat. 23: 3, they s., and do not.

Lu. 7: 40, have somewhat to s. to thee.

John 8: 54, of whom ye s. that he is your God.

Heb. 11: 32, what shall I more s.?

Jas. 4: 15, ye ought to s., If the Lord will.

**Saying**, Deu. 1: 23, the s. pleased me well.

I. Ki. 2: 38, the s. is good.

Ps. 49: 4, my dark s. upon the harp.

78: 2, utter dark s. of old.

Jon. 4: 2, was not this my s.?

Mat. 19: 11, all men cannot receive this s.

28: 15, this s. is commonly reported.

Lu. 9: 44, let these s. sink into your ears.

John 4: 37, herein is that s. true.

6: 60, an hard s.

I. Cor. 15: 54, be brought to pass the s.

I. Tim. 1: 15, this is a faithful s.

**Scab**, Lev. 13: 2; Deu. 28: 27; Isa. 3: 17.

**Scabbar**, Jer. 47: 6.



**Scaffold**, II. Chr. 6: 13.  
**Scales**, Lev. 11: 10; Isa. 40: 12; Ac. 9: 18.  
**Scall**, Lev. 13: 30.  
**Scalp**, Ps. 68: 21.  
**Scandinavia** (skán'di-ná'vía) (1 Db), the northwest peninsular portion of Europe.  
**Scant**, Mic. 6: 10.  
**Scapagoat**, Lev. 16: 20, 21; (Isa. 53: 6).  
**Scarcely**, Rom. 5: 7, s. for a righteous man will one die. I. Pet. 4: 18, if righteous s. be saved.  
*See* Gen. 27: 30; Deu. 8: 9; Ac. 14: 18.  
**Scarest**, Job 7: 14.  
**Scarlet**, S. of S. 4: 3, like a thread of s.  
 Isa. 1: 18, sins be as s.  
 Mat. 27: 28, put on him a s. robe.  
**Scatter**, Gen. 11: 9, thence did the Lord s. them.  
 Lev. 26: 33, I will s. you among the heathen.  
 Nu. 10: 35; Ps. 68: 1, let thine enemies be s.  
 Job 37: 11, he s. his bright cloud.  
 38: 24, which s. the east wind.  
 Ps. 68: 30, s. the people that delight in war.  
 92: 9, workers of iniquity shall be s.  
 106: 27, lifted up hand to s. them.  
 147: 16, he s. the hoar frost.  
 Prov. 11: 24, there is that s., and yet increaseth.  
 Jer. 23: 1, woe to pastors that s. the sheep.  
 Zec. 13: 7; Mat. 26: 31; Mar. 14: 27, sheep shall be s.  
 Mat. 9: 36, s. as sheep having no shepherd.  
 12: 30; Lu. 11: 23, he that gathereth not, s.  
 John 10: 12, wolf s. the sheep.  
**Scent**, Job 14: 9; Hos. 14: 7.  
**Scepter**, Gen. 49: 10, the s. shall not depart from Judah.  
 Esth. 4: 11, hold out the golden s.  
 Ps. 45: 6, s. of thy kingdom is a right s.  
**Sceva** (sé'vá), an implemen, Ac. 19: 14.  
**Schism**, condemned, I. Cor. 1; 3; II. 18; 12: 25.  
**Scholar**, I. Chr. 25: 8, the teacher as the s.  
 Mal. 2: 12, Lord will cut off master and s.  
**School**, Ac. 19: 9.  
**Schoolmaster**, Gal. 3: 24, 25.  
**Science**, Dan. 1: 4, understandings.  
 I. Tim. 6: 20, avoiding oppositions of s.  
**Scoff**, Hab. 1: 10, they shall s. at the kings.  
 II. Pet. 3: 3, in the last days s.  
**Scorch**, Mat. 13: 6; Rev. 16: 8, 9.  
**Scorner**, Prov. 9: 8, reprove not a s., lest he hate thee.  
 Prov. 13: 1, a s. heareth not rebuke.  
 15: 12, a s. loveth not one that reproveth.  
 19: 25, smite a s.  
 21: 11, when s. is punished, the simple is made wise.

**Scorner**, continued.  
 Prov. 24: 9, the s. is abomination to men.  
 Isa. 29: 20, the s. is consumed.  
 Hos. 7: 5, he stretched his hand with s.  
*See* Prov. 1: 22; 3: 34; 14: 6; 21: 24; Isa. 28: 14.  
**Scornful**, Ps. 1: 1; Prov. 29: 8.  
**Scorpions** (Heb., *akrabbin*). Several species of these venomous creatures are to be found in Palestine, some quite small and others nearly half a foot in length. Their claws are graspers of food, but the last joint of their bodies is slender and furnished with a sting, supplied with a poison gland. The sting inflicts the wound and the poison irritates it. Rehoboam threatened to lacerate and irritate the backs of his people by using scorpions instead of whips (I. Ki. 12: 11; II. Chr. 10: 14). Scorpions are common in desolate places, as mentioned in Deu. 8: 15.  
*See* Lu. 11: 12; Rev. 9: 3, 5.  
**Scourge**, Job 5: 21, s. of the tongue.  
 Job 9: 23, if the s. slay suddenly.  
 Isa. 10: 26, the Lord shall stir up a s.  
 28: 15, the overflowing s.  
 John 2: 15, a s. of small cords.  
 Mat. 20: 19; Mar. 10: 34; Lu. 18: 33, shall s. him.  
 Ac. 22: 25, is it lawful to s. a Roman?  
 Heb. 12: 6, the Lord s. every son whom he receiveth.  
**Scourging**, Lev. 19: 20; Deu. 25: 3; II. Cor. 11: 24.  
 of Christ, Mat. 27: 26; Lu. 23: 16.  
**Scrabbled**, ar., scrawled, I. Sa. 21: 13.  
**Scrape**, Lev. 14: 41, 43.  
**Screech**, Isa. 34: 14.  
**Scribes**, the body of Jewish teachers of the law, II. Sa. 8: 17; 20: 25; I. Ki. 4: 3; II. Ki. 19: 2; 22: 8; Ezra 7: 6; Jer. 36: 26.  
 and Pharisees, censured by Christ, Mat. 15: 1 ff.; 23: 2; Mar. 2: 16; 3: 22; Lu. 11: 53; 20: 1.  
 conspire against Christ, Mar. 11: 18; Lu. 20: 19; 22: 2; 23: 10.  
 persecute Stephen, Ac. 6: 12.  
 —I. Chr. 27: 32, wise man and a s. Isa. 33: 18, where is the s.?  
 Jer. 8: 8, pen of the s. is in vain.  
 Mat. 5: 20, exceed the righteousness of the s.  
 13: 52, every s. instructed unto the kingdom.  
 Mar. 12: 38; Lu. 20: 46, beware of the s.  
 I. Cor. 1: 20, where is the s.?  
**Scrip**, ar., small bag or wallet, I. Sa. 17: 40, David put stones in s.  
 Mat. 10: 10; Mar. 6: 8; Lu. 9: 3; 10: 4, nor s. for your journey.  
 Lu. 22: 36, let him take his purse and s.  
**Scriptures**, the Holy, given by inspiration of God through the Holy Ghost, Ac. 1: 16; Heb. 3: 7; II. Pet. 1: 21.

**Scriptures**, continued.  
 to be kept unaltered, Deu. 4: 2; Prov. 30: 6; Rev. 22: 18.  
 profitable for doctrine, instruction, etc., Ps. 19: 7; 119: 9; John 17: 17; Ac. 20: 32; Rom. 15: 4; 16: 26.  
 referred to and expounded by Christ, Mat. 4: 4; Lu. 24: 27; John 7: 42.  
 testify of Christ, John 5: 39; Ac. 10: 43; 18: 28; I. Cor. 15: 3.  
 make wise unto salvation, John 20: 31; Rom. 1: 2; II. Tim. 3: 15; Jas. 1: 21; II. Pet. 1: 19.  
 formerly given by God through the prophets, Lu. 16: 31; Rom. 3: 2; 9: 4; Heb. 1: 1; in the last days through Jesus Christ, Heb. 1: 2.  
 fulfilled by Christ, Mat. 5: 17; John 19: 24; Ac. 13: 29.  
 appealed to by the apostles, Ac. 2: 3; 17: 2; 18: 24; 28: 23.  
 danger of rejecting, John 12: 48; Heb. 2: 3; 10: 28; 12: 25.  
 —Dan. 10: 21, what is noted in s. Mar. 12: 10, have ye not read this s.?  
 Ac. 8: 32, the place of the s. which he read.  
 II. Tim. 3: 16, all s. is given by inspiration of God.  
 Jas. 4: 5, do ye think that the s. saith in vain?  
 I. Pet. 2: 6, contained in the s.  
 II. Pet. 1: 20, no prophecy of s. of private interpretation.  
**Scroll**, Isa. 34: 4; Rev. 6: 14.  
**Scyros** (15 Eb), an island east of Euboea.  
**Scythia** (sith'ia) (1 He), a vast territory northeast of the Black, Caspian, and Aral seas; modern Russia.  
**Scythian**, inhabitant of Scythia, used as a type of the greatest barbarians, Col. 3: 11.  
**Scythopolis** (13 Cc), *i. q.* Bethshan.  
**Sea**, God's power over, Ex. 14: 16; 15; Neh. 9: 11; Job 38: 11; Ps. 65: 7; 66: 6; 89: 9; 93: 4; 107: 23; 114; Prov. 8: 29; Isa. 51: 10; Nah. 1: 4.  
 calmed by Christ, Mat. 8: 26; Mar. 4: 39.  
 the molten, I. Ki. 7: 23; II. Chr. 4: 2.  
 of glass, Rev. 4: 6; 15: 2.  
 no more, Rev. 21: 1.  
 —coast of Palestine, 131b  
 —of the Plain, or the Dead Sea, (5 Cf; 7 Bc).  
 —the Great, or Mediterranean, (2 Bb; 3 Bd; 4 Ca; 5 Bc; 6 Bc; 7 Bc; 15 Cc).  
**Sea-faring**, Eze. 26: 17.  
**Seah**, a measure. 118b  
**Seal**, I. Ki. 21: 8; Job 38: 14; S. of S. 8: 6; Jer. 32: 10; Dan. 12: 4; Mat. 27: 66.  
**Sealed**, believers, II. Cor. 1: 22; Eph. 1: 13; 4: 30; Rev. 7.  
 book opened, Rev. 5: 9.  
 utterances of the seven thunders, Rev. 10: 4.  
**Sealskins**, *See* Badger.  
**Seam**, John 19: 23.  
**Search**, Nu. 13: 2, that they may s. the land.  
 I. Chr. 28: 9, the Lord s. all hearts.

**Search, continued.**

Job 13: 9, is it good that he should s. you out?  
 36: 26, neither can the number of years be s. out.  
 Ps. 44: 21, shall not God s. this out?  
 139: 23, s. me, O God.  
 Prov. 25: 2, honour of kings to s. a matter.  
 Ec. 1: 13; 7: 25, I gave my heart to s. wisdom.  
 Jer. 17: 10, I the Lord s. the heart.  
 29: 13, when ye s. for me with all your heart.  
 Lam. 3: 40, let us s. our ways.  
 Eze. 34: 11, I will s. my sheep.  
 Zep. 1: 12, I will s. Jerusalem with candles.  
 John 5: 39; Ac. 17: 11, s. the scriptures.  
 Rom. 8: 27, he that s. hearts knoweth mind of the Spirit.  
 I. Cor. 2: 10, the Spirit s. all things.  
 I. Pet. 1: 10, prophets s. diligently.  
 Rev. 2: 23, he which s. the reins.  
 See Ps. 64: 6; 77: 6; Jer. 2: 34.  
**Searching**, Job 11: 7, canst thou by s. find out God?  
 Isa. 40: 28, there is no s. of his understanding.  
**Seared**, I. Tim. 4: 2.  
**Seasons**, continuance of, promised, Gen. 8: 22.  
 —Gen. 1: 14, for signs, and for s.  
 Deu. 28: 12, give rain in his s.  
 Josh. 24: 7, dwelt in wilderness a long s.  
 II. Chr. 15: 3, for a long s. without the true God.  
 Job 5: 28, as a shock of corn in his s.  
 Ps. 1: 3, bringeth forth fruit in his s.  
 22: 2, I cry in the night s.  
 Prov. 15: 23, a word spoken in due s.  
 Ec. 3: 1, to every thing there is a s.  
 Isa. 50: 4, know how to speak a word in s.  
 Jer. 5: 24, former and latter rain in his s.  
 33: 20, day and night in theirs.  
 Dan. 2: 21, changeth the times and s.  
 7: 12, lives prolonged for a s.  
 Mat. 21: 41, render fruits in their s.  
 Lu. 13: 1, were present at that s.  
 23: 8, desirous to see Jesus of a long s.  
 John 5: 4, angel went down at a certain s.  
 5: 35, willing for a s. to rejoice.  
 Ac. 1: 7, not for you to know times or s.  
 13: 11, not seeing the sun for a s.  
 24: 25, a convenient s.  
 II. Tim. 4: 2, be instant in s., out of s.  
 Heb. 11: 25, pleasures of sin for a s.  
 I. Pet. 1: 6, though now for a s.  
 See Mar. 9: 50; Lu. 14: 34; Col. 4: 6.  
**Seat**, Job 23: 3, that I might come even to his s.  
 Mat. 21: 12; Mar. 11: 15, the s. of them that sold doves.

**Seat, continued.**

Mat. 23: 6; Mar. 12: 39, chief s. in the synagogues.  
 Rev. 2: 13, dwellest, even where Satan's s. is.  
**Seba** (sē'bā), *travelers*, probably i. g. *Sheba*, Gen. 10: 7; 25: 3.  
 —(I Ft), principal city of the Sabaeans.  
**Sebat** (sē'bāt), or **Shebat** (shē'bāt) (Assyr., *Sabatū*), the month of January-February, Zec. 1: 7. 85  
**Sebbeth** (16 Cf), probably *Masada*.  
**Second**, coming, Christ's, Ac. 1: 11.  
 death, Rev. 20: 14.  
**Secret**, things, belong to God, Deu. 29: 29; Job 15: 8.  
 revealed by him, Am. 3: 7; Mat. 11: 25; 13: 35; Rom. 16: 25; I. Cor. 3: 14.  
 all known to him, Ps. 44: 21; 90: 8; Ec. 12: 14; Mar. 4: 22; Rom. 2: 16.  
 secrets not to be revealed, Prov. 25: 9; Mat. 18: 15.  
 —Gen. 49: 6, come not into their s.  
 Job 29: 4, the s. of God was upon my tabernacle.  
 Ps. 25: 14, the s. of the Lord is with them that fear him.  
 27: 5, in s. of his tabernacle hide me.  
 64: 4, may shoot in s. at the perfect.  
 139: 15, when I was made in s.  
 Prov. 3: 32, his s. is with the righteous.  
 9: 17, bread eaten in s.  
 21: 14, a gift in s. pacifieth anger.  
 Isa. 45: 19; 48: 16, I have not spoken in s.  
 Mat. 6: 4, thy Father who seeth in s.  
 John 18: 20, in s. have I said nothing.  
 Judg. 3: 19, I have a s. errand.  
 13: 18, why asketh my name, seeing it is s.?  
 Ps. 19: 12, cleanse thou me from s. faults.  
 90: 8, s. sins in light of thy countenance.  
 91: 1, s. place of the Most High.  
 Prov. 27: 5, open rebuke better than s. love.  
 Mat. 24: 26, he is in the s. chambers.  
 Lu. 11: 33, no man putteth candle in a s. place.  
**Secretly**, Gen. 31: 27, wherefore didst thou flee s.?  
 I. Sa. 23: 9, Saul s. practiced mischief.  
 II. Sa. 12: 12, thou didst it s.  
 Job 4: 12, a thing was s. brought to me.  
 31: 27, my heart hath been s. enticed.  
 Ps. 10: 9, he lieth in wait s. as a lion.  
 31: 20, keep them s. in a pavilion.  
 John 11: 28, she called her sister s.  
 19: 38, a disciple, but s. for fear of the Jews.  
**Sect**, Ac. 5: 17, s. of Sadducees.  
 Ac. 15: 5, s. of Pharisees.  
 24: 5, the s. of the Nazarenes.

**Sect, continued.**

Ac. 26: 5, the straitest s. of our religion.  
**Sects, Jewish**, 86  
**Secundus** (se-kūn'dus), *second*, Ac. 20: 4.  
**Secure**, Job 12: 6, they that provoke God are s.  
 Prov. 3: 29, seeing he dwelleth s. Mat. 28: 14, persuade him, and s. you.  
**Security**, Ac. 17: 9, they had taken s.  
**Sedition**, Lu. 23: 19; Ac. 24: 5; Gal. 5: 20.  
**Seduce**, Ecce. 13: 10; Mar. 13: 22; II. Tim. 3: 13.  
**See**, Gen. 11: 5, Lord came down to s. the city.  
 Gen. 44: 23, you shall s. my face no more.  
 Ex. 12: 13, when I s. the blood.  
 33: 20, there shall no man s. me, and live.  
 Nu. 24: 17, I shall s. him, but not now.  
 Deu. 3: 25, let me s. the good land.  
 II. Ki. 6: 17, open his eyes, that he may s.  
 Job 7: 7, mine eye shall no more s. mine.  
 19: 25, in my flesh shall I s. God.  
 Ps. 14: 2; 53: 2, God looked to s. if any did understand.  
 34: 8, O taste and s. that the Lord is good.  
 40: 3, many shall s. it, and trust in the Lord.  
 66: 5, come and s. the works of God.  
 94: 9, he that formed the eye, shall he not s.?  
 Isa. 6: 10, lest they s. with their eyes.  
 30: 20, thine eyes shall s. thy teachers.  
 32: 3, the eyes of them that s. shall not be dim.  
 33: 17, thine eyes shall s. the King in his beauty.  
 52: 8, they shall s. eye to eye.  
 53: 2, when we shall s. him.  
 Mat. 5: 8, pure in heart shall s. God.  
 11: 4, show John the things ye s. and hear.  
 12: 38, we would s. a sign.  
 13: 14; Mar. 4: 12; Ac. 28: 26, s. ye shall s.  
 Mat. 27: 4, s. thou to that.  
 28: 6, come s. the place where the Lord lay.  
 Mar. 8: 18, having eyes, ye not?  
 Lu. 17: 22, desire to s., and ye shall not s.  
 John 1: 39; 11: 34; Rev. 6: 1, come and s.  
 John 3: 36, he shall not s. life.  
 9: 25, I was blind, now I s.  
 9: 39, that they who s. not, might s.  
 I. Cor. 13: 12, we s. through a glass.  
 Heb. 2: 8, we s. not yet all things put under him.  
 I. Pet. 1: 8, though now ye s. him not.  
 I. John 3: 2, we shall s. him as he is.  
 Rev. 1: 7, every eye shall s. him.



**Seed**, of the woman, Gen. 3: 15; Rev. 12.  
 parables about, Mat. 13; Lu. 8: 5.  
 —Ex. 16: 31, manna, like coriander s.  
 Lev. 19: 19, thou shalt not sow mingled s.  
 26: 16, ye shall sow your s. in vain.  
 27: 16, estimation shall be according to s.  
 Nu. 20: 5, it is no place of s.  
 Deu. 11: 10, Egypt, where thou sowest thy s.  
 14: 22, tithe all the increase of your s.  
 28: 38, thou shalt carry much s. out into the field.  
 Ps. 126: 6, bearing precious s.  
 Ec. 11: 6, in the morning sow thy s.  
 Isa. 17: 11, make thy s. to flourish.  
 55: 10, may give s. to sow.  
 Jer. 35: 7, sow s., nor plant vineyard.  
 Joel 1: 17, the s. is rotten under the clouds.  
 Am. 9: 13, overtake him that soweth s.  
 Hag. 2: 19, is the s. yet in the barn?  
 Zec. 8: 12, the s. shall be prosperous.  
 Mal. 2: 3, I will corrupt your s.  
 2: 15, might seek a godly s.  
 Mat. 13: 9, s. by the wayside.  
 13: 37, that soweth good s. is Son of man.  
 Mar. 4: 26, a man should cast s. into ground.  
 Lu. 8: 11, the s. is the word of God.  
 I. Cor. 15: 33, to every s. his own body.  
 II. Cor. 9: 10, ministereth s. to sower.  
 I. Pet. 1: 23, born again, not of corruptible s.  
 I. John 3: 9, his s. remaineth in him.  
**Seek**, Gen. 43: 18, that he may s. occasion.  
 Deu. 4: 29, if thou s. him with all thy heart.  
 23: 6; Ezra 9: 12, thou shalt not s. their peace.  
 I. Ki. 19: 10, 14, they s. my life to take it.  
 I. Chr. 28: 9; II. Chr. 15: 2, if thou s. him he will be found.  
 II. Chr. 19: 3; 30: 19, prepared heart to s. God.  
 34: 3, Josiah began to s. after God.  
 Ezra 4: 2, we s. your God, as ye do.  
 Neh. 2: 10, to s. the welfare of Israel.  
 Job 5: 8, I would s. unto God.  
 7: 21, shalt s. me in the morning.  
 8: 5, wouldest s. unto God betimes.  
 20: 10, children shall s. to please the poor.  
 Ps. 9: 10, hast not forsaken them that s. thee.  
 10: 15, s. out his wickedness.  
 14: 2; 53: 2, if there were any that did s. God.  
 24: 6, generation of them that s. him.

**Seek**, *continued*.  
 Ps. 27: 4, one thing have I desired, that will I s. after.  
 27: 8, s. ye my face; thy face, Lord, will I s.  
 34: 14; I. Pet. 3: 11, s. peace and pursue it.  
 Ps. 63: 1, early will I s. thee.  
 69: 32, your heart shall live that s. God.  
 70: 4, let those that s. thee rejoice.  
 83: 16, that they may s. thy name.  
 104: 21, young lions s. meat from God.  
 119: 2, s. him with the whole heart.  
 122: 9, I will s. thy good.  
 Prov. 1: 28, they shall s. me, but not find me.  
 8: 17, those that s. me early shall find me.  
 23: 35, I will s. it yet again.  
 S. of S. 8: 3; 2, I will s. him whom my soul loveth.  
 Isa. 1: 17, learn to do well; s. judgment.  
 8: 19, should not a people s. unto their God?  
 34: 16, s. ye out of the book of the Lord.  
 45: 19, I said not, &c. ye me in vain.  
 Jer. 29: 13, s. me, and find me.  
 Lam. 3: 25, Lord is good to the soul that s. him.  
 Eze. 7: 25, they shall s. peace.  
 34: 16, s. that which was lost.  
 Dan. 9: 3, I set my face to s. by prayer.  
 Am. 5: 4, s. ye me.  
 8: 12, to s. the word of the Lord.  
 Zep. 2: 3, s. ye the Lord, all ye meek.  
 Mal. 2: 7, they should s. the law.  
 Mat. 6: 32, after all these things do the Gentiles s.  
 6: 33; Lu. 12: 31, s. ye first the kingdom of God.  
 Mat. 7: 7; Lu. 11: 9, s., and ye shall find.  
 Mat. 28: 5; Mar. 16: 6, I know that ye s. Jesus.  
 Mar. 1: 37, all men s. for thee.  
 Lu. 12: 30, these things the nations s.  
 13: 24, many will s. to enter in.  
 15: 8, doth she not s. diligently?  
 17: 33, whosoever shall s. to save his life.  
 19: 10, the Son of man is come to s. and to save.  
 John 1: 38, Jesus saith, What s. ye?  
 7: 34, ye shall s. me, and shall not find me.  
 Ac. 10: 19, three men s. thee.  
 Rom. 2: 7, to them who s. for glory.  
 3: 11, none that s. after God.  
 I. Cor. 10: 24, let no man s. his own.  
 13: 5, charity s. not her own.  
 Phil. 2: 21, all s. their own.  
 Col. 3: 1, s. those things which are above.  
 Heb. 11: 14, declare plainly that they s. a country.  
 13: 14, but we s. one to come.  
 Rev. 9: 6, in those days shall men s. death.

**Seem**, Gen. 27: 12, I shall s. as a deceiver.  
 Nu. 16: 9, s. it but a small thing?  
 Prov. 14: 12, there is a way that s. right.  
 Lu. 8: 18, taken that which he s. to have.  
 I. Cor. 3: 18, if any s. to be wise.  
 Heb. 4: 1, lest any s. to come short.  
 12: 11, no chastening s. to be joyous.  
 Jas. 1: 26, if any man s. to be religious.  
**Seen**, Gen. 32: 30, I have s. God face to face.  
 Ex. 19: 4, ye have s. what I did unto the Egyptians.  
 20: 22, ye have s. that I talked with you.  
 Judg. 13: 22, die, because we have s. God.  
 II. Ki. 20: 15, what have they s.?  
 Job 13: 1, mine eye hath s. all this.  
 Ps. 68: 24, they have s. thy goings, O God.  
 Ec. 6: 5, he hath not s. the sun.  
 Isa. 6: 5, mine eyes have s. the Lord.  
 64: 4; I. Cor. 2: 9, neither hath eye s.  
 Isa. 66: 8, who hath s. such things?  
 Jer. 12: 3, thou hast s. me, and tried mine heart.  
 Mat. 6: 1; 23: 5, to bes. of men.  
 9: 33, never so s. in Israel.  
 Mar. 9: 9, tell no man what they had s.  
 Lu. 5: 26, we have s. strange things.  
 24: 23, had s. a vision of angels.  
 John 1: 18, no man hath s. God.  
 3: 11, testify that we have s.  
 8: 57, hast thou s. Abraham?  
 14: 9, he that hath s. me hath s. the Father.  
 20: 29, because thou hast s. me, thou hast believed.  
 Ac. 4: 20, speak things we have s.  
 I. Cor. 9: 1, have I not s. Jesus Christ?  
 I. Tim. 6: 16, whom no man hath s.  
 Heb. 11: 1, evidence of things not s.  
 I. Pet. 1: 8, whom having not s., ye love.  
 I. John 4: 20, can he love God whom he hath not s.?  
**Seer**, I. Sa. 9: 9; II. Sa. 24: 11.  
**Seethe**, Ex. 16: 23; II. Ki. 4: 38.  
**Seilun** (16 Cd), modern name for *Shiloh*.  
**Seir** (sē'ir) **Mount**, hairy, rough, (4 Fb; 6 Cf), inheritance of Esau, Gen. 14: 6; 32: 3; 36: 8; 20; Deu. 33: 2; Josh. 24: 4; Eze. 25: 8.  
 predictions about, Nu. 24: 18; Isa. 21: 11; Eze. 35: 2.  
**Seirath** (se-'irāth), woody, Judg. 3: 26.  
**Seize**, Job 3: 6; Ps. 55: 15; Mat. 21: 38.  
**Sela** (sē'lā), *crag*, Isa. 16: 1.  
**Selah**, *pause* or *end*, is by many writers supposed to be a direction to play loud, as if equivalent to *forte*. Most probably it prescribes a

**Selah, continued.**

short symphony or *ritornello*. This interpretation has been put to the practical test of singing certain psalms with such an interlude of strings and trumpets, with, it is said, good effect. Ps. 3: 2; 4: 2, etc.

—(6 Cf), the capital of Edom, II. Ki. 14: 7.

**Sela-hammahlekoth** (sē'lā-ham-mā'le-kōth), the *crag of divisions*, I. Sa. 23: 28.

**Seleucia** (se-lū'shi-ā) (8 Dc), a city on the Tigris.

—(15 Kc), once the seaport of Antioch. 80b

—(15 Ic), a city of Cilicia.

**Seleucid Era**, 57a, 65b

**Seleucus**, I., Nicator, 65b

—IV., Philopator, 65b

**Self**, I. Cor. 4: 3, judge not mine own s.

Phile. 19, even thine own s.

II. Pet. 2: 24, own s. bare our sins.

**Self-denial**, Prov. 23: 2; Jer. 35;

Lu. 3: 11; 14: 33; Ac. 2: 45;

Rom. 6: 12; 14: 20; 15: 1; I.

Cor. 10: 23; 13: 5; Gal. 5: 24;

Phil. 2: 4; Tit. 2: 12; I. Pet.

2: 11.

Christ an example of, Mat. 4:

8; 8: 20; Rom. 15: 3; Phil. 2: 6.

incumbent on his followers,

Mat. 10: 38; 16: 24; Mar. 8: 34;

Lu. 9: 23.

**Self-examination**, enjoined,

Ps. 4: 4; Lam. 3: 40; I. Cor.

11: 28; II. Cor. 13: 5.

**Selfishness**, condemned, Isa. 56:

11; I. Cor. 10: 24; II. Cor. 5:

15; Phil. 2: 4, 21; II. Tim. 3:

2; Jas. 2: 8.

**Self-same**, Mat. 8: 13; I. Cor. 12:

11; II. Cor. 5: 5; 7: 11.

**Self-will**, condemned, Ps. 75: 5;

Tit. 1: 7; II. Pet. 2: 10.

**Sell**, Gen. 25: 31, s. methy birth-

right.

Gen. 37: 27, let us s. him to the

Ishmeelites.

I. Ki. 21: 25, Ahab did s. him-

self to work wickedness.

Neh. 5: 8, will ye even s. your

brethren?

10: 31, victuals on sabbath

day to s.

Prov. 23: 23, buy the truth,

and s. it not.

Joel 3: 8, I will s. your sons

and daughters.

Am. 8: 6, s. the refuse of the

wheat.

Mal. 19: 21; Mar. 10: 21; Lu. 18:

22, go and s. that thou hast.

Lu. 22: 36, let me s. his gar-

ment.

Jas. 4: 13, we will buy and s.

See Isa. 24: 2; Ac. 16: 14.

**Salvage**, Ex. 26: 4.

**Sem**, Greek form of *Shem*, Lu.

3: 36.

**Semakh** (14 Bd; 16 Dc), a village

on the Sea of Galilee.

**Semei** (sēm'e-i), N. T. form of

*Shimei*, Lu. 8: 26.

**Semites**, home of, 137b

**Semitic Language**, 24ab

**Senaah** (se-nā'ā), *thorny*, Ezra

2: 35.

**Senate**, Ac. 5: 21.

**Senators**, Ps. 105: 22.

**Send**, Gen. 24: 7, shall s. his angel.

Gen. 24: 12, s. me good speed.

45: 5, God did s. me to pre-

serve life.

Ex. 4: 13, s. by hand of him

whom thou wilt s.

Lev. 16: 21, s. him away by a

fit man.

Judg. 13: 8, man of God thou

didst s.

Ps. 43: 3, s. out thy light and

thy truth.

118: 25, Lord, s. now pros-

perity.

Isa. 6: 8, whom shall I s.?

19: 20, he shall s. them a sav-

iour.

Mat. 9: 38; Lu. 10: 2, s. labour-

ers.

Mat. 15: 23, s. her away.

Mar. 3: 14, that he might s.

them to preach.

John 14: 26, whom the Father

will s. in my name.

17: 8, believed that thou didst

s. me.

**Senir** (sē'nir). See **Shenir**.

**Sennacherib** (sen-nāk'e-rib),

(Assyr., *Sin-akhe-eriba*), *Sin*

(the moon-god) has increased

the brothers, king of Assyria,

invades Judah, II. Ki. 18: 13.

his blasphemous letter, II.

Ki. 19: 9.

his army destroyed, II. Ki.

19: 35.

slain by his sons, II. Ki. 19: 37.

See II. Chr. 32; Isa. 36;

37. 61c, 120b

**Sense**, Neh. 8: 8.

**Senses**, Heb. 5: 14.

**Sensual**, Jas. 3: 15; Jude 19.

**Sent**, Gen. 45: 7, God s. me be-

fore you.

Ex. 3: 14, I AM hath s. me unto

you.

Mat. 15: 24, I am not s. but to

lost sheep of Israel.

21: 37; Mar. 12: 6, last of all

he s. unto them his son.

John 4: 34, the will of him

that s. me.

9: 4, work the works of him

that s. me.

11: 42, may believe that thou

hast s. me.

17: 3, eternal life to know

him whom thou hast s.

Rom. 10: 15, how shall they

preach except they be s.?

I. Pet. 1: 12, the Holy Ghost s.

from heaven.

I. John 4: 9, God s. his only-

begotten Son.

**Sentence**, Ps. 17: 2, let my s.

come forth.

Prov. 16: 10, a divine s. is in

the lips of the king.

Ec. 8: 11, because s. is not ex-

ecuted speedily.

Dan. 8: 23, a king understand-

ing dark s.

Lu. 23: 24, Pilate gave s.

II. Cor. 1: 9, we had the s. of

death.

**Senuah** (sēn'u-ā), Neh. 11: 9.

**Separate**, Deu. 19: 2, thou shalt

s. three cities.

Pfrov. 16: 28; 17: 9, s. friends.

19: 4, the poor is s. from his

neighbour.

Mat. 25: 32, he shall s. them.

Rom. 8: 35, who shall s. us

from the love of Christ?

**Separate, continued.**

I. Cor. 6: 17, be ye s.

Heb. 7: 26, s. from sinners.

**Separation**, Lev. 12: 19.

**Sephar** (sē'far) (1 Hf), a seaport

in the Arabian province of

Yemen.

**Sepharad** (sē'fā-rād), Ob. 20. 140a

**Sepharvaim** (sē'fār-vā'im), the

two *Sipparas*, (8 Dc), a town on

the Euphrates, II. Ki. 17: 24.

**Sepphoris**, capital of Lower Gal-

ilee in the time of Christ.

**Septuagint**, or LXX., Ver-

sion, 22a, 26a, 87a

**Sepulchre**, Abraham's, Gen. 23:

6; 25: 9; Ac. 7: 16.

of Moses, unknown, Deu. 34: 6.

of Christ, Mat. 27: 60; Mar. 15:

46; Lu. 23: 55; John 19: 41.

See Mat. 23: 27.

**Serah** (sē'rā), *abundance*, Gen.

46: 17.

**Seraiah** (se-rā'yā), *Jehovah con-*

*tends*, II. Sa. 8: 17.

**Seraphim** (sēr'a-fīm), Isa. 6: 2, 6.

**Sered** (sē'red), *fever*, Gen. 46: 14.

**Sergius Paulus** (sūr'i-jūs paw'-

lus), Ac. 13: 7.

**Serica** (1 Ld), a district in

Scythia.

**Sermon on the Mount**, Mat. 5-7;

Lu. 6: 20 ff. See **Christ**.

**Serpent**. Of the seven Hebrew

words indicating forms of

serpents, four have already

been mentioned (see **Adder**,

**Asp**, **Cockatrice**); of the re-

maining three, *nachash* re-

fers to serpents in general;

*tannin* is so translated in Ex.

7: 9, etc., but more usually

"dragon" or "sea-monster,"

as in Deu. 32: 33 and Job 7:

12, R.V., but "whale" in A.V.

and in Gen. 1: 21. That word

is applied even to the croco-

dile. The third word, *ephēh*,

is rendered **Viper**, q. v.

There is nothing to indicate

what form of serpent is

meant by the word *seraph*,

the "fiery serpents" (Nu. 21:

6; Deu. 8: 15); or the "fiery

flying serpent" of Isa. 14: 29;

30: 6. The gliding motion of

a snake when progressing,

due to the movement of its

free ribs, is noticed in Prov.

30: 19. The wisdom and sub-

tility ascribed to the serpent

may have arisen from the

craft with which it avoids

dangers.

cursed by God, Gen. 3: 14; (II.

Cor. 11: 3; Rev. 12: 9).

brazen one made, Nu. 21: 9.

brazen one destroyed, II. Ki.

18: 4.

—Gen. 3: 1, s. was more subtil.

49: 17, Dan shall be s. by the

way.

Job 26: 13, his hand formed

the crooked s.

Ps. 58: 4, like the poison of a s.

140: 3, sharpened their

tongues like a s.

Prov. 23: 32, at last it biteth

like a s.

Ec. 10: 8; Am. 5: 19, a s. shall

bite him.

Isa. 14: 29, a fiery flying s.

27: 1, the Lord shall punish

the s.



**Serpent, continued.**

Isa. 65: 25, dust shall be the s. meat.

Mic. 7: 17, lick dust like a s.  
Mat. 7: 10; Lu. 11: 11, will he give him a s.?

Mat. 10: 16, be ye wise as a s.  
Mar. 16: 18, shall take up s.  
John 3: 14, as Moses lifted up the s.

I. Cor. 10: 9, destroyed of s.  
Rev. 20: 2, that old s., which is the Devil.

**Serug** (sē'rug), *palm branch*, Gen. 11: 20.

**Servants**, laws concerning, Ex. 20: 10; 21; Deu. 5: 14.

advice to, Mal. 1: 6; Eph. 6: 5; Col. 3: 22; I. Tim. 6: 1; Tit. 2: 9; I. Pet. 2: 18.

—Gen. 9: 25, as s. of s. shall he be.  
Ex. 21: 5, if the s. plainly say.  
Job 7: 2, as a s. desireth the shadow.

Ps. 116: 16; 119: 125; 143: 12, I am thy s.

Prov. 22: 7, the borrower is s. to the lender.

Isa. 24: 2, as with the s., so with his master.

Jer. 2: 14, is Israel a s.?

Mat. 10: 25, enough for s. to be as his Lord.

25: 21, good and faithful s.  
Mar. 12: 2, sent to husbandmen a s.

Lu. 12: 47, that s., which knew his lord's will.

17: 9, doth he thank that s.?

20: 10, at the season he sent a s.

John 8: 35, the s. abideth not in the house for ever.

13: 16; 15: 20, the s. is not greater than his lord.

Rom. 1: 1, a s. of Jesus Christ.

I. Cor. 7: 21, art thou called, being a s.?

Phil. 2: 7, took the form of a s.

Phile. 16, not as a s., but above a s.

Heb. 3: 5, Moses was faithful as a s.

**Serve**, Gen. 15: 14, nation they s. will I judge.

Gen. 25: 23; Rom. 9: 12, the elder shall s. the younger.

Ex. 20: 5; Deu. 5: 9, not bow down to them nor s. them.

Deu. 6: 13; 10: 12; 11: 13; 13: 4; Josh. 22: 5; 24: 14; I. Sa. 7: 3; 12: 14, thou shalt fear the Lord, and s. him.

Josh. 24: 15, choose you whom ye will s.

II. Sa. 22: 44, people I knew not shall s. me.

I. Chr. 28: 9, s. him with a perfect heart.

Job 21: 15, what is the Almighty, that we should s. him?

Ps. 22: 30, a seed shall s. him.

72: 11, all nations shall s. him.

97: 7, confounded that s. graven images.

Isa. 43: 24, made me to s. with thy sins.

56: 6, join themselves to the Lord, to s. him.

Dan. 6: 16, thy God whom thou s. will deliver.

Zep. 3: 9, to s. him with one consent.

**Serve, continued.**

Mal. 3: 14, said, It is vain to s. God.

Mat. 6: 24; Lu. 16: 13, no man can s. two masters.

Lu. 10: 40, left me to s. alone.

15: 23, these many years do I s. thee.

22: 26, he that is chief, as he that doth s.

John 12: 26, if any man s. me, let him follow me.

Ac. 6: 2, leave word of God, and s. tables.

Rom. 7: 6, should s. in newness of spirit.

Gal. 5: 13, by love s. one another.

Col. 3: 24, ye s. the Lord Christ.

I. Thes. 1: 9, turned from idols to s. the living God.

Heb. 12: 28, we may s. God acceptably.

Rev. 7: 15, they s. him day and night.

**Service**, Ex. 12: 23, what mean ye by this s.?

I. Chr. 29: 5, who is willing to consecrate his s. to the Lord?

John 16: 2, will think he doeth God s.

Rom. 12: 1, which is your reasonable s.

Eph. 6: 7, doing s. as to the Lord.

Heb. 9: 1, ordinances of divines.

Rev. 2: 19, I know thy works and s.

**Servile** work forbidden on holy days, Lev. 23: 7; Nu. 28: 18; 29: 1.

**Set**, Gen. 9: 13, I do s. my bow in the cloud.

Deu. 7: 7, Lord did not s. his love on you.

11: 26, I s. before you a blessing and a curse.

30: 15, I s. before thee life and death.

Job 33: 5, s. thy words in order before me.

Ps. 4: 3, Lord hath s. apart him that is godly.

16: 3, I s. the Lord always before me.

20: 5, we will s. up our banners.

40: 2, s. my feet upon a rock.

91: 14, he hath s. his love upon me.

118: 5, s. me in a large place.

Ec. 7: 14, God hath s. one against the other.

Jer. 21: 8, I s. before you the way of life.

Mat. 5: 14, a city s. on a hill.

Lu. 11: 6, nothing to s. before thee.

23: 11, Herod s. him at nought.

John 3: 33, to his seal that God is true.

Ac. 18: 10, no man shall s. on thee.

Heb. 6: 18, lay hold on hope s. before us.

Rev. 3: 8, s. before thee an open door.

**Seth** (sēth), *appointed*, Gen. 5: 3. **14a**

**Sethur** (sē'thur), *hidden*, Nu. 13: 13.

**Seti** I., king of Egypt, B. C. 1450. **60d**

**Settle**, Ps. 65: 10, thou s. the furrows thereof.

Lu. 21: 14, s. it in your hearts.

Col. 1: 23, in faith grounded and s.

I. Pet. 5: 10, God strengthen, s. you.

—*ar.*, seat or base, Eze. 45: 19.

**Sevenfold**, Ps. 79: 12; Prov. 6: 31; Isa. 30: 26.

**Seventy**, elders, the, Ex. 18: 25; 24: Nu. 11: 16.

years' captivity foretold, Jer. 25: 11.

weeks, Daniel's prophecy concerning, Dan. 9: 24.

disciples sent forth, Lu. 10.

**Sever**, Eze. 39: 14; Mat. 13: 49.

**Severity**, Rom. 11: 22.

**Sew**, Gen. 3: 7, they s. fig leaves together.

Ec. 3: 7, a time to rend, a time to s.

Eze. 13: 18, woe to the women that s. pillows.

Mar. 2: 21, no man s. new cloth on old garment.

**Shaalabbin** (shā'al-ab'bin), *place of foxes*, Josh. 19: 42.

**Shaalbim** (sha-ālbim), *region of foxes*, Judg. 1: 35.

**Shaaaph** (shā'af), I. Chr. 2: 47, 49.

**Shaashgaz** (sha-āsh'gāz), *servant of the beautiful*, Esth. 2: 14.

**Shabbethai** (shāb'be-thā), *born on the Sabbath*, Ezra 10: 15.

**Shade**, Ps. 121: 5; Job 40: 21, 22.

**Shadow**, of heavenly things, Heb. 8: 5; 10: 1.

—Gen. 19: 8, the s. of my roof.

II. Ki. 20: 9, shall the s. go forward?

Job 7: 2, servant desireth the s.

14: 2, he fleeth as a s., and continueth not.

Ps. 17: 8, hide me under the s. of thy wings.

91: 1, abide under the s. of the Almighty.

102: 11, my days are like a s.

109: 23, I am gone like the s. when it declineth.

144: 4; Ec. 8: 13, his days are as a s.

Ec. 6: 12, life he spendeth as a s. of s. 2: 3, I sat under his s. with great delight.

2: 17; 4: 6, till the s. flee away.

Isa. 4: 6, for a s. in the daytime.

25: 4, a s. from the heat.

32: 2, as the s. of a great rock.

49: 2; 51: 16, in the s. of his hand.

Jer. 6: 4, the s. of evening are stretched out.

Lam. 4: 20, under his s. we shall live.

Hos. 4: 13, the s. thereof is good.

14: 7, they that dwell under his s. shall return.

Mar. 4: 32, fowls of air may lodge under s. of it.

Ac. 5: 15, the s. of Peter might overshadow.

Col. 2: 17, as of things to come.

Jas. 1: 17, with whom is no s. of turning.

See I. Chr. 29: 15; Job 8: 9; Ps. 36: 7; 63: 7.

**Shadrach** (shā'drak) (Assyr., *Sudur-Aku*), *command of Aku*, Hananiah, the companion of Daniel, Dan. 1: 7.

**shaft**, Ex. 25: 31; Isa. 49: 2.  
**Shaharaim** (shā'ha-rā'im), I. Chr. 8: 8.  
**Shahazimah** (sha-hā-z'i-mā), Josh. 19: 22.  
**Shake**, Judg. 16: 20, I will s. myself.  
 Job 9: 6, s. the earth out of her place.  
 Ps. 46: 3, though the mountains s.  
 72: 16, the fruit thereof shall s. like Lebanon.  
 Isa. 2: 19, when he ariseth to s. the earth.  
 13: 13; Hag. 2: 6, 21, I will s. the heavens.  
 Isa. 24: 18, foundations of earth do s.  
 52: 2, s. thyself from the dust.  
 Hag. 2: 7, I will s. all nations.  
 Mat. 10: 14; Mar. 6: 11; Lu. 9: 5, s. dust off your feet.  
 Mat. 28: 4, for fear the keepers did s.  
 Lu. 6: 38, good measure, s. together.  
 II. Thes. 2: 2, be not soon s. in mind.  
 Heb. 12: 26, I s. not the earth only.  
**Shalem** (shā'lem), *peaceful*, (6Cd), a city near Shechem, Gen. 33: 18.  
**Shalim** (shā'lim), *region of foxes*, I. Sa. 9: 4.  
**Shalish**, a musical instrument. 117b  
**Shalisha** (shā'li-shā), *three lands*, I. Sa. 9: 4.  
**Shallum** (shā'lum), *recompense*, king of Israel, II. Ki. 15: 10. 61b  
 —son of Josiah, I. Chr. 3: 15.  
**Shalmāi** (shā'l-mā), Ezra 2: 46.  
**Shalman** (shā'l-man), either i. g. *Salmanassar*, Assyrian king, or the name of a Moabite king *Shalmanu*, Hos. 10: 14.  
**Shalmaneser I.** (shā'l-ma-nē'zer), *Shalman* is prince, king of Assyria. 60c  
 —II., carries ten tribes captive, II. Ki. 17: 18: 9. 60c, 120a  
 —III., 61c  
 —IV., 61c, 120a  
**Shamariah** (shām'a-rī'ā), *whom Jehovah guards*, II. Chr. 11: 19.  
**Shame**, consequence of sin, Gen. 2: 25; 3: 10; Ex. 32: 25. of God's enemies, Ps. 40: 14; 109: 29; Eze. 7: 18.  
 subdued by hope, Rom. 5: 5.  
 —Ps. 4: 2, how long turn my glory to s.?  
 83: 17, let them be put to s.  
 132: 18, enemies will I clothe with s.  
 Prov. 10: 5; 17: 2, a son that cauth s.  
 Isa. 61: 7, for your s. ye shall have double.  
 Dan. 12: 2, awake, some to s.  
 Lu. 14: 9, begin with s. to take the lowest room.  
 Ac. 5: 41, counted worthy to suffer s.  
 Phil. 3: 19, whose glory is in their s.  
 Heb. 6: 6, put him to an open s.  
 12: 2, endured the cross, despising the s.  
 See Prov. 3: 35; 11: 2; 13: 5; Eze. 16: 63; Rom. 6: 21.

**Shamed** (shā'med), I. Chr. 8: 12.  
**Shamefacedness**, ar., modesty; R. V., "shamefastness," I. Tim. 2: 9.  
**Shamefully**, Lu. 20: 11; I. Thes. 2: 2.  
**Shamgar** (shām'gar), judges Israel, Judg. 3: 31.  
**Shamhuth** (shām'huth) and **Shammoth** (shām'moth), I. Chr. 11: 27; probably i. g. *Shammah*, I. Chr. 27: 8.  
**Shamir** (shā'mir), *thorn*, Josh. 15: 48.  
**Shammāi** (shām'mā), I. Chr. 2: 28, 32.  
**Shammua** (shām'mū-ā), *heard*, Nu. 13: 4.  
**Shamsherai** (shām'she-rā), I. Chr. 8: 26.  
**Shamshi-Ramman** (shām'shi-rām'mān), king of Assyria, B. C. 825. 60c  
**Shape**, Lu. 3: 22, descended in bodily s.  
 John 5: 37, nor seen his s.  
 Rev. 9: 7, s. of the locusts were. See Ps. 51: 5.  
**Shapham** (shā'fām), I. Chr. 5: 12.  
**Shaphan** (shā'fan), *rock badger*, appointed to repair the temple, II. Ki. 22: 3; II. Chr. 34: 8.  
**Shaphat** (shā'fat), *judge*, Nu. 13: 5.  
**Shapher** (shā'fer), *brightness*, Nu. 33: 23, 24.  
**Sharai** (shā'rā), *freeing*, Ezra 10: 40.  
**Sharaim** (sha-rā'im), *two gates*, Josh. 15: 36.  
**Share**, I. Sa. 13: 20.  
**Sharezer** (sha-rē'zer), or **Sarezer** (Assyr., *Sarasur*), *Asshur protect the king!* II. Ki. 19: 37.  
**Sharon** (shā'rōn), or **Saron**, *plain*, rose of S. of S. 2: 1. See **Rose**. —plain of, (5 Bd; 7 Ab; 13 Ad; 17 Ad), I. Chr. 5: 16; 27: 29; Isa. 33: 9; 35: 2; 65: 10; Ac. 9: 35. 131b  
**Sharp**, Josh. 5: 2, make thee s. knives.  
 Ps. 45: 5, arrows s. in the heart.  
 52: 2, tongue like a s. razor.  
 57: 4, their tongue a s. sword.  
 Prov. 25: 18, man that beareth false witness is a s. arrow.  
 Ac. 15: 39, the contention was so s.  
 Heb. 4: 12, word of God s. than any two-edged sword.  
**Sharpen**, I. Sa. 13: 20, to s. every man his share.  
 Prov. 27: 17, iron s. iron; so a man s. the countenance of his friend.  
**Sharply**, Judg. 8: 1; Tit. 1: 13.  
**Sharuhēn** (sha-rū'hēn), *pleasant dwelling place*, Josh. 19: 6.  
**Shashai** (shā'shā), Ezra 10: 40.  
**Shaúl** (shā'ul), *asked for*, correct form of *Saul*, Gen. 46: 10; Nu. 26: 13.  
**Shaveh** (shā'veh), *plain*, Gen. 14: 17.  
**Shaveh Kiriathaim** (shā'veh kir'i-a-thā'im), *plain of Kiriathaim*, Gen. 14: 5.  
**Shaving**, the head, Lev. 13: 33; 14: 8; Nu. 6: 9; 8: 7.  
 the beard, Lev. 21: 5.  
 See Job 1: 20; Eze. 44: 20; Ac. 21: 24; I. Cor. 11: 5.  
**Sheal** (shē'al), Ezra 10: 29.

**Shealtiel** (she-āl'ti-el), *I have asked of God*, Greek form *Salathiel*, Ezra 3: 2.  
**Shearers**, Isa. 53: 7; Ac. 8: 32.  
**Sheariah** (shē'a-rī'ā), *Jehovah values*, I. Chr. 8: 38.  
**Shearing**, sheep, feast at, I. Sa. 25: 4; II. Sa. 13: 23.  
**Shear-jashub** (shē'ar-jā'shub), *a remnant shall escape*, Isa. 7: 3.  
**Sheath**, Eze. 21: 3, 4; John 18: 11.  
**Sheaves**, Joseph's dream concerning, Gen. 37: 7.  
 of the first-fruits, Lev. 23: 10. to be left in the field, Deu. 24: 19; Job 24: 10.  
 typical, Ps. 126: 6; Mic. 4: 12; Mat. 13: 30.  
**Sheba** (shē'ba), *seven*, Gen. 25: 3; Job 6: 19; Ps. 72: 10; Jer. 6: 20; Eze. 27: 22; 38: 13.  
 queen of, I. Ki. 10; II. Chr. 9; Mat. 12: 42.  
 —Benjamite, revolts, II. Sa. 20.  
**Shebam** (shē'bām), Nu. 32: 3.  
**Shebaniah** (shē'b'a-nī'ā), *whom Jehovah made tender*, Neh. 9: 4.  
**Shebarim** (shē'b'a-rim), *the breaches* (R. V., marg., "the quarries"), Josh. 7: 5.  
**Shebat**, month of January-February. 85  
**Sheber** (shē'ber), *breach*, I. Chr. 2: 48.  
**Shebna** (shē'b'nā), the scribe, II. Ki. 18: 18; 19: 2; Isa. 22: 15; 36: 3; 37: 2.  
**Shebuel** (shē'b'u-el), *captive of God*, I. Chr. 23: 16; 25: 4.  
**Shecaniah** (shēk'a-nī'ā), *intimate with Jehovah*, I. Chr. 24: 11.  
**Shechem** (shē'kem), *shoulder, mountain ridge*, the Hivite, Gen. 34.  
 —(3 Cc; 5 Cd; 6 Cd; 7 Bb), at present a city of 15,000 inhabitants, with a large church and a ruined hospice of St. John, now the home of lepers. The ancient Samaritan MS. of the Pentateuch is kept in the synagogue. Josh. 17: 7; Ps. 60: 6.  
 charge of Joshua at, Josh. 24. its treachery and penalty, Judg. 9: 1, 41.  
**Shed**, Gen. 9: 6, by man shall his blood be s.  
 Mat. 26: 28, is s. for many for remission of sins.  
 Rom. 5: 5, love of God is s. abroad in our hearts.  
 Tit. 3: 6, which he s. on us through Jesus Christ.  
 Heb. 9: 22, without s. of blood is no remission.  
**Shedeur** (shē'd'e-ur), *hurling fire*, Nu. 1: 5.  
**Sheep** (Heb., *tzon*). The Hebrew has many names for the different ages and sexes of sheep; *tzon* is used for a flock. It is the first animal mentioned by name in the Bible, and was among the most treasured possessions of the Jews. No wild original of the sheep (*Ovis aries*) is known, and it would seem as if it had been among the



**Sheep, continued.**

first animals domesticated. The patriarchs counted their sheep by thousands, and they moved from place to place as pasture for these was needed. Not only was the flesh of sheep used for food and sacrifice, but their skins were among the most primitive forms of clothing, and in progress of time their fleeces were spun and woven.

for sacrifice, Lev. 1: 10; I. Ki. 8: 63; II. Chr. 30: 24. the church compared to, Ps. 74: 1; 79: 13; 100: 3; Eze. 34: 6; Mic. 2: 12; Mat. 15: 24; 25: 32; I. Pet. 2: 25. emblem of Christ, Isa. 53: 7; Ac. 8: 32. emblem of his people, Ps. 95: 7. —Gen. 4: 2, Abel was a keeper of s.

Nu. 27: 17; I. Ki. 22: 17; II. Chr. 18: 16; Mat. 9: 36; Mar. 6: 34, as s. which have no shepherd.

I. Sa. 15: 14, what meaneth this bleating of s.? II. Ki. 5: 26, is it a time to receive s.?

Ps. 49: 14, like s. they are laid in the grave.

Isa. 53: 6, all we like s. have gone astray.

Jer. 12: 3, like s. for the slaughter.

Mat. 7: 15, false prophets in s. clothing.

10: 6, go to lost s. of Israël. 12: 12, how much is a man better than a s.?

John 10: 2, shepherd of s.

21: 16, feed my s.

Heb. 13: 20, Lord Jesus, that great Shepherd of the s.

**Sheep-cote**, II. Sa. 7: 8.

**Sheep-fold**, Ps. 78: 70; John 10: 1.

**Sheep-skins**, Heb. 11: 37.

**Sheet**, Judg. 14: 12; Ac. 10: 11; 11: 5.

**Shekel**, a measure of weight and money, Gen. 23: 15; Ex. 30: 13; Josh. 7: 21; II. Sa. 14: 26; I. Ki. 10: 16; Neh. 5: 15; Jer. 32: 9; Eze. 4: 10. **118a**

**Shelah** (shé'lá), *short*, son of Judah, Gen. 38: 5; Nu. 26: 20.

**Shelemiah** (shé'lé-mí'á), *whom Jehovah repays*, I. Chr. 26: 14; Neh. 3: 30.

**Shelep** (shé'lef), *drawing out*, (I Ge), Gen. 10: 26.

**Shelomi** (shé-ló'mí), *peaceful*, Nu. 34: 27.

**Shelomith** (she-ló'míth), *peaceful*, Lev. 24: 1; I. Chr. 26: 25.

**Shelter**, Job 24: 8; Ps. 61: 3.

**Shelumiel** (she-lú-mi-el), *friend of God*, Nu. 1: 6.

**Shem**, *name, renown*, Gen. 9: 18; 10: 21; 11: 10; I. Chr. 1: 17. **137a**

**Shema** (shé'má), *rumor*, Josh. 15: 26; Neh. 8: 4.

**Shemaiah** (she-má'yá), *Jehovah hears*, prophet, I. Ki. 12: 22; II. Chr. 11: 2; 12: 5.

—denounced for opposing Jeremiah, Jer. 29: 24.

**Shemariah** (shém'a-rí'á), or **Shamariah**, *Jehovah guards*, I. Chr. 12: 5.

**Shemeber** (shem-é'ber), Gen. 14: 2.

**Shemida** (she-mí'dá), *name of knowledge*, Nu. 26: 32.

**Sheminith** (shém'i-níth), "upon the," R. V. "set to," found in title of Ps. 12. The word means *eighth*, and probably refers here to an instrument of eight strings. It cannot be *octave*, for the ancients had not our division of this interval into eight tones, and consequently did not use this name.

See I. Chr. 15: 21.

**Shemiramoth** (she-mí'r'a-móth), *height of renown*, I. Chr. 15: 18.

**Shemuel** (shém'u-el), *heard of God*, Nu. 34: 20.

**Shen** (shén), *tooth*, I. Sa. 7: 12.

**Shenir** (shé'nir), or **Senir**, Amorite name of *Hermón*, Deu. 3: 9.

**Shepham** (shé'fám), Nu. 34: 10.

**Shephathiah** (shé'f'a-tí'á), *Jehovah judges*, II. Sa. 3: 4.

**Shepherd**, of Israël, Ps. 80: 1; Eze. 34: 12.

Christ the good, Zec. 11: 16; John 10: 14; Heb. 13: 20; I. Pet. 2: 25.

kings, **59a**

—Gen. 46: 34, every s. is an abomination unto the Egyptians.

Ps. 23: 1, the Lord is my s.

Isa. 40: 11, he shall feed his flock like a s.

Jer. 50: 6, their s. caused them to go astray.

Zec. 11: 17, woe to the idol s.

13: 7, awake, O sword, against my s.

John 10: 16, one fold, one s.

I. Pet. 5: 4, when the chief s. shall appear.

See Gen. 46: 32; 47: 3; Jer. 33: 12; Eze. 34: 2; Lu. 2: 8.

**Shepherd of Hermas**, apocryphal book of N. T., **81a**

**Shephi** (shé'fí), or **Shepho**, *barrenness*, Gen. 36: 23; I. Chr. 1: 40.

**Sherebiah** (shé'r'e-bí'á), *glow of Jehovah*, Ezra 8: 18.

**Sherezzer** (she-ré'zer), Zec. 7: 2.

**Sheshach** (shé'shák), name of Babylon, formerly explained on the principle of *Atthash*, whereby the first letter of the alphabet was put for the last, and so on. It is now doubtful whether the word may not be the name of a part of Babylon. Jer. 25: 26.

**Sheshai** (shé'shā), *whitish*, Nu. 13: 22.

**Sheshbazzar** (shesh-báz'zar), Persian name of Zerubbabel, *fire worshiper*, Ezra 1: 8.

**Sheth** (shéth), *twinnit*, Nu. 24: 17.

**Shethar** (shé'thar), *a star*, Esth. 1: 14.

**Shethar-boznai** (shé'thar-bózná), and Tatnai oppose rebuilding of temple, Ezra 5: 6.

**Sheva** (shé'vá), *vanity*, I. Chr. 2: 49.

**Shibboleth** (shíb'bo-léth), *ear of corn*, Judg. 12: 6.

**Shibmah** (shíb'má), *fragrance*, Nu. 32: 38.

**Shicron** (shík'ron), *drunkenness*, Josh. 15: 11.

**Shield**, God, of his people, Deu. 33: 29; Ps. 33: 20.

of faith, Eph. 6: 16.

Goliath's, I. Sa. 17: 7.

Solomon's, I. Ki. 10: 17.

—Gen. 15: 1, I am thy s. and reward.

Ps. 5: 12, compass him as with a s.

59: 11; 84: 9, the Lord is our s.

84: 11, a sun and s.

91: 4, his truth shall be thy s.

115: 9, he is their help and s.

Prov. 30: 5, a s. to them that trust him.

Isa. 21: 5, anoint the s.

**Shiggaion** (shig-gá'yón), *lively song*, in the singular occurs in Ps. 7 (title), and its plural,

**Shigionoth** (shíg'i-ó'noth), in Hab. 3: 1. It possibly means a *spirited or dithyrambic song*, but this explanation rests only on etymology, as if from a verb meaning *wander*. Hupfeld thinks it is another form of *higgaion*. Certainly the plural in Hab. 3: 1 points rather to an instrument.

**Shihon** (shí'hon), *overturning*, Josh. 19: 19.

**Shihor-libnath** (shí'hôr-lí'b-nath), *glass river*, glass having been made from its sand.

Josh. 19: 26.

**Shilhi** (shí'hi), I. Ki. 22: 42.

**Shilhim** (shí'hím), *armed*, Josh. 15: 32.

**Shillem** (shí'lem), Gen. 46: 24.

**Shiloah** (shí-ló'á), *sending forth*, or **Siloah**, Neh. 3: 15. N. T. form, *Silōam*, John 9: 7.

**Shiloh** (shí'ló), *place of rest*, (5 Cd; 6 Cd; 7 Bb), a city of Ephraim, surrounded by barren mountains; now desolate ruins, with remains of a synagogue.

prophecy concerning, Gen. 49: 10.

site of tabernacle, Josh. 18: 1; Judg. 21: 19; I. Sa. 1: 3; 2: 14; 3: 21; Ps. 78: 60; Jer. 7: 12; 26: 6.

**Shiloni** (shí-ló'ní), Neh. 11: 5.

**Shilonite**, I. Ki. 11: 29.

**Shimea** (shím'e-á), or **Shimeah**, *hearing*, I. Chr. 3: 5; II. Sa. 13: 3.

**Shimeath** (shím'e-áth), II. Ki. 12: 21.

**Shimei** (shím'e-í), *famous*, curses David, II. Sa. 16: 5.

slain by Solomon, I. Ki. 2: 46.

**Shimeon** (shím'e-on), Ezra 10: 31.

**Shimi** (shí'mí), Ex. 6: 17.

**Shimon** (shí'món), I. Chr. 4: 20.

**Shimrath** (shím'rath), *guardian*, I. Chr. 8: 21.

**Shimri** (shím'rí), or **Shimrith** (shím'ríth), *watchful*, I. Chr. 4: 37; II. Chr. 24: 26.

**Shimron** (shím'ron), *watchman*, I. Chr. 7: 1.

—a city, *watchpost*, Josh. 19: 15.

**Shimron-meron** (shím'ron-mé-ron), Josh. 12: 20.

**Shimshai** (shím'shā), *sunny*, Ezra 4: 8.

**Shinab** (shí'náb), (Assyr., *Sanibu*), Gen. 14: 2.



**Shinar** (shī'nār), probably *i. q. Sumir*, (1 Gd; 2 Db; 8 Dc), a province of Babylonia, Gen. 10: 10.

**Shine**, Nu. 6: 25, Lord make his face s. upon thee.  
Job 22: 28, light shall s. upon thy ways.  
29: 3, when his candle s. upon my head.  
Ps. 104: 15, oil to make his face to s.  
119: 135, make thy face to s. upon thy servant.  
139: 12, the night s. as the day.  
Prov. 4: 18, as light that s. more and more.  
Isa. 60: 1, arise, s., for thy light is come.  
Mat. 5: 16, let your light so s. before men.  
13: 43, righteous s. as the sun.  
17: 2, his face did s. as the sun.  
II. Cor. 4: 6, God, who commanded the light to s.  
II. Pet. 1: 19, a light that s. in a dark place.  
I. John 2: 8, the true light now s.

**Shining**, of God's face, Ps. 31: 16; 50: 2; 67: 1; 80: 1; Dan. 9: 17, skin of Moses' face, Ex. 34: 29; II. Cor. 3.

of Christ's countenance, Lu. 9: 29; Rev. 1: 16.  
of Christians, as lights of the world, Mat. 5: 16; (John 5: 35); Phil. 2: 15; and in the kingdom of heaven, Dan. 12: 3.  
of the gospel, II. Cor. 4: 4; Isa. 9: 2.

**Shiphrah** (shī'frā), *bright*, Ex. 1: 15.

**Shiptan** (shī'tan), *judge*, Nu. 34: 24.

**Shipmaster**, Jon. 1: 6; Rev. 18: 17.

**Shipmen**, Ac. 27: 27, 30.

**Ships**, mentioned, Gen. 49: 13; Nu. 24: 24.  
a navy formed by Solomon, I. Ki. 9: 26; by Jehoshaphat, I. Ki. 22: 48.  
of Tarshish, Ps. 48: 7; Isa. 2: 16; 23: 1; 60: 9; Eze. 27: 25.  
See John 6: 24.

**Shipwreck**, II. Cor. 11: 25; I. Tim. 1: 19.

**Shisha** (shī'shā), I. Ki. 4: 3.

**Shishak** (shī'shāk) (Egypt., *Sheshonk*), king of Egypt, invades Jerusalem and spoils the temple, I. Ki. 14: 25; II. Chr. 12.

**60d, 123b**

**Shitrai** (shī'trā), I. Chr. 27: 29.

**Shittah Tree**, or **Shittim Wood**.  
These Hebrew words are left untranslated in the A. V., but in the R. V. are translated "acacia tree" and "acacia wood." It probably is the *Acacia seyal*. It is a spiny tree, adapted for an arid desert country; its timber is hard; it exudes a brownish gum arabic; its fruit is a legume or pod. In good moist soil it also grows freely, as was probably the case in the valley of Shittim (Joel 3: 18), and at Abel-shittim (Nu. 33: 49). Its wood formed the principal timber in the building of the tabernacle (Ex. 25: 26). 90a

**Shittim, Plain of**, 131b

**Shivers**, Rev. 2: 27.

**Shoa** (shō'ā), Eze. 23: 23.

**Shobab** (shō'bāb), *turned back*, II. Sa. 5: 14.

**Shobach** (shō'bāk), *poured out*, or **Shophach** (shō'fak), II. Sa. 10: 16; I. Chr. 19: 16.

**Shobai** (shō'bā), *captors*, Ezra 2: 42.

**Shobek** (shō'bek), Neh. 10: 24.

**Shobi** (shō'bī), *captor*, II. Sa. 17: 27.

**Shocho** (shō'ko), **Shochoh**, or **Shocco**, I. Sa. 17: 1; II. Chr. 11: 7; 28: 18.

**Shock**, Judg. 15: 5; Job 5: 26.

**Shod**, Mar. 6: 9; Eph. 6: 15.

**Shoes**. The shoe or sandal consisted of a sole fastened to the foot by means of a strap or thong called the "shoe-latchet" (Gen. 14: 23). Various materials were used in making the soles, such as wood, leather, papyrus stalks, and palm leaves. The thong or shoe-latchet in ordinary use was so common that "from a thread to a shoe-latchet" (Gen. 14: 23) became a proverb for the most trivial thing. To "put off the shoes" was an act of reverence (Ex. 3: 5; Josh. 5: 15); accordingly, the priests were barefoot while officiating in the temple. To walk barefoot in public was symbolical of mourning (Isa. 20: 2); to unloose the shoes was the humblest form of service (John 1: 27); to shake off the dust of the shoe implied renunciation and retribution (Lu. 9: 5); to take off the shoe and hand it to another was symbolical of transfer in matters of property (Ru. 4: 7). Among the things forbidden by Jesus (Mat. 10: 10) "neither shoes" means two pairs; one pair might be worn, but none carried (Lu. 10: 4).

**Shoham** (shō'hām), *onyx stone*, I. Chr. 24: 27.

**Shomer** (shō'mer), *watchman*, II. Ki. 12: 21.

**Shook**, II. Sa. 22: 8; Ps. 18: 7, earth s. and trembled.  
Ac. 13: 51, s. off the dust of their feet.  
Heb. 12: 26, voice then s. the earth.

**Shoot**, II. Ki. 13: 17; Ps. 22: 7; Am. 7: 1; Mar. 4: 32.

**Shophan** (shō'fan), *hidden*, Nu. 32: 35.

**Shophar**, a musical instrument. 117a

**Shore**, Gen. 22: 17; John 21: 4; Ac. 21: 5.

**Short**, Nu. 11: 23, is the Lord's hand waxed s.?  
Job 20: 5, triumphing of wicked is s.  
Ps. 89: 47, remember how s. my time is.  
Rom. 3: 23, come s. of the glory of God.  
9: 28, a s. work will the Lord make on the earth.  
I. Cor. 7: 29, the time is s.  
See Isa. 28: 20; 59: 1; Mat. 24: 22; Mar. 13: 20.

**Shoshannim** (sho-shān'nim), "set to," occurs in the titles of Ps. 45; 69; 80. The word means *lilies*, and perhaps indicates the name of a tune.

**Shoulder**, in sacrifices, Ex. 29: 22, 27; Lev. 7: 34; 10: 14; Nu. 6: 19.

**Shout**, Nu. 23: 21, s. of king among them.  
Ezra 3: 13, people s. with a loud s.  
Ps. 32: 11, s. for joy.  
47: 5, God is gone up with a s.  
I. Thes. 4: 16, Lord shall descend with a s.

**Shouting**, in war, Josh. 6: 5; I. Sa. 4: 5; II. Chr. 13: 15.  
in worship, II. Sa. 6: 15; Ezra 3: 11; Ps. 47: 1; Zep. 3: 14.

**Shovel**, Ex. 27: 3; Isa. 30: 24.

**Show**, Ps. 39: 6, every man walketh in a vain s.  
Lu. 20: 47, for a s. make long prayers.  
Gal. 6: 12, to make a fair s. in the flesh.  
Col. 2: 15, made a s. of them openly.  
Ps. 4: 6, who will s. us any good?  
16: 11, thou wilt s. me the path of life.  
Isa. 60: 6, s. forth the praises of the Lord.  
John 5: 20, Father s. the Son all things.  
I. Cor. 11: 26, ye do s. the Lord's death.  
I. John 1: 2, s. unto you eternal life.

**Showbread**, Ex. 25: 30; Lev. 24: 5; Heb. 9: 2.  
given to David, I. Sa. 21: 6; (Mat. 12: 4; Mar. 2: 26; Lu. 6: 4). 91a

**Shower**, Ps. 65: 10, maketh earth soft with s.  
Ps. 72: 6, like s. that water the earth.  
Eze. 34: 26, cause s. to come in season.  
Lu. 12: 54, ye say, there cometh s.

**Shrines**, Ac. 19: 24.

**Shroud**, Eze. 31: 3.

**Shrubs**, Gen. 21: 15.

**Shuah** (shū'ā), *pit*, Gen. 25: 2.

**Shuham** (shū'hām), **Shuhamites**, Nu. 26: 42, 43.

**Shuhite** (shū'hīte), Job 2: 11.

**Shulamite** (shū'lām-īte), or **Shunammite**, *inhabitant of Shunem*, I. Ki. 1: 3; S. of S. 6: 13.

**Shumathite** (shū'math-īte), I. Chr. 2: 53.

**Shun**, Ac. 20: 27; II. Tim. 2: 16.

**Shunem** (shū'nem), *place of rest*, (5 Cc; 7 Bb), now Sulam.

**Shuni** (shū'nī), **Shunites**, Nu. 26: 15.

**Shupham** (shū'fām) and **Shephupham** (she-fū'fām), *horned serpent*, Nu. 26: 39; I. Chr. 8: 5.

**Shuppim** (shūp'pim), I. Chr. 7: 12, 15.

**Shur** (shūr), *wall*, Gen. 16: 7.

**Shushan** (shū'shan), *lily*, or **Susa**, (1 Hd; 2 Db; 8 Fd), capital of Persia, Neh. 1: 1; Esth. 2: 8; 3: 15. 33b

**Shushan-eduth** (shū'shan-ē'duth), "set to," is found in the title of Ps. 60. It means



**Shushan-eduth**, *continued*.

*lily of testimony*, probably the name of a tune.

**Shuster** (shūs'ter), or **Seleucia** (8 Fe), a city on the river Pastigris.

**Shut**, Gen. 7: 16, Lord s. him in. Ps. 77: 9, hath he s. up tender mercies?

Isa. 22: 2, he shall open, and none shall s.

60: 11, thy gates shall not be s. day nor night.

Mat. 23: 13, ye s. up the kingdom of heaven.

Lu. 4: 25, heaven was s. up three years.

Rev. 3: 8, an open door, and no man can s. it.

**Shuthelah** (shū'the-lā), **Shuthalites**, *fresh shoot* (?), Nu. 26: 35.

**Shuweikeh** (16 Be), modern name of *Socoh*.

**Sia** (sī'ā), Neh. 7: 47.

**Siaha** (sī'a-hā), Ezra 2: 44.

**Sibbechai** (sīb'be-kā), *of a thicket*, II. Sa. 21: 18.

**Sibmah** (sīb'mā), *coolness*, Josh. 13: 19; Isa. 16: 8, 9.

**Sibraim** (sīb'ra-im), Eze. 47: 16.

**Sichem** (sī'kem), Gen. 12: 6.

**Sicily** (sīs'l-i) (15 Ab), island in the Mediterranean.

**Sick**, Prov. 13: 12, hope deferred maketh the heart s.

Prov. 23: 35, stricken me, and I was not s.

Isa. 1: 5, whole head is s.

33: 24, inhabitant shall not say, I am s.

Mat. 25: 36, was s., and ye visited me.

Jas. 5: 15, prayer of faith shall save the s.

See I. Cor. 11: 30.

**Sickle**, Deu. 16: 9; 23: 25.

typical, Joel 3: 13; Mar. 4: 29; Rev. 14: 14.

**Sickness**, behavior under, Ps. 35: 13; Isa. 38: 12; Jas. 5: 14.

of persons healed miraculously, Hezekiah, II. Ki. 20: 1; II. Chr. 32: 24; Peter's wife's mother, Mat. 8: 14; Mar. 1: 30; Lu. 4: 38; Lazarus, John 11: 1; Dorcas, Ac. 9: 37.

cured by Christ and his disciples, Mat. 8: 16; 10: 8; Mar. 16: 18; Lu. 7: 10.

—Ps. 41: 3, thou wilt make his bed in s.

Hos. 5: 13, when Ephraim saw his s.

Mat. 8: 17, himself bare our s. 9: 55, Jesus went about healing s.

John 11: 4, this s. is not unto death.

See Lev. 26: 16; Deu. 28: 27; II. Sa. 12: 15; II. Chr. 21: 15.

See **Affliction**.

**Siddim** (sīd'dim), *valley of the broad plains*, Gen. 14: 3, 8, 10.

**Sidon** (sī'don), *fishing*, son of Canaan, Gen. 10: 15.

—(Zidon), city of, (1 Fe; 3 Cb; 5 Ca; 6 Cc; 7 Ba; 13 Ba; 15 Kd; 16 Ca; 17 Ba), capital of Phenicia, a walled city of 10,000 inhabitants. Here have lately been found Phenician tombs, and the famous sarcophagus of Esh-

**Sidon**, *continued*.

manezor, of semi-Egyptian form, Josh. 19: 28; Ac. 27: 3. **81a**, **125b**, **131b**

**Sidonians** (3 Cb; 6 Cc), inhabitants of Sidon, Deu. 3: 9.

**Siege**, Isa. 29: 3; Eze. 4: 7; 5: 2.

**Sieve**, Isa. 30: 28; Am. 9: 9.

**Sift**, Isa. 30: 28, s. the nations with the sieve of vanity.

Am. 9: 9, will s. Israel as corn is s.

Lu. 22: 31, Satan hath desired to s. you.

**Sigh**, Isa. 24: 7, merry-hearted s. Isa. 35: 10, sorrow and s. shall flee away.

Mar. 7: 34, looking up to heaven, he s.

**Sight**, Ex. 3: 3, see this great s. Ec. 6: 9, better is s. of eyes.

Mat. 11: 5; Lu. 7: 21, blind receive their s.

Lu. 4: 18, recovering of s. to the blind.

18: 42; Ac. 22: 13, receive thy s. Lu. 24: 31, he vanished out of their s.

II. Cor. 5: 7, we walk by faith, not by s.

I. Pet. 3: 4, in s. of God of great price.

**Signet**, Gen. 38: 18; Ex. 28: 11; 39: 6; Jer. 22: 24; Dan. 6: 17.

**Signification**, I. Cor. 14: 10.

**Signify**, John 12: 33; Ac. 11: 28; Heb. 12: 27; Rev. 1: 1.

**Signs**: sun and moon, Gen. 1: 14; rainbow, Gen. 9: 13; circumcision, Gen. 17: 10; sabbath, Ex. 31: 13; Jonas, Mat. 12: 39; false, Deu. 13: 1; Mat. 24: 24; II. Thes. 2: 9.

of the times, Mat. 16: 3.

Pharisees ask for, Mat. 12: 38; Mar. 8: 11.

—Deu. 6: 8; 11: 18, bind for s. on hand.

Isa. 7: 11, ask thee a s. of the Lord.

55: 13, for an everlasting s. Mat. 16: 1; Lu. 11: 16, we would see a s.

Lu. 2: 34, for a s. which shall be spoken against.

John 4: 48, except ye see s. Ac. 2: 19, I will show s. in the earth.

2: 22, approval of God by s. I. Cor. 1: 22, Jews require a s.

See I. Ki. 13: 3; Isa. 8: 18; 20: 3; Ac. 2: 43.

**Sihon** (sī'hon), *sweeping away* (?), king of the Amorites, Nu. 21: 21; Deu. 1: 4; 2: 26; Ps. 135: 11; 136: 19.

**Sihor** (sī'hôr), *black, turbid*, name of Nile, Isa. 23: 3.

**Silas** (sī'lās), *wood*, shortened form of *Silvanus*, companion of Paul, Ac. 15: 22; 16: 22; 17: 4.

See II. Cor. 1: 19; I. Thes. 1: 1; I. Pet. 5: 12. **80b**

**Silence**, Job 2: 13; Ps. 39: 2; Prov. 10: 19; 11: 12; 17: 28.

women to keep, I. Tim. 2: 11. in heaven, Rev. 8: 1.

**Silent**, I. Sa. 2: 9, bes. in darkness. Ps. 28: 1, be not s. to me.

Zec. 2: 13, be s., O all flesh, before the Lord.

See Ps. 94: 17; I. Tim. 2: 12; I. Pet. 2: 15.

**Silk**, Prov. 31: 22; Eze. 16: 10, 13; Rev. 18: 12.

**Silla** (sī'lā), *highway* (?), II. Ki. 12: 20.

**Silly**, Job 5: 2, envy slayeth the s. one.

Hos. 7: 11, Ephraim is like a s. dove.

II. Tim. 3: 6, lead captive s. women.

**Siloam** (sī-lō'am), *sent*, (11 Bd; 12 Cd), pool near Jerusalem, John 9: 7. See **Shiloah**.

**Silvanus** (sīl-vā'nus), *syrian*, II. Thes. 1: 1. See **Silas**.

**Silver** (Heb., *keseph*; ἀργύριον; *argentum*). In Abraham's time commerce was carried on with silver by weight.

In the age of Solomon it was abundant, and it was coined in the time of the Maccabees. Probably it was obtained by a rude process from argentiferous galena or lead ore, by the same process as at the present day in some remote regions.

Gen. 23: 15. **118a**

used in the tabernacle, Ex. 26: 19; Nu. 7: 13.

as money, Gen. 23: 15; 44: 2; Deu. 22: 19; II. Ki. 5: 22.

**Silverlings**, *ar.*, a silver coin, Isa. 7: 23.

**Silversmith**, Ac. 19: 24.

**Simeon** (sīm'e-on), *hearing*, son of Jacob, Gen. 29: 33; 34: 7, 25; 42: 24.

prophecy concerning, Gen. 49: 5.

his descendants, Gen. 46: 10; Ex. 6: 15; Nu. 1: 22; 26: 12; I. Chr. 4: 24; 12: 25.

—(5 Bf), a lotment of, Josh. 19: 1. **133a**

—blesses Christ, Lu. 2: 25.

—brother of James, **81a**

**Similitude**, Nu. 12: 8, the s. of the Lord.

Deu. 4: 12, saw no s.

Ps. 144: 12, after the s. of a palace.

Rom. 5: 14, after the s. of Adam's transgression.

Heb. 7: 13, after s. of Melchisedec.

Jas. 3: 9, men made after s. of God.

**Simon**, brother of Christ, Mat. 13: 55; Mar. 6: 3.

—Zelotes, apostle, Mat. 10: 4; Mar. 3: 18; Lu. 6: 15.

—Pharisee, reproved, Lu. 7: 36.

—leper, Mat. 26: 6; Mar. 14: 3.

—of Cyrene, bears the cross of Jesus, Mat. 27: 32; Mar. 15: 21; Lu. 23: 26.

—a tanner, Peter's vision in his house, Ac. 9: 43; 10: 6.

—a sorcerer, baptized, Ac. 8: 9; rebuked by Peter, Ac. 8: 18 ff.

—Peter. See **Peter**.

—I., The Just, high priest, **65a**

—II., high priest, **65a**

—Thassi, **66a**

—high priest, father-in-law of Herod, **67a**

**Simple**, Ps. 19: 7, making wise the s.

Ps. 116: 6, the Lord preserveth the s.

119: 130, it giveth understanding to the s.

**Simple, continued.**

Prov. 1: 22, how long, *s.* ones, will ye love simplicity?  
 22: 3; 27: 12, the *s.* pass on, and are punished.  
**Simplicity**, in Christ, Rom. 16: 19; 12: 8; II. Cor. 1: 12; 11: 3.  
**Simri** (sim'ri), *watchman*, I. Chr. 26: 10.  
**Sin**, origin of, Gen. 3: 6; Mat. 15: 19; John 8: 44; Rom. 5: 12; I. John 3: 8.  
 characterized, Deu. 9: 7; Josh. 1: 18; Prov. 15: 9; 24: 9; Isa. 1: 18; Eph. 5: 11; Heb. 3: 13; 6: 1; 9: 14; Jas. 1: 15; 4: 17; I. John 8: 4; 5: 17.  
 all born in, and under, Gen. 5: 3; Job 15: 14; 25: 4; Ps. 51: 5; Rom. 3: 9.  
 Christ alone without, II. Cor. 5: 21; Heb. 4: 15; 7: 26; I. John 3: 5.  
 Christ's blood redeems from, Eph. 1: 7; I. John 1: 7; 3: 5.  
 a fountain opened for, Zec. 13: 1.  
 repented of and confessed, Job 33: 27; Ps. 38: 18; 97: 10; Prov. 28: 13; Jer. 3: 21; I. John 1: 9.  
 striven against and mortified, Ps. 19: 13; 51: 2; 139: 23; Mat. 6: 13; Rom. 8: 13; Col. 3: 5; Heb. 12: 4.  
 excludes from heaven, I. Cor. 6: 9; Gal. 5: 19; Eph. 5: 5; Rev. 21: 27.  
 wages of, death, Rom. 6: 23.  
 sting of death, I. Cor. 15: 56.  
 against the Holy Ghost, Mar. 3: 29; Lu. 12: 10.  
 —(4 Dd), wilderness of, Ex. 16: 1; Nu. 13: 21; 27: 14.  
 —(4 Ca), city called by the Greeks *Pelusium*, *clay city*, Eze. 30: 15.  
 —Gen. 4: 7, *s.* lieth at the door.  
 Ex. 34: 7, forgiving iniquity and *s.*  
 Deu. 24: 16; II. Ki. 14: 6; II. Chr. 25: 4, put to death for his own *s.*  
 Job 10: 6, thou searchest after my *s.*  
 Ps. 32: 1, blessed is he whose *s.* is covered.  
 51: 3, my *s.* is ever before me.  
 103: 10, not deal with us after our *s.*  
 Prov. 10: 19, in multitude of words there wanteth not *s.*  
 14: 34, *s.* is a reproach to any people.  
 Isa. 30: 1, may add *s.* to *s.*  
 53: 12, he bare the *s.* of many.  
 Mic. 6: 7, fruit of body for *s.* of my soul.  
 Mat. 12: 31, all manner of *s.* shall be forgiven.  
 John 1: 29, taketh away the *s.* of the world.  
 16: 8, Comforter will reprove the world of *s.*  
 Ac. 7: 60, lay not this *s.* to their charge.  
 Rom. 4: 7, blessed whose *s.* are covered.  
 5: 20, where *s.* abounded.  
 6: 1, shall we continue in *s.*?  
 7: 9, commandment came, *s.* revived.  
 8: 10, body dead, because of *s.*  
 14: 23, whatsoever is not of faith is *s.*

**Sin, continued.**

Gal. 3: 22, concluded all unders.  
 II. Thes. 2: 3, that man of *s.*  
 Heb. 9: 26, he appeared to put away *s.*  
 I. Pet. 2: 24, his own self bare our *s.*  
 I. John 1: 8, if we say we have no *s.*  
 Ex. 9: 27; Nu. 22: 34; Josh. 7: 20; I. Sa. 15: 24; 26: 21; II. Sa. 12: 13; Job 7: 20; Ps. 41: 4; Mat. 27: 4; Lu. 15: 18, I have *s.*  
 I. Ki. 8: 46, no man that *s.* not.  
 Job 10: 14, if I *s.*, thou markest me.  
 Ps. 4: 4, stand in awe, and *s.* not.  
 39: 1, *s.* not with my tongue.  
 Prov. 8: 36, he that *s.* against me.  
 Isa. 43: 27, thy first father hath *s.*  
 Eze. 18: 4, soul that *s.*, it shall die.  
 Hos. 13: 2, now they *s.* more and more.  
 Mat. 18: 21, Lord, how oft shall my brother *s.*?  
 John 5: 14; 8: 11, *s.* no more.  
 Rom. 6: 15, shall we *s.*, because not under law?  
 I. Cor. 15: 34, awake to righteousness, and *s.* not.  
 Eph. 4: 26, be ye angry, and *s.* not.  
 Heb. 10: 26, if we *s.* wilfully.  
 I. John 3: 9, he cannot *s.*, because he is born of God.  
 See Heb. 6: 4; I. John 5: 16.  
**Sinai** (sī'nī), *a bush*, sometimes explained *sacred to Sin* (the moon-god), but better regarded as an adjective, *i.e.*, *mountain belonging to the wilderness of Sin*, the mountain district of the Sinaitic peninsula, Ex. 16: 1.  
 —(4 Ed), Mount, Deu. 33: 2; Judg. 5: 5; Ps. 68: 8, 17; Gal. 4: 24.  
**Sinaitic**, codex, 25b, 26a desert, 130a mines, 132b  
**Sincere**, Phil. 1: 10, may be *s.* till day of Christ.  
 I. Pet. 2: 2, as babes desire *s.* milk of the word.  
 See Judg. 9: 16, 19; Phil. 1: 16.  
**Sincerity**, exhortations to, Josh. 24: 14; I. Cor. 5: 8; Eph. 6: 24; Tit. 2: 7.  
**Sinew**, Gen. 32: 32; Isa. 48: 4; Eze. 37: 6.  
**Sinful**, Isa. 1: 4; Lu. 5: 8; 24: 7; Rom. 8: 3.  
**Sing**, Ex. 15: 21; I. Chr. 16: 23; Ps. 30: 4; 95: 1; 98: 1; 149: 1; Isa. 12: 5, *s.* to the Lord.  
 Ps. 66: 2, *s.* forth the honour of his name.  
 Eph. 5: 19; Col. 3: 16, *s.* in your hearts.  
 Rev. 15: 3, they *s.* song of Moses.  
**Singers**, I. Ki. 10: 12; Ps. 68: 25; 87: 7; Hab. 3: 19.  
**Singing**, Ps. 100: 2, come before his presence with *s.*  
 S. of S. 2: 12, time of the *s.* of birds.  
 See **Psalmody**.  
**Single**, Mat. 6: 22; Lu. 11: 34, if thine eye be *s.*

**Singleness**, Ac. 2: 46; Eph. 6: 5; Col. 3: 22.  
 See Lev. 27: 2.  
**Sinim** (sī'nīm) (1 Nd), a remote eastern land, perhaps China, Isa. 49: 12. 128a, 141b  
**Sinites** (sī'nites) (3 Ca), inhabitants of Sin, Gen. 10: 17.  
**Sink**, Ps. 69: 2; Mat. 14: 30; Lu. 9: 44.  
**Sinnabris** (14 Bd), a town near the foot of the Sea of Galilee.  
**Sinner**, Gen. 13: 13, men of Sodom were *s.*  
 Ps. 1: 1, standeth not in way of *s.*  
 26: 9, gather not my soul with *s.*  
 51: 13, *s.* shall be converted to thee.  
 Prov. 1: 10, if *s.* entice thee.  
 13: 21, evil pursueth *s.*  
 Ec. 9: 18, one *s.* destroyeth much good.  
 Mat. 9: 13; Mar. 2: 17, came not to call righteous but *s.*  
 Mat. 11: 19; Lu. 7: 34, a friend of *s.*  
 Lu. 7: 37, woman who was a *s.*  
 15: 7, joy in heaven over one *s.*  
 18: 13, be merciful to me a *s.*  
 John 9: 16, how can a man that is a *s.* do such miracles?  
 Rom. 5: 8, while we were yet *s.*  
 Jas. 5: 20, converteth *s.*, shall save a soul.  
**Sion** (sī'on), *surrounded, i.e.* *Zion*, generally applied to Jerusalem; probably the southwestern hill of Jerusalem, the original fortress of David; height 2,500 feet, Deu. 4: 48. 130b  
**Siphmoth** (sīf'moth), *fruitful places*, I. Sa. 30: 28.  
**Sirah** (sī'rā), *retiring*, II. Sa. 3: 26.  
**Sirion** (sī'rī-on), *breastplate*, Mount, Deu. 3: 9; Ps. 29: 6.  
**Sisamai** (sī'sā-mā), *fragrant* (?), I. Chr. 2: 40.  
**Sisera** (sī'sē-rā), *leader* (?), Judg. 4: 2, 22; 5: 26; I. Sa. 12: 9; Ps. 83: 9.  
**Sister**, Job 17: 14, said to worm, Thou art my *s.*  
 Mat. 12: 50; Mar. 3: 35, same is my brother and *s.*  
 John 19: 25, stood by cross his mother's *s.*  
**Sit**, Judg. 5: 10, ye that *s.* in judgment.  
 II. Ki. 7: 3, why *s.* we here till we die?  
 Ps. 26: 5, will not *s.* with wicked.  
 69: 12, they that *s.* in the gate.  
 110: 1, *s.* thou at my right hand.  
 Isa. 30: 7, their strength is to *s.* still.  
 Jer. 8: 14, why do we *s.* still?  
 Mic. 4: 4, *s.* every man under his vine.  
 Mat. 20: 23; Mar. 10: 37, to *s.* on my right hand.  
 Jas. 2: 3, *s.* thou here in a good place.  
 Rev. 3: 21, to *s.* with me in my throne.  
**Sith**, *ar.*, since, Eze. 35: 6.  
**Sithna** (sī't'nā), *hostility*, Gen. 26: 21.  
**Situation**, II. Ki. 2: 19, the *s.* of this city is pleasant.



**Situation, continued.**

Ps. 48: 2, beautiful for s., joy of earth.

**Sivan** (sī'van) (Assyr., *Sivani*), month of May-June, Esth. 8: 9.

**Skilful**, I. Chr. 28: 21; II. Chr. 2: 14; Ps. 33: 3; Dan. 1: 4.

**Skill**, I. Ki. 5: 6; II. Chr. 2: 8, s. to hew timber.

II. Chr. 2: 7, men that can s. to grave.

34: 12, all that could s. of instruments of music.

Dan. 1: 17, God gave them s. in wisdom.

**Skin**, Ex. 34: 29, wist not that s. of his face shone.

Job 2: 4, s. for s.

10: 11, thou hast clothed me with s. and flesh.

19: 20, escaped with s. of my teeth.

19: 26, after my s. worms destroy this body.

Ps. 102: 5, my bones cleave to my s.

Jer. 13: 23, can the Ethiopian change his s.?

Heb. 11: 37, wandered in sheep-s.

**Skip**, Ps. 29: 6, maketh them also to s.

Ps. 114: 4, mountains s. like rams.

S. of S. 2: 8, he cometh s. upon the hills.

Jer. 48: 27, thou s. for joy.

**Skirt**, I. Sa. 24: 4; Ps. 133: 2; Eze. 5: 3.

**Skull**, Mar. 15: 22.

**Sky**, Isa. 45: 8, let the s. pour down righteousness.

Jer. 51: 9, is lifted up even to s.

Mat. 16: 2, 3, for the s. is red.

Heb. 11: 12, many as stars of s.

**Slack**, Deu. 7: 10, he will not be s. to him that hateth.

Prov. 10: 4, poor that dealeth with s. hand.

II. Pet. 3: 9, Lord is not s. concerning his promise.

**Slain**, Gen. 4: 23, I have s. a man.

Prov. 7: 26, strong men have been s. by her.

22: 13, the slothful man saith, I shall be s.

Isa. 26: 21, the earth shall no more cover her s.

66: 16, the s. of the Lord shall be many.

Eze. 37: 9, breathe upon theses.

Ac. 2: 23, by wicked hands have s.

Eph. 2: 16, by cross, having s. enmity.

Rev. 5: 6, a Lamb as it had been s.

6: 9, souls of them that were s.

**Slander**, Ex. 23: 1; Ps. 15: 3; 31: 13; 34: 13; (I. Pet. 3: 10); 50: 20; 64: 3; 101: 5; Prov. 10: 18;

Jer. 6: 28; 9: 4; Rom. 3: 8; Eph. 4: 31; I. Tim. 3: 11; Tit. 3: 2.

effects of, Prov. 16: 28; 17: 9; 18: 8; 26: 20, 22; Jer. 38: 4;

Eze. 22: 9; Mat. 26: 59; Ac. 6: 11; 17: 7; 24: 5.

behavior under, Mat. 5: 11; I. Cor. 4: 12.

**Slaughter**, Ps. 44: 22; Rom. 8: 36, as sheep for the s.

Isa. 53: 7; Jer. 11: 19, brought as a lamb to the s.

**Slaughter, continued.**

Jer. 7: 32; 19: 6, valley of s.

Ac. 9: 1, Saul, yet breathing out s.

Jas. 5: 5, nourish your hearts as in a day of s.

**Slaves**, *ar.*, bodies, Rev. 18: 13.

**Slay**, Gen. 18: 25, far from thee to s. righteous.

Job 13: 15, though he s. me, yet will I trust in him.

Lu. 19: 27, bring hither, and s. them.

**Slaying** unpromptedly, Nu. 35: 11; Deu. 4: 42; 19: 3; Josh. 20: 3.

**Sleep**, of death, Ps. 13: 3; Dan. 12: 2; Mar. 13: 36; I. Cor. 11: 30; 15: 20.

—I. Sa. 26: 12, a deep s. from God.

Job 33: 15, when deep s. falleth upon men.

Ps. 127: 2, he giveth his beloved s.

132: 4, I will not give s. to mine eyes.

Prov. 3: 24, thy s. shall be sweet.

6: 10; 24: 33, yet a little s.

Ec. 5: 12, the s. of a labouring man is sweet.

Lu. 9: 32, heavy with s.

John 11: 13, taking of rest in s.

Rom. 13: 11, time to awake out of s.

Ex. 22: 27, wherein shall he s.?

I. Sa. 3: 3, was laid down to s.

Job 7: 21, now shall I s. in the dust.

Ps. 4: 8, I will lay me down and s.

121: 4, neither slumber nor s.

Prov. 4: 16, they s. not, except they have done mischief.

6: 10; 24: 33, folding of hands to s.

10: 5, he that s. in harvest.

S. of S. 5: 2, I s., but my heart waketh.

Dan. 12: 2, many that s. in the dust.

Mat. 9: 24; Mar. 5: 39; Lu. 8: 52, maid is not dead, but s.

Mat. 26: 45; Mar. 14: 41, s. on now.

Lu. 22: 46, why s. ye? rise and pray.

John 11: 12, if he s., he shall do well.

I. Cor. 15: 51, we shall not all s.

Eph. 5: 14, awake thou that s.

I. Thes. 4: 14, them which s. in Jesus.

5: 6, let us not s., as do others.

See Gen. 2: 21; 15: 12; Job 4: 13; Prov. 6: 4-11; 19: 15; 20: 13; Jon. 1: 6.

**Sleight**, Eph. 4: 14.

**Slew**, Gen. 4: 8; Ex. 2: 12; I. Sa. 29: 5; Mat. 2: 16; Ac. 5: 30; I. John 3: 12.

**Slide**, Deu. 32: 35, foot shall s. in due time.

Ps. 26: 1, I shall not s.

37: 31, none of his steps shall s.

Hos. 4: 16, Israel s. back.

**Slightly**, Jer. 6: 14; 8: 11.

**Slime**, Gen. 11: 3; Ex. 2: 3.

**Slimepits**, Gen. 14: 10.

**Sling**, Goliath slain by, I. Sa. 17: 49.

figurative, I. Sa. 25: 29; Prov. 26: 8.

See Judg. 20: 16; II. Ki. 3: 25; II. Chr. 26: 14.

**Slingstones**, Job 41: 28.

**Slip**, I. Sa. 22: 37; Ps. 18: 36, my feet did not s.

Job 12: 5, he that is ready to s.

Ps. 17: 5, that my footsteps s. not.

73: 2, my steps had well nigh s.

Heb. 2: 1, lest we should let them s.

**Slippery**, Ps. 35: 6; 73: 18; Jer. 23: 12.

**Slothful**, Judg. 18: 9, be not s. to possess the land.

Prov. 18: 9, the s. is brother to great waster.

21: 25, the desire of the s. killeth him.

Mat. 25: 26, wicked and s. servant.

Rom. 12: 11, not s. in business.

Heb. 6: 12, that ye be not s.

**Slothfulness**, Prov. 12: 24, 27; 15: 19; 19: 15, 24; 22: 13; 24: 30; 26: 13-16; Ec. 10: 18; Rom. 11: 8.

condemned, Prov. 6: 4; Rom. 13: 11; I. Thes. 5: 6.

**Slow**, Ex. 4: 10, I am s. of speech.

Neh. 9: 17, a God s. to anger.

Prov. 14: 29, that is s. to wrath.

Lu. 24: 25, s. of heart.

Jas. 1: 19, s. to speak, s. to wrath.

See Ac. 27: 7.

**Sluggard**, Prov. 6: 6; 10: 26; 13: 4; 20: 4; 26: 16.

**Sluices**, Isa. 19: 10.

**Slumber**, Ps. 121: 3, he that keepeth thee will not s.

Isa. 5: 27, none shall s. nor sleep.

Nah. 3: 18, thy shepherds s.

Mat. 25: 5, while bridegroom tarried, they s.

Prov. 6: 4, give not s. to thine eyelids.

Rom. 11: 8, God hath given them the spirit of s.

**Small**, Ex. 16: 14, s. round thing, s. as hoar frost.

Nu. 16: 13, is it a s. thing that thou hast brought us?

II. Sa. 7: 19; I. Chr. 17: 17, a s. thing in thy sight.

I. Ki. 19: 12, after the fire a still s. voice.

Isa. 7: 13, is it a s. thing to weary men?

54: 7, for a s. moment.

60: 22, a s. one shall become a strong nation.

Zec. 4: 10, the day of s. things.

Ac. 15: 2, no s. dissension.

**Smart**, Prov. 11: 15.

**Smell**, Gen. 27: 27, as s. of a field.

I. Cor. 12: 17, where were theses?

Phil. 4: 18, an odour of sweets.

Job 39: 25, he s. the battle afar.

Ps. 45: 8, thy garments s. of myrrh.

115: 6, noses have they, but s. not.

**Smite**, Ex. 21: 12, he that s. a man.

II. Ki. 6: 21, shall I s. them?

Ps. 121: 6, the sun shall not s. thee by day.

Prov. 19: 25, s. a scorner.

Isa. 49: 10, neither shall heat s. thee.

Lam. 3: 30, giveth his cheek to him that s. thee.

Nah. 2: 10, knees s. together.

Zec. 13: 7; Mat. 26: 31; Mar. 14: 27, s. the Shepherd.

**Smite, continued.**

Mal. 4: 6, lest I s. the earth with a curse.  
Mat. 5: 39, s. thee on right cheek.  
24: 49, begin to s. his fellow-servants.

John 18: 23, why s. thou me?  
**Smith**, I. Sa. 13: 19; II. Ki. 24: 14; Jer. 24: 1.

**Smitten**, Deu. 28: 25, Lord cause thee to be s. before enemies.  
Job 16: 10, they have s. me upon the cheek.

Ps. 102: 4, my heart is s.  
Isa. 53: 4, s. of God.  
Hos. 6: 1, he hath s., and he will bind.

**Smoke**, Gen. 19: 28, as the s. of a furnace.  
Deu. 29: 20, the anger of the Lord shall s.

Ps. 37: 20, wicked shall consume into s.  
68: 2, as s. is driven away.  
102: 3, my days are consumed like s.  
104: 32, he toucheth hills, and they s.

119: 83, like a bottle in the s.  
Prov. 10: 26, as s. to the eyes.  
Isa. 6: 4, the house was filled with s.

51: 6, heavens shall vanish like s.

Hos. 13: 3, as s. out of the chimney.

Rev. 19: 3, her s. rose up for ever.

See Isa. 42: 3; Mat. 12: 20.

**Smooth**, Gen. 27: 11, I am a s. man.  
I. Sa. 17: 40, five s. stones.  
Ps. 55: 21, words were s. than butter.

Isa. 30: 10, speak unto us s. things.

Lu. 3: 5, rough ways shall be made s.

**Smote**, Gen. 19: 11, s. men with blindness.

Nu. 20: 11, Moses s. the rock.  
S. of S. 5: 7, the watchman s. me.

Isa. 60: 10, in my wrath I s. thee.

Hag. 2: 17, s. you with blasting.

Mat. 26: 68; Lu. 22: 64, who is he that s. thee?

Lu. 18: 13, publican s. upon his breast.

Ac. 12: 23, angel of the Lord s. him.

**Smyrna** (smŭr'ná), *myrrh*, (2 Bb; 15 Fb), city of Asia Minor, with fine gulf and harbor,

Rev. 1: 11; 2: 8.

**Snail** (Heb., *shabul*), occurs once, in Ps. 58: 8. The description rather refers to the slug, which is a snail with a minute internal shell, and which in great heat soon "melts away." Another word, *chomet*, is in the A.V. (Lev. 11: 30) translated "snail," but in the R.V. more correctly "sand-lizard."

**Snake**. See *Serpent*.

**Snare**, Ex. 10: 7, how long shall this man be a s. unto us?

Josh. 23: 13, they shall be s. unto you.

I. Sa. 28: 9, wherefore layest thou a s. for my life?

**Snare, continued.**

II. Sa. 22: 6; Ps. 18: 5, the s. of death prevented me.

Ps. 11: 6, upon the wicked he shall rain s.

69: 22, let their table become a s.

91: 3, deliver thee from s. of fowler.

124: 7, the s. is broken.

142: 3, they privily laid s. for me.

Prov. 7: 23, as a bird hasteth to the s.

13: 14; 14: 27, the s. of death.

29: 25, fear of man bringeth a s.

Ec. 9: 12, as birds caught in the s.

Isa. 24: 17; Jer. 48: 43, the s. are upon thee.

Lam. 3: 47, fear and a s. is come upon us.

Hos. 9: 8, the prophet is a s. of a fowler.

Am. 3: 5, can a bird fall in a s.?

Lu. 21: 35, as a s. shall it come.

I. Tim. 3: 7, lest he fall into s. of devil.

6: 9, they that will be rich fall into a s.

II. Tim. 2: 26, recover out of s. of the devil.

**Snatch**, Isa. 9: 20.

**Sneezed**, II. Ki. 4: 35.

**Snout**, Prov. 11: 22.

**Snow**, Ex. 4: 6; Nu. 12: 10; II. Ki. 5: 27, leprous as s.

II. Sa. 23: 20, slew lion in time of s.

Job 6: 16, wherein the s. is hid.

9: 30, if I wash myself with s. water.

37: 6, saith to s., Be thou on earth.

38: 22, the treasures of the s.

Ps. 51: 7, I shall be whiter than s.

147: 16, he giveth s. like wool.

Prov. 25: 13, as cold of s. in harvest.

26: 1, as s. in summer.

31: 21, she is not afraid of the s.

Isa. 1: 18, your sins shall be white as s.

55: 10, as s. from heaven returneth not.

Lam. 4: 7, Nazarites purer than s.

Dan. 7: 9, whose garment was white as s.

Mat. 28: 3; Mar. 9: 3, raiment white as s.

Rev. 1: 14, his hairs white as s.

**Snuffed**, Jer. 14: 6, wild asses s. up the wind.

Mal. 1: 13, ye have s. at it, saith the Lord.

**Snuffers**, Ex. 37: 23; Jer. 52: 18.

**So** (sô) (Egypt., *Sabataka*, or *Sabaka*, q.v.), II. Ki. 17: 4, 6. 1d

**Soaked**, Isa. 34: 7.

**Soap** (*borith*). The potash which, mixed with oil, formed soap, was obtained from the burning of several plants growing in salt marshes, belonging to such genera as *Salsola* and *Salsicornia*. Jer. 2: 22; Mal. 3: 2.

**Sober** II. Cor. 5: 13, s. for your cause.

I. Thes. 5: 6, let us watch and be s.

**Sober, continued.**

I. Tim. 3: 2; Tit. 1: 8, a bishop must be s.

Tit. 2: 2, that aged men be s.

I. Pet. 4: 7, be s., and watch unto prayer.

5: 8, be s., be vigilant.

See Ac. 26: 25; Tit. 2: 12.

**Sobriety**, Rom. 12: 3; I. Thes. 5: 6; I. Tim. 2: 9; 3: 2; Tit. 1: 8; I. Pet. 1: 13; 4: 7; 5: 8.

**Socho**, **Sochoh** (sô'ko), *hedge*, I. Chr. 4: 18; I. Ki. 4: 10.

**Socoh** (sô'ko), *thicket*, (5 Be; 5 Cf), a city of Judah, Josh. 15: 48.

**Sod**, *ar.*, boiled, Gen. 25: 29; Ex. 12: 9; II. Chr. 35: 13.

**Sodi** (sô'di), *my secret*, Nu. 13: 10.

**Sodom** (sôd'om), *surrounded* (?), its wickedness and destruction, Gen. 18: 13; 18: 20; 19: 4; Deu. 23: 17; I. Ki. 14: 24.

Lot's deliverance from, Gen. 19: 13; 19: 19; Lam. 4: 6; Mat. 10: 15; Lu. 17: 29; Jude 7; Rev. 11: 8.

vine of. The words occur only in Deu. 32: 32. From its being called *gephen* or *vine*, it would appear to be a trailing plant with tendrils and with a bitter fruit.

These would apply to the colocynth plant (*Citrullus colocynthis*), which grows in the neighborhood of the Dead Sea.

**Soft**, Job 23: 16, God maketh my heart s.

Job 41: 3, will he speak s. words?

Ps. 65: 10, thou makest it s. with showers.

Prov. 15: 1, a s. answer turneth away wrath.

25: 15, a s. tongue breaketh the bone.

Mat. 11: 8, a man clothed in s. raiment.

See Ps. 55: 21; Isa. 38: 15; Ac. 27: 13.

**Soil**, Eze. 17: 8.

**Sojourn**, Gen. 9: 9, this fellow came in to s.

Gen. 47: 4, to s. in the land are we come.

II. Ki. 8: 1, s. wheresoever thou canst s.

Ps. 120: 5, woe is me, that I s. Egypt to s.

Isa. 52: 4, my people went to Egypt to s.

Ac. 7: 6, should s. in a strange land.

Heb. 11: 9, by faith he s. in land of promise.

I. Pet. 1: 17, pass the time of your s. in fear.

**Sojourner**, Lev. 25: 23; I. Chr. 29: 15; Ps. 39: 12.

**Sold**, Gen. 25: 33, s. his birth-right.

Gen. 45: 4, whom ye s. into Egypt.

Lev. 27: 28, no devoted thing shall be s.

Deu. 32: 30, except their Rock had s. them.

I. Ki. 21: 20, thou hast s. thyself to work evil.

Isa. 52: 3, ye have s. yourselves for naught.

Joel 3: 3, they have s. a girl for wine.



**Sold, continued.**

Am. 2: 6, they s. the righteous for silver.  
 Mat. 10: 29, are not two sparrows s. for a farthing?  
 13: 46, went and s. all that he had.  
 18: 25, his lord commanded him to be s.  
 21: 12; Mar. 11: 15, cast out them that s.  
 Mat. 26: 9; Mar. 14: 5; John 12: 5, ointment might have been s.  
 Lu. 17: 28, they bought, they s. Rom. 7: 14, s. under sin.  
 I. Cor. 10: 25, whatsoever is s. in the shambles.

**Soldering, Isa. 41: 7.**

**Soldiers**, admonition to, Lu. 3: 14.  
 at the crucifixion, John 19: 2, 23, 32.  
 as guards, Mat. 27: 66; 28: 4, 12; Ac. 12: 4; 23: 10; 27: 42.

—Ezra 8: 22, ashamed to require s.  
 Mat. 8: 9; Lu. 7: 8, having s. under me.

Lu. 3: 14, the s. demanded, And what shall we do?  
 John 19: 23, to every s. a part. Ac. 10: 7, a devout s.

II. Tim. 2: 3, endure hardness as a good s. of Christ.

**Sole**, Gen. 8: 9, dove found no rest for s. of foot.

II. Sa. 14: 25; Isa. 1: 6, from s. of foot to crown.

**Solemn**, Nu. 10: 10, in your s. days. Ps. 92: 3, sing praise with a s. sound.

See Gen. 43: 3; I. Sa. 8: 9; Isa. 30: 29.

**Soli** (15 Ie), a city of Cilicia.

**Solitary**, Ps. 68: 6, God setteth the s. in families.

Ps. 107: 4, wandered in a s. way. Isa. 35: 1, wilderness and s. place shall be glad.

Mar. 1: 35, Jesus departed to a s. place.

**Solomon** (sôl'o-mon), *peaceful*, king of Israel, II. Sa. 12: 24; I. Ki. 1: 2; 25; I. Chr. 28: 9; 29.

asks of God wisdom, I. Ki. 3: 5; 4: 29; II. Chr. 1: 7.

his wise judgment, I. Ki. 3: 16, his league with Hiram, I. Ki. 5: II. Chr. 2.

builds the temple, (II. Sa. 7: 12; I. Chr. 17: 11); I. Ki. 6: 7; II. Chr. 3-5.

his prayer at the dedication, I. Ki. 8; II. Chr. 6.

God's covenant with, I. Ki. 9; II. Chr. 7: 12.

visited by the queen of Sheba, I. Ki. 10; II. Chr. 9; (Mat. 6: 29); Mat. 12: 42.

David's prayer for, Ps. 72.

his idolatry, rebuke, and death, I. Ki. 11: 1, 9, 41; II. Chr. 9: 29; Neh. 13: 26.

his Proverbs and Song, Prov. 1: 1; Ec. 1: 1; S. of S. 1: 1.

**Solomon**, Psalter of, apocryphal book, 43b

temple of, 92b

extent of kingdom, 133b

**Somebody**, Lu. 8: 46, s. hath touched me.

**Somebody, continued.**

Ac. 5: 36, boasting himself to be s.

**Something**, I. Sa. 20: 26, s. hath befallen him.

John 13: 29, should give s. to the poor.

Ac. 3: 5, expecting to receive s. Gal. 6: 3, think himself to be s. when he is nothing.

**Sometime**, Eph. 2: 13; I. Pet. 3: 20.

**Somewhat**, I. Ki. 2: 14; Ac. 23: 20; Rev. 2: 4.

**Son**, of God. See **Christ**. of man, Eze. 2: 1; Mat. 8: 20; Ac. 7: 56.

sons of God, Job 1: 6; 38: 7; John 1: 12; Rom. 8: 14; II. Cor. 6: 18; Heb. 2: 10; 12: 5; Jas. 1: 18; I. John 3: 1.

obligations of, Eph. 5: 1; Phil. 2: 15; I. Pet. 1: 13; 2: 9.

—Ps. 2: 12, kiss the S., lest he be angry.

86: 16, save s. of thine handmaid.

Prov. 10: 1; 15: 20, a wise s. maketh a glad father.

Isa. 9: 6, unto us a s. is given. 14: 12, s. of the morning.

Dan. 3: 25; Lu. 3: 38; John 1: 34; Ac. 9: 20, the S. of God.

Mal. 3: 17, as a man spareth his own s.

Mat. 11: 27, no man knoweth the S.

13: 55, the carpenter's s.

17: 5, this is my beloved S.

22: 42, Christ? whose s. is he? Mar. 14: 61, art thou the Christ, the S. of the Blessed?

Lu. 7: 12, only s. of his mother. 12: 53, father divided against the s.

John 1: 18; 3: 18, only begotten S.

5: 23, men should honour the S.

8: 36, if the S. shall make you free.

17: 12; II. Thes. 2: 3, the s. of perdition.

Ac. 4: 36, the s. of consolation. 23: 6, the s. of a Pharisee.

Rom. 8: 3, God, sending his own S.

8: 32, spared not his own S.

Gal. 4: 7, if a s., then an heir.

Heb. 1: 2, God hath spoken to us by his S.

5: 8, though he were a S., yet learned he obedience.

12: 6, scourgeth every s. whom he receiveth.

I. John 5: 12, he that hath the S. hath life.

**Song of Songs**, author, date, form, 36b

**Songs**, of Moses, Ex. 15; Nu. 21: 17; Deu. 32; Rev. 15: 3; of Deborah, Judg. 5; of Hannah, I. Sa. 2; of David, II. Sa. 22 (see **Psalms**); of Mary, Lu. 1: 46; of Zacharias, Lu. 1: 68; of the angels, Lu. 2: 13; of Simeon, Lu. 2: 29; of the redeemed, Rev. 5: 9; 19.

of Degrees, 35a, 114b

—Job 30: 9, now am I **thea**.

Ps. 33: 3; Isa. 42: 10, sing a new s.

Ps. 40: 3, he hath put a new s. in my mouth.

**Songs, continued.**

Ps. 42: 8, his s. shall be with me. 69: 12, s. of the drunkards.

118: 14; Isa. 12: 2, the Lord is my strength and s.

137: 4, how shall we sing the Lord's s.?

S. of S. 1: 1, S. of s.

Isa. 24: 16, we heard s.

35: 10, come to Zion with s.

Eze. 33: 32, as a very lovely s.

Eph. 5: 19; Col. 3: 16, speaking in psalms and spiritual s.

**Soon**, Ex. 2: 18, how is it that ye are come so s.?

Job 32: 22, my Maker would s. take me away.

Ps. 58: 3, go astray as s. as born. 90: 10, it is s. cut off.

Tit. 1: 7, not s. angry.

**Soothsayer**, Josh. 13: 22; Mic. 5: 12.

**Soothsaying**, Ac. 16: 16.

**Sop**, John 13: 26, 27, 30.

**Sopater** (sôp'a-ter), or **Sosipater** (so-sip'a-ter), the father who saves, Ac. 20: 4; Rom. 16: 21.

**Sophereth** (sôf'e-rêth), a scribe, Neh. 7: 57.

**Sorcery**, Isa. 47: 9; 57: 3; Ac. 8: 9; 13: 6; Rev. 18: 23; 21: 8; 22: 15.

**Sore**, Job 5: 18, maketh s. and bindeth up.

Ps. 118: 13, thou hast thrust s. at me.

Mat. 21: 15, they were s. displeased.

Ac. 20: 37, wept s.

See Isa. 1: 6; Heb. 10: 29.

**Sorek** (sô'rek), choice vine, Judg. 16: 4.

**Sorrow**, godly, II. Cor. 7: 10; earthly, Job 17: 7; Ps. 13: 2; Isa. 35: 10; Rom. 9: 2; consequence of sin, Gen. 3: 16; Ps. 51.

—Gen. 42: 38, with s. to the grave.

Job 6: 10, I would harden myself in s.

41: 22, s. is turned into joy.

Ps. 90: 10, their strength is labour and s.

116: 3, I found trouble and s.

Prov. 10: 22, maketh rich, and he addeth no s.

23: 29, who hath s.?

Ec. 1: 18, increaseth knowledge increaseth s.

7: 3, s. is better than laughter. 11: 10, remove s. from thy heart.

Isa. 17: 11, day of desperate s.

51: 11, s. and sighing shall flee away.

53: 3, a man of s.

Jer. 49: 23, there is s. on the sea.

Lam. 1: 12, any s. like unto my s.

Mat. 24: 8; Mar. 13: 8, beginning of s.

Lu. 22: 45, sleeping for s.

John 16: 6, s. hath filled your heart.

II. Cor. 2: 7, overmuch s.

Rev. 21: 4, be no more death, neither s.

I. Thes. 4: 13, ye s. not as others.

**Sorrowful**, I. Sa. 1: 15, a woman of a s. spirit.

Ps. 69: 29, I am poor and s.

Prov. 14: 13, even in laughter the heart is s.

Mat. 19: 22; Lu. 18: 23, went away s.

**Sorrowful, continued.**

Mat. 26: 37, he began to be s.  
26: 38; Mar. 14: 84, my soul is exceeding s.  
John 16: 20, ye shall be s.  
II. Cor. 6: 10, as s., yet alway rejoicing.  
See Ps. 38: 18; Isa. 51: 19; Mat. 14: 9; 17: 23.

**Sotish** (sōt'he-nēz), *safe in strength*, Ac. 18: 17.**Sotai** (sō'tā), Ezra 2: 55.**Sottish**, *ar.*, foolish, Jer. 4: 22.**Sought**, Gen. 43: 30, he s. where to weep.

Ex. 4: 24, Lord s. to kill him.  
I. Chr. 15: 13, we s. him not after due order.  
II. Chr. 15: 4, when they s. him, he was found.  
15: 15, they s. him with their whole desire.  
Ps. 34: 4; 77: 2, I s. the Lord, and he heard me.  
111: 2, s. out of all that have pleasure.  
119: 94, I have s. thy precepts.

Ec. 7: 29, s. out many inventions.  
12: 10, preacher s. to find out acceptable words.

Isa. 62: 12, shalt be called, s. out.  
65: 1, I am s. of them that asked not.

Jer. 10: 21, pastors have not s. the Lord.

Lam. 1: 19, they s. meat to relieve their souls.

Eze. 34: 4, neither have ye s. that which was lost.

Zep. 1: 6, those that have not s. the Lord.

Mat. 21: 46; Mar. 12: 12; Lu. 20: 19, s. to lay hands on him.

Lu. 2: 49, how is it that ye s. me?

13: 6, he s. fruit thereon.  
19: 3, he s. to see Jesus.

Rom. 9: 32, they s. it not by faith.

Heb. 12: 17, though he s. it carefully with tears.

**Soul**, man endowed with, Gen. 2: 7.

atonement for, Lev. 17: 11.

redemption of, Ps. 34: 22; 49: 15.

its inestimable value, Mat. 16: 26; Mar. 8: 37.

—Deu. 11: 13, serve him with all your s.

13: 3; Josh. 22: 5, love the Lord with all your s.

I. Sa. 18: 1, the s. of Jonathan was knit with s. of David.

I. Ki. 8: 48, return with all their s.

I. Chr. 22: 19, set your s. to seek the Lord.

Job 3: 20, life unto the bitter in s.

12: 10, in whose hand is the s. of every living thing.

16: 4, if your s. were in my s. stead.

Ps. 33: 19, to deliver their s. from death.

49: 8, redemption of their s. is precious.

**Soul, continued.**

Ps. 63: 1, my s. thirsteth for God.

103: 1; 104: 1, bless the Lord, O my s.

116: 7, return unto thy rest, O my s.

142: 4, no man cared for my s.

Prov. 11: 25, liberal s. shall be made fat.

19: 2, that the s. be without knowledge, it is not good.

Isa. 55: 3, hear, and your s. shall live.

58: 10, if thou satisfy the afflicted s.

Jer. 31: 12, their s. shall be as a garden.

33: 16, Lord that made this s.

Eze. 18: 4, all s. are mine.

Hab. 2: 10, sinned against thy s.

Mat. 10: 28, to destroy both s. and body.

Mar. 8: 36, lose his own s.

Lu. 21: 19, in patience possess ye your s.

Ac. 4: 32, of one s.

Rom. 13: 1, let every s. be subject unto higher powers.

I. Thes. 5: 23, your s. and body be preserved.

Heb. 6: 19, an anchor of the s.

10: 39, believe to saving of s.

Jas. 5: 20, shall save a s. from death.

I. Pet. 2: 11, lusts which war against the s.

4: 19, commit the keeping of their s. to him.

III. John 2, even as thy s. prospereth.

Rev. 16: 3, every living s. died in the sea.

**Sound**, Lev. 26: 36, the s. of a shaken leaf.

II. Sa. 5: 24; I. Chr. 14: 15, s. of going in tops of trees.

I. Ki. 18: 41, a s. of abundance of rain.

Job 15: 21, dreadful s. in his ears.

Ps. 89: 15, people that know joyful s.

Ec. 12: 4, s. of the grinding is low.

Mat. 24: 31, send angels with a great s.

John 3: 8, hearest the s., but canst not tell.

Ac. 2: 2, there came a s. from heaven.

Rom. 10: 18, their s. went into all the earth.

I. Cor. 14: 8, if trumpet give uncertain s.

Rev. 1: 15, as the s. of many waters.

Prov. 2: 7; 8: 14, s. wisdom.

14: 30, a s. heart is the life of the flesh.

Lu. 15: 27, received him safe and s.

I. Tim. 1: 10; II. Tim. 4: 3; Tit. 1: 9; 2: 1, s. doctrine.

II. Tim. 1: 7, spirit of a s. mind.

1: 13, in the spirit of s. words.

Joel 2: 1, s. an alarm in holy mountain.

Mat. 6: 2, do not s. a trumpet before thee.

I. Cor. 15: 52, the trumpet shall s.

I. Thes. 1: 8, from you s. out word of the Lord.

**Sour Grapes**, proverb concerning, Jer. 31: 29.**South**, king of, Dan. 11.**Sow**, queen of, Mat. 12: 42.

Sow, Job 4: 8, they that s. wickedness, reap the same.

Ps. 126: 5, that s. in tears shall reap in joy.

Ec. 11: 4, he that observeth the wind shall not s.

11: 6, in the morning s. thy seed.

Isa. 32: 20, that s. beside all waters.

Jer. 4: 3, s. not among thorns.

Hos. 10: 12, s. in righteousness, reap in mercy.

Mic. 6: 15, thou shalt s., but not reap.

Hag. 1: 6, ye have s. much, and bring in little.

Mat. 6: 26, they s. not.

13: 3; Mar. 4: 3; Lu. 8: 5, sower went forth to s.

Lu. 19: 21, reapeth that thou didst not s.

John 4: 36, he that s. and he that reapeth.

I. Cor. 15: 36, that which thou s. is not quickened.

II. Cor. 9: 6, he which s. sparingly.

Gal. 6: 7, whatsoever a man s., that shall he also reap.

**Sower**, Isa. 55: 10; Jer. 50: 16; II. Cor. 9: 10.

parable of, Mat. 13: 3; Mar. 4: 3; Lu. 8: 5.

Space, Ac. 5: 7; 15: 33; Rev. 8: 1.

Spain (1 Be), a kingdom of south Europe, Rom. 15: 24, 28.

Spake, Ps. 33: 9, he s., and it was done.

Ps. 78: 19, they s. against God.

Jer. 7: 13, I s. unto you, rising up early.

Mal. 3: 16, feared the Lord s. often one to another.

John 7: 46, never man s. like this man.

9: 29, God s. to Moses.

Ac. 7: 6, God s. on this wise.

I. Cor. 13: 11, I s. as a child.

Heb. 1: 1, God, who s. in time past.

12: 25, refused him that s. on earth.

II. Pet. 1: 21, men of God s. as they were moved.

Span, a measure, Ex. 28: 16. **118b**

Spare, Gen. 18: 26, I will s. the place for their sakes.

Neh. 13: 22, s. me according to thy mercy.

Ps. 39: 13, s. me, that I may recover strength.

72: 13, he shall s. poor and needy.

Prov. 13: 24, he that s. the rod.

19: 18, let not thy soul s. for his crying.

Isa. 58: 1, s. not, lift up thy voice.

Jon. 4: 11, should not I s. Nineveh?

Mal. 3: 17, I will s. them, as a man s. his own son.

Lu. 15: 17, have bread enough and to s.

Rom. 8: 32, he that s. not his own Son.

11: 21, lest he also s. not thee.

II. Pet. 2: 4, if God s. not angels.

See II. Cor. 9: 6.



**Spark**, Job 5: 7, as *s.* fly upward.  
Job 18: 5, *s.* of his fire shall not shine.

Isa. 1: 31, maker of it shall be as a *s.*

**Sparrow** (Heb., *tzippor*; στρούθιον). The Hebrew word would seem to apply to all manner of small perching birds, of which great numbers are to be found in the Holy Land. Lev. 14: 4; Ps. 84: 3; Mat. 10: 29; Lu. 12: 6.

**Spauto** (8 Da), lake in south of Media Minor.

**Speak**, Gen. 18: 27, taken upon me to *s.* unto the Lord.

Gen. 24: 50, we cannot *s.* bad or good.

Ex. 4: 14, he can *s.* well.

33: 11, as a man *s.* to his friend.

34: 34, went in to *s.* with the Lord.

I. Sa. 3: 9, *s.*, Lord, thy servant heareth.

Job 33: 14, God *s.* once, yea twice.

36: 2, yet to *s.* on God's behalf.

Ps. 85: 8, I will hear what the Lord will *s.*

145: 21, my mouth shall *s.* the praise of the Lord.

Prov. 23: 9, *s.* not in the ears of a fool.

Ec. 3: 7, a time to *s.*

Isa. 50: 4, to *s.* a word in season.

63: 1, I that *s.* in righteousness.

Hab. 2: 3, at the end it shall *s.*

Zec. 8: 16; Eph. 4: 25, *s.* every man the truth.

Mat. 10: 19; Mar. 13: 11, how ye shall *s.*

Mat. 12: 36, every idle word that men shall *s.*

Lu. 6: 26, when all men *s.* well of you.

John 3: 11, we *s.* that we do know.

Ac. 4: 20, we cannot but *s.*

26: 1, permitted to *s.* for thyself.

I. Cor. 1: 10, that ye all *s.* the same thing.

II. Cor. 2: 17, in sight of God *s.* we in Christ.

4: 13, we believe, and therefore *s.*

I. Thes. 2: 4, we *s.* not as pleasing men.

Tit. 3: 2, to *s.* evil of no man.

Heb. 12: 25, see that ye refuse not him that *s.*

Jas. 1: 19, slow to *s.*

**Spear**, Josh. 8: 18, stretch out the *s.*

I. Sa. 17: 45, comest with a *s.*

Ps. 46: 9, he cutteth the *s.* in sunder.

Isa. 2: 4; Mic. 4: 3, beat *s.* into pruning-hooks.

John 19: 34, with a *s.* pierced his side.

**Spearman**, Ps. 68: 30; Ac. 23: 23.

**Special**, Deu. 7: 6; Ac. 19: 11; 25: 26; I. Tim. 4: 10.

**Spectacle**, I. Cor. 4: 9.

**Speech**, Gen. 11: 1, whole earth was of one *s.*

Ex. 4: 10, I am slow of *s.*

Deu. 32: 2, my *s.* shall distil as dew.

I. Ki. 3: 10, Solomon's *s.* pleased the Lord.

**Speech**, continued.

Ps. 19: 2, day unto day uttereth *s.*

Prov. 17: 7, excellent *s.* becometh not a fool.

S. of S. 4: 3, thy *s.* is comely.

Isa. 29: 4, thy *s.* shall be low out of the dust.

33: 19, of deeper *s.* than thou canst perceive.

Mat. 26: 73, thy *s.* bewrayeth thee.

I. Cor. 2: 1, not with excellency of *s.*

II. Cor. 10: 10, his *s.* is contemptible.

Col. 4: 6, let your *s.* be always with grace.

Tit. 2: 8, sound *s.*, that cannot be condemned.

**Speechless**, Mat. 22: 12; Lu. 1: 22; Ac. 9: 7.

**Speed**, Gen. 24: 12, send me good *s.*

Isa. 5: 26, they shall come with *s.*

II. John 10, neither bid him God *s.*

**Speedily**, Ps. 31: 2, deliver me *s.*

Ps. 69: 17; 143: 7, hear me *s.*

79: 8, let thy mercies *s.* prevent us.

102: 2, when I call, answer me *s.*

Ec. 8: 11, because sentence is not executed *s.*

Isa. 58: 8, thy health shall spring forth *s.*

Lu. 18: 8, he will avenge them *s.*

**Spelt** (Heb., *kussemeth*), the fruit of *Triticum spelta*. So translated in R. V. in Ex. 9: 32; Isa. 28: 25. See **Rye**.

**Spend**, Job 21: 13, they *s.* their days in wealth.

Job 36: 11, they shall *s.* their days in prosperity.

Ps. 90: 9, we *s.* our years as a tale that is told.

Isa. 55: 2, why *s.* money for that which is not bread?

II. Cor. 12: 15, very gladly *s.* and be *s.* for you.

**Spent**, Gen. 21: 15, the water was *s.*

Gen. 47: 18, our money is *s.*

Lev. 26: 20, your strength be *s.* in vain.

Job 7: 6, my days are *s.* without hope.

Ps. 31: 10, my life is *s.* with grief.

Isa. 49: 4, I have *s.* my strength for nought.

Mar. 5: 26; Lu. 8: 43, had *s.* all that she had.

Ac. 17: 21, *s.* their time to tell some new thing.

Rom. 13: 12, the night is far *s.*

**Spicery** (Heb., *nekoth*). The R. V. gives "gum tragacanth, or storax," in the margin. It was apparently a valuable gum, possibly the **Gum Tragacanth**, *q. v.* Gen. 37: 25; 43: 11.

**Spices**, for religious rites, Ex. 25: 6; 30: 23, 34; 37: 29; Ps. 45: 8.

for embalming, II. Chr. 16: 14; Mar. 16: 1; Lu. 23: 56; John 19: 40.

**Spider**. Two Hebrew words, *akkabish* and *semamith*, are

**Spider**, continued.

thus translated in the A. V. The first is found in Job 8: 14 and Isa. 59: 5, the second in Prov. 30: 28. From the meaning of the corresponding word in Arabic, it is probable that the latter means a small "lizard," and it is accordingly so rendered in the R. V.

**Spies**, sent into Canaan by Moses. Nu. 13: 3; 14: 36; Deu. 1: 22; Heb. 3: 17.

sent to Jericho by Joshua, Josh. 2: 1; 6: 17, 23.

**Spikenard** (Heb., *nerd*), a product of a plant found in Nepal, which is a perennial herb, famous as a medicinal plant. The roots contain a highly odoriferous oil, which is used either in a liquid, oily form, or is rubbed up with fat into an ointment. Its smell is spoken of in S. of S. 1: 12 and 4: 13, and it was used in the anointing of the Saviour's feet by Mary (John 12: 3).

**Spilt**, II. Sa. 14: 14.

**Spin**, Ex. 35: 25, wise-hearted did *s.*

Lu. 12: 27, they *s.* not.

**Spirit**, of God, the Holy Spirit, or Holy Ghost. See **God**.

of man, Ec. 12: 7; Zec. 12: 1; I. Cor. 2: 11.

broken, Ps. 51: 17; Prov. 15: 13; 17: 22.

of Christ, Rom. 8: 9; I. Pet. 1: 11.

of antichrist, I. John 4: 3.

born of, John 3: 5; Gal. 4: 29.

fruit of, Gal. 5: 22.

of truth, John 14: 17; 15: 26; 16: 13.

of bondage, Rom. 8: 15.

of jealousy, Nu. 5: 14.

of divination, Ac. 16: 16.

of slumber, Rom. 11: 8.

of fear, II. Tim. 1: 7.

—Gen. 6: 3, my *s.* shall not always strive.

Ex. 35: 21, every one whom his *s.* made willing.

Nu. 11: 17, take of the *s.* which is upon thee.

14: 24, he had another *s.* with him.

27: 18, a man in whom is the *s.*

Josh. 5: 1, nor was there any more *s.* in them.

II. Ki. 2: 9, a double portion of thy *s.*

Neh. 9: 20, thou gavest thy good *s.* to instruct.

Job 15: 13, thou turnest thy *s.* against God.

26: 4, whose *s.* came from thee?

32: 8, there is a *s.* in man.

Ps. 31: 5; Lu. 23: 46, into thine hand I commit my *s.*

Ps. 32: 2, in whose *s.* there is no guile.

51: 10, renew a right *s.* within me.

78: 8, whose *s.* was not steadfast.

139: 7, whither shall I go from thy *s.*?

143: 10, thy *s.* is good.

Prov. 14: 29, he that is hasty of *s.*

**Spirit, continued.**

Prov. 16: 18, a haughty *s.* goeth before a fall.  
 16: 32, he that ruleth his *s.*  
 20: 27, *s.* of man is candle of the Lord.  
 Ec. 3: 21, who knoweth *s.* of man?  
 8: 8, no man hath power over *s.* to retain *s.*  
 11: 5, knowest not what is the way of the *s.*  
 Isa. 32: 15, until the *S.* be poured upon us.  
 42: 1, I have put my *S.* upon him.  
 61: 1; Lu. 4: 18, the *S.* of the Lord is upon me.  
 Mic. 2: 11, walking in the *s.* and falsehood.  
 Mat. 26: 41; Mar. 14: 38, the *s.* is willing.  
 Mar. 1: 10; John 1: 32, the *S.* descending on him.  
 Mar. 8: 12, he sighed deeply in his *s.*  
 Lu. 1: 80, waxed strong in *s.*  
 8: 55, her *s.* came again.  
 9: 55, ye know not what manner of *s.* ye are of.  
 24: 39, a *s.* hath not flesh and bones.  
 John 3: 34, God giveth not the *S.* by measure.  
 4: 24, God is a *S.*  
 6: 63, it is the *S.* that quickeneth.  
 Ac. 2: 4, began to speak, as the *S.* gave utterance.  
 6: 10, not able to resist the wisdom and *s.*  
 17: 16, his *s.* was stirred in him.  
 23: 8, Sadducees say there is neither angel, nor *s.*  
 Rom. 8: 1, walk not after the flesh, but after the *S.*  
 8: 26, *S.* maketh intercession.  
 I. Cor. 2: 10, the *S.* searcheth all things.  
 6: 17, he that is joined to the Lord is one *s.*  
 15: 45, last Adam was made a quickening *s.*  
 II. Cor. 3: 6, the letter killeth, but the *s.* giveth life.  
 3: 17, where the *S.* of the Lord is, there is liberty.  
 Gal. 3: 3, having begun in the *S.*  
 5: 16, walk in the *S.*  
 6: 8, he that soweth to the *S.* shall of the *S.* reap.  
 Eph. 2: 18, we have access by one *S.*  
 2: 22, habitation of God through the *S.*  
 4: 4, there is one body, and one *S.*  
 5: 9, the fruit of the *S.*  
 5: 18, be filled with the *S.*  
 6: 17, take the sword of the *S.*  
 Phil. 2: 1, if there be any fellowship of the *S.*  
 I. Thes. 5: 19, quench not the *S.*  
 I. Tim. 3: 16, justified in the *S.*  
 Heb. 1: 14, ministering *s.*  
 4: 12, dividing asunder of soul and *s.*  
 9: 14, who through the eternal *S.* offered himself.  
 Jas. 2: 26, the body without the *s.* is dead.  
 4: 5, the *s.* lusteth to envy.

**Spirit, continued.**

I. Pet. 3: 4, ornament of a meek and quiet *s.*  
 4: 6, live according to God in the *s.*  
 I. John 4: 1, try the *s.* whether they are of God.  
 5: 6, it is the *S.* that beareth witness.  
 Rev. 1: 10, I was in the *S.* on the Lord's day.  
 22: 17, the *S.* and the bride say, Come.  
**Spiritual**, body, etc., I. Cor. 12: 14; 15: 44; Phil. 3: 21; I. John 3: 2.  
 —Hos. 9: 7, the *s.* man is mad.  
 Rom. 1: 11, impart some *s.* gift.  
 7: 14, the law is *s.*  
 15: 27, partakers of their *s.* things.  
 I. Cor. 2: 13, comparing *s.* things with *s.*  
 2: 15, he that is *s.* judgeth all things.  
 3: 1, I could not speak unto you as unto *s.*  
 9: 11, have sown unto you *s.* things.  
 10: 3, did all eat the same *s.* meat.  
 12: 1; 14: 1, *s.* gifts.  
 Gal. 6: 1, ye which are *s.* restore such an one.  
 Eph. 1: 3, blessed us with *s.* blessings.  
 5: 19; Col. 3: 16, in psalms and hymns and *s.* songs.  
 Eph. 6: 12, *s.* wickedness in high places.  
 I. Pet. 2: 5, a *s.* house, to offer *s.* sacrifices.  
**Spiritually**, Rom. 8: 6; I. Cor. 2: 14; Rev. 11: 8.  
**Spite**, Ps. 10: 14, thou beholdest mischief and *s.*  
**Spitefully**, Mat. 22: 6, they entertained them *s.*  
 Lu. 18: 32, he shall be *s.* entertained.  
**Spitting**, Nu. 12: 14; Deu. 25: 9; Job 30: 10.  
 endured by Christ, (Isa. 50: 6); Mat. 26: 67; 27: 30; Mar. 10: 34; 14: 65; 15: 19.  
**Spoil**, Gen. 49: 27, at night he shall divide the *s.*  
 Judg. 5: 30, necks of them that take *s.*  
 I. Sa. 14: 32, the people flew upon the *s.*  
 II. Chr. 15: 11, they offered to the Lord of the *s.*  
 Esth. 3: 13; 8: 11, take the *s.* of them for a prey.  
 Ps. 68: 12, that tarried at home divided the *s.*  
 119: 162, rejoice as one that findeth great *s.*  
 Prov. 16: 19, than to divide the *s.* with the proud.  
 31: 11, have no need of *s.*  
 Isa. 42: 24, who gave Jacob for a *s.*?  
 53: 12, he shall divide the *s.* with the strong.  
 Nah. 2: 9, *s.* of silver, *s.* of gold.  
 Ex. 3: 22, ye shall *s.* the Egyptians.  
 Ps. 89: 41, all that pass by the way *s.* him.  
 S. of *S.* 2: 15, the little foxes, that *s.* the vines.

**Spoil, continued.**

Isa. 33: 1, woe to thee that *s.*, and thou wast not *s.*  
 Jer. 4: 30, when thou art *s.*, what wilt thou do?  
 Mat. 12: 29; Mar. 3: 27, *s.* his goods.  
 Col. 2: 8, beware lest any man *s.* you.  
 2: 15, having *s.* principalities.  
**Spoken**, Gen. 18: 19, Lord bring what he hath *s.*  
 Nu. 23: 19, hath he *s.*, and shall he not make it good?  
 I. Ki. 18: 24, the people said, It is well *s.*  
 Ps. 62: 11, God hath *s.* once.  
 87: 3, glorious things are *s.* of thee.  
 Prov. 25: 11, a word fitly *s.*  
 Ec. 7: 21, taken no heed to all words *s.*  
 Isa. 46: 11, I have *s.* it, I will bring it to pass.  
 Jer. 26: 16, *s.* to us in the name of the Lord.  
 Mal. 3: 13, what have we *s.* against thee?  
 Mar. 14: 9, shall be *s.* of for a memorial.  
 John 15: 22, if I had not come and *s.*  
 Ac. 19: 36, these things cannot be *s.* against.  
 Rom. 15: 21, to whom he was not *s.* of.  
 II. Pet. 2: 2, way of truth be evil *s.* of.  
**Spokesman**, Ex. 4: 16.  
**Sponge**, Mar. 15: 36; John 19: 29.  
**Spoons**, Ex. 25: 29; I. Ki. 7: 50.  
**Sport**, Judg. 16: 25; Prov. 10: 23.  
**Spot**, Nu. 28: 3; 29: 17, lambs without *s.*  
 Deu. 32: 5, their *s.* is not the *s.* of his children.  
 S. of *S.* 4: 7, there is no *s.* in thee.  
 Jer. 13: 23, can the leopard change his *s.*?  
 Eph. 5: 27, a glorious church, not having *s.*  
 I. Tim. 6: 14, keep commandment without *s.*  
 Heb. 9: 14, offered himself without *s.*  
 I. Pet. 1: 19, as a lamb without *s.*  
 II. Pet. 3: 14, that ye may be found without *s.*  
 Jude 12, these are *s.* in your feasts.  
**Spouse**, S. of *S.* 4: 8, 9, 10, 11, 12.  
**Sprang**, Mar. 4: 8; Lu. 8: 8, fruit that *s.* up.  
 Ac. 16: 29, called for a light, and *s.* in.  
 Heb. 7: 14, it is evident that our Lord *s.* out of Judah.  
**Spread**, I. Ki. 8: 54, with hands *s.* up to heaven.  
 II. Ki. 19: 4; Isa. 37: 14, *s.* letter before the Lord.  
 Job 9: 8, which alone *s.* out the heavens.  
 26: 9, he *s.* his cloud upon it.  
 36: 30, he *s.* his light upon it.  
 37: 18, hast thou with him *s.* out the sky?  
 Ps. 105: 39, he *s.* a cloud for a covering.  
 Isa. 1: 15, when ye *s.* forth your hands.  
 33: 23, they could not *s.* the sail.



**Spread, continued.**

Isa. 65: 2, s. out my hands unto a rebellious people.  
 Jer. 8: 2, they shall s. them before the sun.  
 Eze. 26: 14, a place to s. nets.  
 Hos. 14: 6, his branches shall s.  
 Mat. 21: 8; Mar. 11: 8; Lu. 19: 36, s. their garments.  
 Ac. 4: 17, that it s. no further.  
 I. Thes. 1: 8, your faith is s. abroad.

**Sprigs**, Isa. 18: 5; Eze. 17: 6.

**Spring**, Ps. 87: 7, all my s. are in thee.

Ps. 104: 10, he sendeth the s. into valleys.

107: 35, he turneth dry ground into water-s.

Prov. 25: 26, troubled fountain, and a corrupt s.

Nu. 21: 17, s. up, O well.

Job 5: 6, neither doth trouble s. out of the ground.

Ps. 85: 11, truth shall s. out of the earth.

Isa. 58: 8, thine health shall s. forth.

Joel 2: 22, the pastures do s.

Mar. 4: 27, seed should s., he knoweth not how.

John 4: 14, well of water s. up.

**Springs of Palestine**, 131b

**Sprinkle**, Isa. 52: 15, so shall he s. many nations.

Eze. 36: 25, s. clean water upon you.

Heb. 10: 22, hearts s. from an evil conscience.

**Sprinkling**, of blood, the pass-over, Ex. 12: 22; Heb. 11: 28.

the covenant of, Ex. 24: 8; Heb. 9: 13.

cleansing the leper by, Lev. 14: 7.

of oil, Lev. 14: 16.

of the blood of Christ, Heb. 10: 22; 12: 24; I. Pet. 1: 2.

**Spout**, Job 14: 7.

**Spue**, Lev. 18: 28; Rev. 3: 16.

**Spun**, Ex. 35: 25, 26.

**Spy**, Nu. 13: 16, Moses sent to s. out the land.

Josh. 2: 1, sent two men to s. secretly.

Gal. 2: 4, who came in to s. out our liberty.

**Stability**, Isa. 33: 6.

**Stable**, I. Chr. 16: 30; Eze. 25: 5.

**Stachys** (stă'kis), *car, spike*, Rom. 16: 9.

**Stacks**, Ex. 22: 6.

**Stacte** (stăk'te) (Heb., *nâdâph*), one of the ingredients of the holy perfume which was put before the testimony in the tabernacle of the congregation (Ex. 30: 34); it is "opobalsamum" in the margin of the R. V. Stacte is supposed to be the fragrant, solid gum resin obtained from the bark of the storax tree or shrub (*Styrax officinalis*), which grows abundantly in Palestine.

**Staff**, Gen. 32: 10, with my s. I passed over.

Ex. 12: 11, eat it with s. in hand.

Judg. 6: 21, the angel put forth end of his s.

II. Ki. 4: 29, lay my s. upon face of the child.

**Staff, continued.**

II. Ki. 18: 21; Isa. 36: 6, thou trustest upon the s.

Ps. 23: 4, thy rod and s. comfort me.

Isa. 3: 1, Lord doth take away the stay and s.

9: 4, thou hast broken the s. of his shoulder.

10: 15, as if the s. should lift up itself.

14: 5, Lord hath broken the s. of the wicked.

28: 27, fitches are beaten out with a s.

30: 32, where the grounded s. shall pass.

Jer. 48: 17, how is the strong s. broken.

Zec. 11: 10, took my s., even Beauty.

Mar. 6: 8, take nothing, save a s. only.

Heb. 11: 21, leaning on the top of his s.

**Stagger**, Job 12: 25; Ps. 107: 27, s. like a drunken man.

Isa. 29: 9, they s., but not with strong drink.

Rom. 4: 20, s. not at promise of God.

**Stain**, Isa. 23: 9; 63: 3.

**Stairs**, I. Ki. 6: 8, went up with winding s.

S. of S. 2: 14, in secret places of the s.

Ac. 21: 40, Paul stood on the s.

**Stakes**, Isa. 33: 20; 54: 2.

**Stalk**, Gen. 41: 5, 22; Josh. 2: 6.

**Stall**, Am. 6: 4, out of the midst of the s.

Hab. 3: 17, be no herd in the s.

Mal. 4: 2, grow up as calves of the s.

Lu. 13: 15, loose his ox from the s.

**Stammerers**, Isa. 32: 4.

**Stammering**, Isa. 28: 11, with s. lips and another tongue.

Isa. 33: 19, not see a people of s. tongue.

**Stamp**, Deu. 9: 21, s. the calf, and ground it.

II. Sa. 22: 43, did s. them as the mire.

II. Ki. 23: 15, s. high place small to powder.

Eze. 6: 11, s. with thy foot.

Jer. 47: 3, at noise of the s. of hoofs.

**Stand**, Ex. 14: 13; II. Chr. 20: 17, s. still, and see the salvation of the Lord.

Deu. 29: 10, ye s. this day all of you before the Lord.

I. Ki. 17: 1; 18: 15; II. Ki. 3: 14; 5: 16, the Lord, before whom I s.

II. Ki. 10: 4, two kings s. not: how then shall we s.?

Esth. 8: 11, to s. for their life.

Job 19: 25, he shall s. at latter day upon the earth.

Ps. 1: 5, the ungodly shall not s. in judgment.

4: 4, s. in awe, and sin not.

24: 3, who shall s. in his holy place?

33: 11, the counsel of the Lord s. for ever.

76: 7, who may s. in thy sight?

122: 2, our feet shall s. within thy gates.

**Stand, continued.**

Ps. 130: 3, if thou shouldst mark iniquities, who shall s.?

Prov. 19: 21, counsel of the Lord shall s.

22: 29, a man diligent shall s. before kings.

27: 4, who is able to s. before envy?

Ec. 8: 3, s. not in an evil thing.

Isa. 40: 8, word of our God shall s. for ever.

65: 5, s. by thyself; I am holier than thou.

Jer. 6: 16, s. ye in the ways, ask for the old paths.

Dan. 12: 13, s. in thy lot at end of days.

Nah. 2: 8, s., s., shall they cry.

Mal. 3: 2, who shall s. when he appeareth?

Mat. 12: 25; Mar. 3: 25, house divided shall not s.

Mat. 20: 6, why s. ye all the day idle?

Ac. 1: 11, why s. ye gazing up into heaven?

Rom. 5: 2, this grace wherein we s.

14: 4, God is able to make him s.

I. Cor. 16: 13, s. fast in the faith.

Gal. 5: 1, s. fast in the liberty.

Eph. 6: 13, having done all, to s.

Phil. 1: 27, s. fast in one spirit.

4: 1; I. Thes. 3: 8, s. fast in the Lord.

II. Tim. 2: 19, the foundation of God s. sure.

Jas. 5: 9, the Judge s. before the door.

I. Pet. 5: 12, true grace of God wherein ye s.

Rev. 3: 20, I s. at the door and knock.

6: 17, who shall be able to s.?

20: 12, the dead, small and great, s. before God.

**Standards**, of the twelve tribes, Nu. 2.

—Nu. 1: 52, every man by his own s.

Isa. 49: 22, set up my s. to the people.

59: 13, Lord shall lift up a s.

**Stank**, Ex. 7: 21; 16: 20.

**Star**, Balaam's prophecy concerning, Nu. 24: 17.

at Christ's birth, Mat. 2: 2.

morning star, Christ, Rev. 22: 16.

great star falls from heaven, Rev. 8: 10.

stars, created, Gen. 1: 16.

mentioned, Gen. 15: 5; 37: 9;

Judg. 5: 20; Heb. 11: 12; Rev. 8: 12; 12: 1.

not to be worshiped, Deu. 4: 19.

—Nu. 24: 17, shall come a s. out of Jacob.

Job 38: 7, the morning s. sang together.

Dan. 12: 3, they shall shine as s. for ever.

Mat. 2: 2, we have seen his s. in the east.

Ac. 7: 43, ye took up the s. of your god.

I. Cor. 15: 41, one s. differeth from another s.

Jude 13, wanderings s.

Rev. 9: 1, I saw a s. fall from heaven to earth.

**Stargazers**, Isa. 47: 13.  
**State**, Ps. 39: 5, man at his best s. is vanity.  
 Mat. 12: 45; Lu. 11: 26, last s. worse than the first.  
*See* Eze. 23: 41.  
**Stater**, a coin. 118a  
**Station**, Isa. 22: 19.  
**Stature**, Nu. 13: 32, men of great s.  
 I. Sa. 16: 7, look not on height of his s.  
 S. of S. 7: 7, thy s. is like to a palm tree.  
 Isa. 10: 33, high ones of s. shall be hewn down.  
 Mat. 6: 27; Lu. 12: 25, not add to s.  
 Lu. 2: 52, Jesus increased in s. 19: 3, little of s.  
 Eph. 4: 13, measure of the s. of the fulness of Christ.  
**Statutes**, of the Lord, I. Chr. 29: 19; Ps. 119: 12, 16.  
 —Ex. 15: 25, he made a s. and an ordinance.  
 18: 16, make them know the s. of God.  
 Lev. 3: 17; 16: 34; 24: 9, a perpetual s.  
 Ps. 19: 8, the s. of the Lord are right.  
 Eze. 5: 6, hath changed my s.  
 33: 15, walk in the s. of life.  
**Staves**, for the tabernacle, Ex. 25: 13; 37: 15; 40: 20; Nu. 4: 6.  
**Stay**, Gen. 19: 17, neither s. in the plain.  
 Ex. 9: 28, ye shall s. no longer.  
 Nu. 16: 48; 25: 8; II. Sa. 24: 25; Ps. 106: 30, the plague was s.  
 II. Sa. 22: 19; Ps. 18: 18, the Lord was my s.  
 Job 37: 4, he will not s. them.  
 38: 11, here shall thy proud waves be s.  
 38: 37, who can s. the bottles of heaven?  
 Prov. 28: 17, let no man s. him.  
 S. of S. 2: 5, s. me with flagons.  
 Isa. 26: 3, keep him whose mind is s. on thee.  
 27: 8, he s. his rough wind.  
 29: 9, s. yourselves, and wonder.  
 50: 10, s. upon his God.  
 Dan. 4: 35, none can s. his hand.  
 Hag. 1: 10, heaven is s., earth is s.  
 Lu. 4: 42, people s. him.  
**Stead**, Gen. 30: 2, I am in God's s.  
 Nu. 32: 14, risen in your fathers' s.  
 Job 16: 4, if your soul were in my soul's s.  
 34: 24, shall set others in their s.  
 Prov. 11: 3, the wicked cometh in his s.  
 II. Cor. 5: 20, we pray you in Christ's s.  
*See* Ex. 17: 12.  
**Steads**, *ar.*, places, homes, I. Chr. 5: 22.  
**Steal**, Gen. 31: 27, wherefore didst thou s. away?  
 Gen. 44: 8, how should we s. silver or gold?  
 Prov. 6: 30, if he s. to satisfy his soul.  
 30: 9, lest I be poor, and s.  
 Jer. 23: 30, prophets that s. my words.

**Steal**, *continued*.  
 Mat. 6: 19, thieves break through and s.  
 John 10: 10, thief cometh not, but for to s.  
 Eph. 4: 28, let him that stole s. no more.  
**Stealing**, Ex. 20: 15; 21: 16; Lev. 19: 11; Deu. 5: 19; 24: 7; Ps. 50: 18; Zec. 5: 4; Mat. 19: 18; Rom. 13: 9; I. Pet. 4: 15.  
 restitution to be made, Ex. 22: 1; Lev. 6: 4.  
**Stealth**, II. Sa. 19: 3.  
**Stedfast**, Job 11: 15, thou shalt be s.  
 Ps. 78: 8, spirit not s. with God.  
 Dan. 6: 26, living God, and s. for ever.  
 Heb. 2: 2, word spoken by angels was s.  
 3: 14, hold our confidence s. unto the end.  
 6: 19, hope as an anchor, sure and s.  
 I. Pet. 5: 9, whom resist s. in the faith.  
*See* Lu. 9: 51; Ac. 7: 55; II. Cor. 3: 13.  
**Stedfastness**, of the disciples, Ac. 2: 42; Col. 2: 5.  
 exhortations to, Deu. 10: 20; I. Cor. 15: 58; I. Thes. 5: 21; Heb. 4: 14; 10: 23; II. Pet. 3: 17.  
**Steel**, Ps. 18: 34; Jer. 15: 12.  
**Steep**, Eze. 38: 20; Mar. 5: 13.  
**Stem**, Isa. 11: 1.  
**Stephanas** (stē'a-nās), *crown*, I. Cor. 1: 16.  
**Stephen** (stē'ven) (Gr., *Stephanos*), *crown*, deacon and first martyr, Ac. 6: 5; 7: 59. 71a, 80a  
**Steps**, Ex. 20: 26, neither go up by s.  
 I. Sa. 20: 3, but a s. between me and death.  
 II. Sa. 22: 37; Ps. 18: 36, thou hast enlarged my s.  
 Job 14: 16, thou numberest my s.  
 31: 4, doth not he count my s.?  
 31: 7, if my s. hath turned out of the way.  
 Ps. 37: 23, the s. of a good man are ordered by the Lord.  
 44: 18, nor have ours declined.  
 73: 2, my s. had well nigh slipped.  
 119: 133, order my s. in thy word.  
 Prov. 4: 12, thy s. shall not be straitened.  
 16: 9, the Lord directeth his s.  
 Jer. 10: 23, not in man to direct his s.  
 Rom. 4: 12, walk in s. of that faith.  
 II. Cor. 12: 18, walked we not in the same s.?  
 I. Pet. 2: 21, that ye should follow his s.  
**Stern**, Ac. 27: 29.  
**Steward**, parable of, Lu. 16: 1. of God, a bishop is, Tit. 1: 7.  
 —Gen. 15: 2, the s. of my house.  
 I. Ki. 16: 9, drunk in house of his s.  
 Lu. 12: 42, faithful and wise s.  
 16: 8, the Lord commended the unjust s.  
 I. Cor. 4: 1, s. of the mysteries of God.  
 I. Pet. 4: 10, as good s. of grace of God.

**Stick**, Nu. 15: 32, gathered s. on sabbath.  
 I. Ki. 17: 12, I am gathering two s.  
 II. Ki. 6: 6, cut down a s., and cast it in.  
 Eze. 37: 16, take one s., and write on it.  
 Ac. 28: 3, bundle of s.  
 Job 33: 21, his bones s. out.  
 Ps. 38: 2, thine arrows s. fast in me.  
 Prov. 18: 24, a friend that s. closer than a brother.  
**Stiff**, Ex. 32: 9; 34: 9; Deu. 9: 13; 10: 16, a s.-necked people.  
 Ps. 75: 5, speak not with a s. neck.  
 Eze. 2: 4, impudent children and s.-hearted.  
 Ac. 7: 51, ye s.-necked, ye always resist the Holy Ghost.  
**Still**, Ex. 15: 16, as s. as a stone.  
 II. Ki. 7: 4, if we sit s. here, we die.  
 Ps. 23: 2, beside the s. waters, 46: 10, be s., and know that I am God.  
 83: 1, be not s., O God.  
 107: 29, so that the waves thereof are s.  
 Isa. 30: 7, their strength is to sit s.  
 42: 14, I have been s.  
 Jer. 8: 14, why do we sit s.?  
 Mar. 4: 39, said to sea, Peace, be s.  
 II. Sa. 14: 32, good to have been there s.  
 Job 2: 9, dost thou s. retain thine integrity?  
 Rev. 22: 11, he that is unjust, let him be unjust s.  
 Ps. 8: 2, thou mightest s. the enemy.  
**Sting**, Prov. 23: 32, it s. like an adder.  
 I. Cor. 15: 55, O death, where is thy s.?  
 Rev. 9: 10, there were s. in their tails.  
**Stir**, Isa. 22: 2, full of s., a tumultuous city.  
 Ac. 19: 23, no small s. about that way.  
 Nu. 24: 9, who shall s. him up?  
 Deu. 32: 11, as an eagle s. up her nest.  
 I. Sa. 26: 19, if the Lord have s. thee up.  
 I. Chr. 5: 26; II. Chr. 36: 22, God s. up the spirit.  
 Job 17: 8, the innocent shall s. up himself.  
 41: 10, none dare s. him up.  
 Ps. 35: 23, s. up thyself.  
 80: 2, s. up thy strength.  
 Prov. 15: 18; 29: 22, a wrathful man s. up strife.  
 Isa. 10: 26, Lord shall s. up a scourge.  
 Lu. 23: 5, he s. up the people.  
 Ac. 17: 16, his spirit was s. in him.  
 II. Tim. 1: 6, s. up gift of God in thee.  
**Stock**, Job 14: 8, though the s. thereof die.  
 Isa. 40: 24, their s. shall not take root.  
 44: 19, shall I fall down to the s. of a tree?  
 Hos. 4: 12, my people ask counsel at their s.



**Stock, continued.**

Ac. 13: 26, children of the s. of Abraham.

**Stocks**, Jeremiah put in, Jer. 20: 2; Paul and Silas, Ac. 16: 24.

See Job 13: 27; 33: 11; Prov. 7: 22. **Stoics** (stô'iks), Ac. 17: 18.

**Stole**, I. Sa. 15: 6, Absalom s. the hearts of the men.

Mat. 28: 13, s. him away while we slept.

Eph. 4: 28, let him that s. steal no more.

**Stolen**, Gen. 31: 19, Rachel had s. the images.

Josh. 7: 11, they have s., and dissembled.

Ob. 5, would they not have s. till they had enough?

Prov. 9: 17, s. waters are sweet. **Stomach**, I. Tim. 5: 23.

**Stone**, corner, Christ is, (Isa. 28: 16); Mat. 21: 42; Mar. 12: 10; I. Pet. 2: 6.

stones, precious, in the high priest's breastplate, Ex. 28: 17.

142 in the temple, I. Chr. 29: 2; II. Chr. 3: 6.

in the new Jerusalem, Rev. 21: 19.

—Gen. 11: 3, they had brick for s.

28: 22, this s., which I have set for a pillar.

Josh. 24: 27, this s. shall be a witness.

Job 14: 19, the waters wear the s.

41: 24, his heart is as firm as a s.

Ps. 91: 12; Mat. 4: 6; Lu. 4: 11, lest thou dash thy foot against a s.

Ps. 118: 22, the s. which the builders refused.

Prov. 27: 3, a s. is heavy.

Isa. 54: 11, I will lay thy s. with fair colours.

60: 17, for s. I will bring iron.

Dan. 2: 34, a s. was cut out without hands.

Hab. 2: 19, that saith to the dumb s., Arise.

Hag. 2: 15, before s. was laid upon s.

Zec. 7: 12, they made their hearts as s.

Mat. 7: 9; Lu. 11: 11, will he give him a s.?

21: 44; Lu. 20: 18, whosoever shall fall on this s.

Mat. 24: 2; Mar. 13: 2; Lu. 19: 44; 21: 6, not be left one s. upon another.

Mar. 16: 4; Lu. 24: 2, found the s. rolled away.

Lu. 4: 3, command this s. that it be made bread.

John 1: 42, Cephas, by interpretation, A s.

11: 39, take ye away the s.

Ac. 17: 29, that the Godhead is like unto s.

II. Cor. 3: 3, not in tables of s.

I. Pet. 2: 5, ye, as lively s., are built up.

**Stoning**, of Achan, Josh. 7: 25. of Naboth, I. Ki. 21.

of Stephen, Ac. 7: 58.

of Paul, Ac. 14: 19; II. Cor. 11: 25.

See Lev. 20: 2; 24: 14; Deu. 13: 10; 17: 5; 22: 21.

**Stony**, Eze. 36: 26; Mat. 13: 5.

**Stood**, Gen. 18: 22, Abraham s. yet before the Lord.

Deu. 5: 5, I s. between the Lord and you.

Josh. 3: 16, waters s. up on an heap.

Ps. 33: 9, he commanded, and it s. fast.

Lu. 7: 14, they that bare him s. still.

24: 36; John 20: 19, Jesus himself s. in their midst.

Ac. 23: 11, the Lord s. by him.

II. Tim. 4: 16, no man s. with me.

**Stool**, I. Ki. 4: 10.

**Stoop**, Prov. 12: 25, heaviness maketh the heart s.

Isa. 46: 2, they s., they bow down.

John 8: 6, Jesus s. down, and wrote.

**Stop**, Gen. 8: 2, windows of heaven were s.

I. Ki. 18: 44, that the rain s. thee not.

Ps. 107: 42, iniquity shall s. her mouth.

Prov. 21: 13, whose s. his ears at cry of the poor.

Ac. 7: 57, they s. their ears and ran upon him.

Rom. 3: 19, that every mouth may be s.

Tit. 1: 11, whose mouths must be s.

Heb. 11: 33, through faith s. mouths of lions.

**Store**, Deu. 28: 5, blessed be thy basket and s.

I. Chr. 29: 16, all this s. cometh of thine hand.

Ps. 144: 13, our garners affording all manner of s.

Nah. 2: 9, none end of the s.

I. Cor. 16: 2, let every one lay by him in s.

I. Tim. 6: 19, laying up in s. a good foundation.

II. Pet. 3: 7, by the same word are kept in s.

**Storehouse**, Mal. 3: 10, bring ye all the tithes into the s.

Lu. 12: 24, neither have s. nor barn.

**Stork** (Heb., *chasidah*; *Ciconia alba*). This bird, Tristram

tells us, is a regular migrant in Palestine. During April

it covers the land, appearing in the south and moving

northwards a few miles each day. It flies at a great

height. Ps. 104: 17; Jer. 8: 7; Zec. 5: 9.

**Storm**, Job 21: 18, as chaff that the s. carrieth away.

Ps. 107: 29, he maketh the s. a calm.

Isa. 4: 6, a covert from s.

25: 4, a refuge from the s.

28: 2, as a destroying s.

Nah. 1: 3, the Lord hath his way in the s.

Mar. 4: 37, arose a great s.

See Ps. 107: 25; 148: 8.

**Story**, I. Chr. 13: 22; 24: 27.

**Stout**, Isa. 10: 12, punish fruit of s. heart.

Dan. 7: 20, whose look was more s.

Mal. 3: 13, your words have been s. against me.

See Ps. 76: 5; Isa. 46: 12.

**Straight**, Ps. 5: 8, make thy way s.

Ec. 1: 15; 7: 13, crooked cannot be made s.

Isa. 40: 3, make s. in the desert a highway.

40: 4; 42: 16; 45: 2; Lu. 3: 5, crooked shall be made s.

Jer. 31: 9, cause them to walk in a s. way.

Mat. 3: 3; Mar. 1: 3; Lu. 3: 4; John 1: 23, make his paths s.

Ac. 9: 11, street which is called s.

Heb. 12: 13, make s. paths for your feet.

See Mar. 1: 21; Lu. 12: 54; Jas. 1: 24.

**Strain**, Mat. 23: 24, s. at a gnat.

**Strait**, I. Sa. 24: 14, I am in a great s.

Job 20: 22, he shall be in s.

Phil. 1: 23, I am in a s. betwixt two.

II. Ki. 6: 1, place where we dwell is too s.

Isa. 49: 20, place is too s. for me.

Mat. 7: 13; Lu. 13: 24, enter in at the s. gate.

See Mic. 2: 7; Lu. 12: 50; Ac. 28: 5; II. Cor. 6: 12.

**Straitness**, Deu. 28: 53; Job 36: 16; Jer. 19: 9.

**Strange**, Gen. 42: 7, Joseph made himself s.

Lev. 10: 1; Nu. 3: 4; 26: 61, offered s. fire.

Job 31: 3, a s. punishment to workers of iniquity.

Prov. 21: 8, the way of man is froward and s.

Isa. 28: 21, his s. work, his s. act.

Zep. 1: 8, clothed with s. apparel.

Lu. 5: 26, we have seen s. things to-day.

Ac. 17: 20, thou bringest s. things to our ears.

Heb. 13: 9, carried about with s. doctrines.

I. Pet. 4: 4, they think it s. ye run not.

See I. Ki. 11: 1; Prov. 2: 16; 6: 24; 23: 27.

**Strangers**, among the Israelites, not to be oppressed, Ex.

23: 9; Lev. 19: 33; Deu. 1: 16; 10: 18; 23: 7; 24: 14; Mal. 3: 5.

regulations as to the pass-over, the priest's office, marriage, and the laws concern-

ing them, Ex. 12: 43; 34: 16; Lev. 17: 10; 22: 10; 24: 16; Nu.

1: 51; 18: 7; 19: 10; 35: 15; Deu. 7: 3; 17: 15; 25: 5; 31: 12;

Josh. 8: 33; Ezra 10: 2; Neh. 13: 27; Eze. 44: 9. See **Hospitality**.

and pilgrims, I. Pet. 2: 11.

—Gen. 23: 4; Ps. 39: 12; 119: 19, I am a s.

Ex. 22: 21, thou shalt not oppress a s.

I. Chr. 29: 15, we are s., as were all our fathers.

Job 31: 32, the s. did not lodge in the street.

Ps. 109: 11, let the s. spoil his labour.

146: 9, the Lord preserveth the s.

Prov. 2: 16, to deliver thee from s.

**Strangers, continued.**

Prov. 11: 15, he that is surety for a s.  
 14: 10, a s. doth not intermeddle.  
 27: 2, let a s. praise thee.  
 Isa. 56: 3, neither let son of the s. speak.  
 Jer. 14: 8, why be as a s. in the land?  
 Mat. 25: 35, I was a s., and ye took me in.  
 Eph. 2: 12, s. from the covenants.  
 2: 19, ye are no more s.  
 Heb. 11: 13, confessed they were s.  
 13: 2, be not forgetful to entertain s.

**Strangled**, Job 7: 15; Ac. 15: 20; 21: 25.

**Straw**, Ex. 5: 7; Job 41: 27; Isa. 11: 7.

**Strawed**, *ar.*, scattered, Ex. 32: 20; Mat. 21: 8; 25: 24.

**Stream**, Job 6: 15, as the s. of brooks they pass away.

Ps. 124: 4, the s. had gone over. Isa. 35: 6, s. in the desert.

Am. 5: 24, righteousness as a mighty s.

**Street**, II. Sa. 22: 43; Mic. 7: 10, as mire of the s.

Prov. 1: 20, wisdom uttereth her voice in the s.

Ec. 12: 5, mourners go about the s.

Lu. 14: 21, go into s. and lanes of city.

Rev. 21: 21, the s. of the city was pure gold.

**Strength**, of Israel, the Lord, Ex. 15: 2; Ps. 28: 8; 29: 11; 46: 1; Isa. 26: 4; Joel 3: 16; Zec. 12: 5.

of sin, the law, I. Cor. 15: 56; Rom. 7.

made perfect in weakness, II. Cor. 12: 9; Heb. 11: 34.

—I. Sa. 2: 9, by s. shall no man prevail.

15: 29, the S. of Israel will not lie.

Job 9: 19, if I speak of s., lo, he is strong.

12: 13, with him is wisdom and s.

12: 21, he weakeneth s. of mighty.

Ps. 8: 2, out of mouth of babes hast thou ordained s.

18: 2; 28: 7; 118: 14; Isa. 12: 2, the Lord is my s.

Ps. 18: 32, girdeth me with s.

27: 1, the Lord is the s. of my life.

33: 16, mighty not delivered by much s.

46: 1, God is our refuge and s.

68: 35, God giveth s.

73: 26, God is the s. of my heart.

84: 5, blessed is the man whose s. is in thee.

84: 7, they go from s. to s.

93: 1, the Lord is clothed with s.

96: 6, s. and beauty are in his sanctuary.

138: 3, strengthenedst me with s.

Prov. 10: 29, the way of the Lord is s. to the upright.

Ec. 9: 16, wisdom is better than s.

**Strength, continued.**

Isa. 25: 4, a s. to the poor, a s. to the needy.

40: 29, he increaseth s.

51: 9, awake, put on s.

Lu. 1: 51, he hath showed s. with his arm.

Rom. 5: 6, when we were without s.

Rev. 3: 8, thou hast a little s.

5: 12, worthy is the Lamb to receive s.

12: 10, now is come salvation and s.

**Strengthen**, Ps. 20: 2, Lord s. thee out of Zion.

Ps. 41: 3, Lord will s. him upon bed of languishing.

104: 15, bread which s. man's heart.

Isa. 35: 3, s. ye the weak hands.

Lu. 22: 32, when converted, s. thy brethren.

Eph. 3: 16; Col. 1: 11, s. with might.

Phil. 4: 13, do all things through Christ which s. me.

Rev. 3: 2, s. the things which remain.

**Stretch**, Ps. 68: 31, soon s. out her hands unto God.

Ps. 104: 2, s. out the heavens like a curtain.

Prov. 31: 20, she s. out her hands to the poor.

Isa. 28: 20, bed shorter than that a man can s. himself.

Jer. 10: 12; 51: 15, he hath s. out the heavens.

Mat. 12: 13, s. forth thine hand.

II. Cor. 10: 14, we s. not beyond measure.

**Stricken**, Prov. 23: 35; Isa. 53: 4; Jer. 5: 3; Lu. 1: 18.

**Strife**, its origin, Prov. 10: 12; 13: 10; 15: 18; 16: 28; 22: 10; 23: 29; 26: 20; 28: 25; 30: 33; I. Tim. 6: 4; II. Tim. 2: 23; Jas. 4: 1.

its results, Gal. 5: 15; Jas. 3: 16. reproved, I. Cor. 1: 11; 6; 11: 17.

See Prov. 17: 14; 25: 8; 26: 17; Rom. 13: 13; I. Cor. 8: 3; Gal. 5: 20; Phil. 2: 3; Tit. 3: 9; Jas. 3: 14.

**Strike**, Job 17: 3; Prov. 22: 26, s. hands.

Ps. 110: 5, he shall s. through kings.

Prov. 7: 23, till a dart s. through.

Mar. 14: 65, did s. Jesus with their hands.

**Strings**, Ps. 21: 12; 144: 9.

**Stripes**, Deu. 25: 3; Ac. 16: 23; II. Cor. 11: 24.

**Stripling**, I. Sa. 17: 56.

**Strive**, Gen. 6: 3, Spirit shall not always s.

Ps. 35: 1, plead with them that s. with me.

Prov. 3: 30, s. not without cause.

Mat. 12: 19, he shall not s. nor cry.

Lu. 13: 24, s. to enter in at strait gate.

II. Tim. 2: 24, the servant of the Lord must not s.

**Stroke**, Deu. 17: 8; Esth. 9: 5; Job 23: 2; Ps. 39: 10; Isa. 14: 6.

**Strong**, I. Sa. 4: 9; II. Chr. 15: 7; Isa. 35: 4, be s.

Job 9: 19, if I speak of strength, he is s.

**Strong, continued.**

Ps. 19: 5, as a s. man to run a race.

24: 8, the Lord s. and mighty.

31: 2, be thou my s. rock.

71: 7, thou art my s. refuge.

89: 8, who is a s. Lord like unto thee?

Prov. 18: 10, name of the Lord is a s. tower.

Ec. 9: 11, the battle is not to the s.

S. of S. 8: 6, love is s. as death.

Isa. 26: 1, we have a s. city.

40: 26, for that he is s. in power.

53: 12, he shall divide the spoil with the s.

Jer. 50: 34, their Redeemer is s.

Joel 3: 10, let the weak say, I am s.

Lu. 11: 21, a s. man armed keepeth his palace.

Rom. 4: 20, s. in faith.

15: 1, we that are s. ought to bear infirmities of weak.

I. Cor. 4: 10, we are weak, but ye are s.

Heb. 5: 12, need of milk, and not of s. meat.

11: 34, out of weakness were made s.

See Job 17: 9; Jer. 20: 7; I. Cor. 1: 25; 10: 22.

**Strophe**, used in Hebrew poetry. 115b

**Stubble**, Ex. 15: 7, wrath consumed them as s.

Job 21: 18; Ps. 83: 13, as s. before the wind.

Isa. 33: 11, conceive chaff, bring forth s.

41: 2, as driven s.

Jer. 13: 24, I will scatter them as s.

I. Cor. 3: 12, upon this foundation, hay, s.

**Stubbornness**, punishment of, Deu. 21: 18; Prov. 1: 24; 29: 1. forbidden, II. Chr. 30: 8; Ps. 32: 9; 75: 4.

of the Jews, II. Ki. 17: 14; Jer. 5: 3; 7: 28; 32: 23.

**Stuck**, I. Sa. 26: 7; Ps. 119: 31; Ac. 27: 41.

**Study**, Ec. 12: 12, much s. is a weariness of the flesh.

I. Thes. 4: 11, that ye s. to be quiet.

II. Tim. 2: 15, s. to show thyself approved.

**Stuff**, Gen. 45: 20; Ex. 36: 7; I. Sa. 10: 22; 30: 24.

**Stumble**, Prov. 3: 23, foot shall not s.

Prov. 4: 19, know not at what they s.

Isa. 5: 27, none shall be weary nor s.

28: 7, they s. in judgment.

59: 10, we s. at noon-day.

Jer. 46: 6; Dan. 11: 19, s. and fall.

Mal. 2: 8, ye have caused many to s.

Rom. 9: 32, they s. at that stumblingstone.

14: 21, whereby thy brothers. I. Pet. 2: 8, which s. at the word.

**Stumblingblock**, not to be placed before the blind, Lev. 19: 14; Deu. 27: 18.

figurative of offense, Isa. 8: 14; Rom. 14: 21; I. Cor. 1: 23; 8: 9; I. Pet. 2: 8.



**Stump**, I. Sa. 5: 4; Dan. 4: 15.  
**Sub-Apostolic Age**, history of, 81  
**Subbarin** (16 Cc), a village and fountain on Carmel.  
**Subdue**, Ps. 47: 3, he shall s. the people.  
 Mic. 7: 19, he will s. our iniquities.  
 I. Cor. 15: 28, when all things shall be s. unto him.  
 Phil. 3: 21, able to s. all things.  
 Heb. 11: 33, through faith s. kingdoms.  
**Subject**, Lu. 2: 51, Jesus was s. to parents.  
 Lu. 10: 17, devils are s. unto us.  
 Rom. 8: 7, it is not s. to law of God.  
 8: 20, creature was made s. to vanity.  
 13: 1, let every soul be s. to higher powers.  
 I. Cor. 14: 32, spirits of prophets are s. to prophets.  
 15: 28, then shall the Son also be s. to him.  
 Eph. 5: 24, as the church is s. to Christ.  
 Heb. 2: 15, all their lifetime s. to bondage.  
 Jas. 5: 17, Elias was s. to like passions.  
 I. Pet. 2: 18, servants, be s. to masters.  
 3: 22, angels and powers made s. to him.  
 5: 5, all of you be s. one to another.  
**Submission**, to God, Jas. 4: 7.  
 to rulers, Eph. 5: 21; Heb. 13: 17; I. Pet. 5: 5.  
**Submit**, Gen. 16: 9, s. thyself under her hands.  
 II. Sa. 22: 45; Ps. 18: 44, strangers shall s. themselves unto me.  
 Ps. 66: 3, enemies shall s. themselves unto thee.  
 68: 30, till every one s. himself.  
 Eph. 5: 22; Col. 3: 18, wives, s. yourselves unto husbands.  
 I. Pet. 2: 13, s. yourselves to every ordinance.  
**Suborned**, Ac. 6: 11.  
**Subscribe**, Isa. 44: 5, another shall s. unto the Lord.  
 Jer. 32: 44, men shall s. evidences.  
**Substance**, Gen. 15: 14, shall they come with great s.  
 Deu. 33: 11, bless, Lord, his s.  
 Job 15: 29, nor shall his s. continue.  
 30: 22, thou dissolvest my s.  
 Ps. 17: 14, they leave their s. to babes.  
 139: 15, my s. was not hid from thee.  
 Prov. 3: 9, honour the Lord with thy s.  
 28: 8, he that by usury increaseth his s.  
 Hos. 12: 8, I have found me out s.  
 Mic. 4: 13, I will consecrate their s.  
 Lu. 8: 3, ministered to him of their s.  
 15: 13, wasted his s.  
 Heb. 10: 34, in heaven a betters.  
 11: 1, faith is the s. of things hoped for.

**Subtil**, Gen. 3: 1, serpent was more s. than any beast.  
 II. Sa. 13: 3, a s. man.  
 Prov. 7: 10, s. of heart.  
 See Gen. 27: 35; Mat. 26: 4; Ac. 13: 10.  
**Subvert**, Lam. 3: 36, to s. a man in his cause.  
 Ac. 15: 24, s. souls.  
 Tit. 1: 11, who s. whole houses.  
 II. Tim. 2: 14, to the s. of the hearers.  
**Success**, Josh. 1: 8.  
**Succoth** (sūk'koth), *booths*, (3 Cc; 5 Dd), a city east of the Jordan, identified with Tell Darala, Gen. 33: 17; Josh. 13: 27; I. Ki. 7: 46; Ps. 60: 6, punished by Gideon, Judg. 8: 5, 16.  
 —(4 Cb), in Egypt, Ex. 12: 37; 13: 20.  
**Succoth-benoth** (sūk'koth-bēnōth), *tents of daughters*, or *tabernacles of high places*, where idolatrous emblems were placed; perhaps Babylonian goddess Zīr-banīt. II. Ki. 17: 30.  
**Succor**, II. Cor. 6: 2; Heb. 2: 18.  
**Suchathites** (sū'kath-ites), I. Chr. 2: 55.  
**Suck**, Deu. 32: 13, s. honey out of rock.  
 Deu. 33: 19, s. of abundance of the seas.  
 Job 20: 16, he shall s. the poison of asps.  
 Isa. 60: 16, s. the milk of the Gentiles.  
 Mat. 24: 19; Mar. 13: 17; Lu. 21: 23, woe to them that give s. in those days.  
**Sucklings**, Ps. 8: 2; Mat. 21: 16.  
**Sudden**, Job 22: 10, s. fear troubleth thee.  
 Prov. 3: 25, afraid of s. fear.  
 I. Thes. 5: 3, then s. destruction cometh.  
 See Prov. 29: 1; Mal. 3: 1; Mar. 13: 36; I. Tim. 5: 22.  
**Sue**, Mat. 5: 40.  
**Sueimah**, probably *Beth Jesh-imoth*.  
**Suez** (soo-ēz), Gulf of, (4 Dd).  
**Suffer**, Ps. 55: 22, never s. righteous to be moved.  
 Ps. 89: 33, nor s. my faithfulness to fail.  
 121: 3, s. thy foot to be moved.  
 Prov. 10: 3, Lord not s. righteousness to famish.  
 19: 15, an idle soul shall s. hunger.  
 Mat. 3: 15, Jesus said, & it to be so now.  
 8: 21; Lu. 9: 59, s. me first to bury my father.  
 Mat. 16: 21; 17: 12; Mar. 8: 31; Lu. 9: 22, must s. many things.  
 Mat. 19: 14; Mar. 10: 14; Lu. 18: 16, s. little children.  
 Lu. 24: 46; Ac. 3: 18, it behoved Christ to s.  
 Rom. 8: 17, if we s. with him.  
 I. Cor. 3: 15, he shall s. loss.  
 10: 13, he will not s. you to be tempted.  
 II. Tim. 2: 12, if we s., we shall also reign.  
 Heb. 11: 25, choosing rather to s. affliction.  
 13: 22, s. the word of exhortation.

**Suffer**, *continued*.  
 I. Pet. 2: 21, Christ s. for us, leaving us an example.  
**Sufferings**, of Christ. See **Christ**. of his followers, Ac. 5: 40; 12: 13; 50; 14: 19; 16: 23; 20: 24; 21: 22; I. Cor. 4: 11; II. Cor. 1: 4; 4: 8; 6: 4; 11: 23; Phil. 1; I. Tim. 4: 10; II. Tim. 3: 10; I. Pet. 2: 19; 3: 14; 4: 12.  
**Sufficeth**, John 14: 8.  
**Sufficient**, Isa. 40: 16, not s. to burn.  
 Mat. 6: 34, s. unto the day is the evil thereof.  
 II. Cor. 2: 16, who is s. for these things?  
 See II. Cor. 3: 5; 9: 8.  
**Suit**, Judg. 17: 10; Job 11: 19; Isa. 3: 22.  
**Sukkiims** (sūk'ki-imz), *dwellers in tents*, II. Chr. 12: 3.  
**Sulam** (16 Cc), modern name of *Shunem*.  
**Sum**, Ps. 139: 17, how great is the s. of them.  
 Ac. 22: 28, with a great s. obtained I this freedom.  
 Heb. 8: 1, of the things this is the s.  
**Sumera** (8 Cb), a city of Assyria.  
**Summer**, Gen. 8: 22; Ps. 74: 17, s. and winter.  
 Ps. 32: 4, drought of s.  
 Prov. 6: 8; 30: 25, provideth meat in s.  
 10: 5, he that gathereth in s. is a wise son.  
 26: 1, as snow in s.  
 Isa. 28: 4, as hasty fruit before the s.  
 Jer. 8: 20, the s. is ended.  
 Zec. 14: 8, in s. and winter shall it be.  
 Mat. 24: 32; Mar. 13: 28, ye know that s. is nigh.  
**Sumptuously**, Lu. 16: 19.  
**Sun**, created, Gen. 1: 14; Ps. 74: 16.  
 not to be worshiped, Deu. 4: 19; Job 31: 26; Eze. 8: 16.  
 stayed by Joshua, Josh. 10: 12, brought backward for Hezekiah, II. Ki. 20: 9.  
 darkened at crucifixion, Lu. 23: 45.  
 of righteousness, Mal. 4: 2.  
 —Job 9: 7, commandeth s., and it riseth not.  
 Ps. 19: 4, he set a tabernacle for the s.  
 84: 11, Lord is a s. and shield.  
 121: 6, the s. shall not smite thee by day.  
 Ec. 1: 9, no new thing under the s.  
 12: 2, while the s. or stars be not darkened.  
 S. of S. 6: 10, clear as the s.  
 Isa. 60: 20, thy s. shall no more go down.  
 Mal. 4: 2, the S. of righteousness arise.  
 Mat. 5: 45, he maketh his s. to rise on evil and good.  
 13: 43, then shall righteous shine as the s.  
 I. Cor. 15: 41, there is one glory of the s.  
 Eph. 4: 26, let not the s. go down upon your wrath.  
 Rev. 21: 23; 22: 5, city had no need of the s.

**Sunamein** (16 Eb), a city in El Hauran.  
**Sunder**, Ps. 107: 14; Nah. 1: 13.  
**Sundry**, Heb. 1: 1.  
**Sung**, Isa. 26: 1, shall this song be s.  
 Mat. 26: 30, had s. an hymn.  
 Rev. 5: 9, they s. a new song.  
**Sunk**, Ps. 9: 15; Jer. 38: 22.  
**Sun-rising**, Nu. 21: 11; 34: 15.  
**Sup**, Lu. 17: 8, make ready wherewith I may s.  
 I. Cor. 11: 25, took the cup, when he had s.  
 Rev. 3: 20, I will s. with him, and he with me.  
**Superfluity**, Jas. 1: 21.  
**Superscription**, Mat. 22: 20; Lu. 20: 24; 23: 38.  
**Superstition**, Ac. 17: 22; 25: 19.  
**Supper**, parable of, Lu. 14: 16.  
**Marriage**, of the Lamb, Rev. 19: 9.  
 Lord's. *See* **Communion**.  
**Supplant**, Gen. 27: 36; Jer. 9: 4.  
**Supple**, Eze. 16: 4.  
**Suppliants**, Zep. 3: 10.  
**Supplication**, I. Ki. 9: 3, I have heard thy s.  
 Job 9: 15, I would make s. to my judge.  
 Ps. 6: 9, the Lord hath heard my s.  
 Dan. 9: 20, I was presenting s. before God.  
 Zec. 12: 10, spirit of grace and of s.  
 Eph. 6: 18, with all prayer and s.  
 Phil. 4: 6, in every thing by s.  
 I. Tim. 2: 1, that s. be made for all men.  
**Supply**, Phil. 1: 19, through prayer and the s. of the Spirit.  
 Phil. 4: 19, shall s. all your need by Christ.  
**Support**, Ac. 20: 35; I. Thes. 5: 14, ye ought to s. the weak.  
**Supposed**, Mat. 20: 10; Mar. 6: 49; Ac. 25: 18; Phil. 1: 16; I. Tim. 6: 5.  
**Supreme**, I. Pet. 2: 13.  
**Sur** (sūr), *wild vine*, II. Ki. 11: 6.  
 In II. Chr. 23: 5 called "the gate of the foundation."  
**Surafend** (16 Ob), probably ancient *Zarephath*.  
**Surah** (16 Be), modern name of *Zorah*.  
**Sure**, Nu. 32: 23, be s. your sin will find you out.  
 II. Sa. 23: 5, covenant ordered and s.  
 Job 24: 22, no man is s. of life.  
 Ps. 111: 7, his commandments are s.  
 Prov. 6: 3, make s. thy friend.  
 Isa. 33: 16, his waters shall be s.  
 55: 3; Ac. 13: 34, the s. mercies of David.  
 II. Tim. 2: 19, the foundation of God standeth s.  
 II. Pet. 1: 10, your calling and election s.  
 1: 19, a more s. word of prophecy.  
**Surety**, Ps. 119: 122, be s. for thy servant.  
 Prov. 6: 1, be s. for thy friend.  
 22: 26, not of them that are s.  
 Heb. 7: 22, Jesus made a s. of a better testament.  
**Suretyship**, evils of, Prov. 11: 15; 17: 18; 20: 16; 27: 13.

**Surfing**, Lu. 21: 34.  
**Surmisings**, I. Tim. 6: 4.  
**Surprised**, Isa. 33: 14; Jer. 48: 41; 51: 41.  
**Susanchites** (sū'san-kites), *people of Shushan*, Ezra 4: 9.  
**Susanna** (su-zān'nā), *lily*, Lu. 8: 3.  
**Susi** (sū'sī), *horseman*, Nu. 13: 11.  
**Susiana** (s Gd), a province in Elam. 140b  
**Sustain**, Ps. 3: 5, the Lord s. me.  
 Ps. 55: 22, Lord, he shall s. thee.  
 Prov. 18: 14, the spirit of man will s. his infirmity.  
 Isa. 59: 16, his righteousness s. him.  
**Sustenance**, Judg. 6: 4; Ac. 7: 11.  
**Swaddling**, Lu. 2: 7, 12.  
**Swallow**, Isa. 25: 8, he will s. up death in victory.  
 Mat. 23: 24, strain at a gnat, and s. a camel.  
 I. Cor. 15: 54, death is s. up in victory.  
 II. Cor. 5: 4, that mortality might be s. up of life.  
 —bird, (Heb., *deror*; *hirundo*).  
 The word so translated occurs in Ps. 84: 3 and Prov. 26: 2, and refers to some species of the genus *Hirundo*, of which our own common swallow and others frequent the Holy Land. Another word, *sus* or *sis*, also translated "swallow," is found in Isa. 38: 14, where the interchange of the word "crane" for "swallow" is corrected in the R.V.; also in Jer. 8: 7. The bird meant is certainly a swift (*Cypselus*), also abundant in Palestine.  
**Swan** (Heb., *tinshemeth*), enumerated among the unclean birds in Lev. 11: 18 and Deu. 14: 16. In the R. V. it is translated **Horned Owl**, *q.v.*; *see also Chameleon*.  
**Swarm**, Ex. 8: 24; Judg. 14: 8.  
**Swear**, Lev. 19: 12, ye shall not s. by my name falsely.  
 Ps. 15: 4, that s. to his hurt.  
 Ec. 9: 2, he that s., as he that feareth an oath.  
 Isa. 45: 23, unto me every tongue shall s.  
 65: 16, shall s. by the God of truth.  
 Jer. 4: 2, thou shalt s., The Lord liveth.  
 Zec. 5: 3, every one that s. shall be cut off.  
 Mat. 5: 34; Jas. 5: 12, s. not.  
 Jer. 23: 10, because of s. the land mourneth.  
 Hos. 4: 2, by s., and lying, they break out.  
**Sweat**, Gen. 3: 19, in s. of face eat bread.  
 Lu. 22: 44, his s. was as drops of blood.  
**Sweep**, Prov. 28: 3; Isa. 28: 17; Mat. 12: 44; Lu. 15: 8.  
**Sweet**, Neh. 8: 10, eat the fat, and drink the s.  
 Job 20: 12, wickedness be s.  
 Ps. 55: 14, we took s. counsel together.  
 104: 34, my meditation of him shall be s.  
 119: 103, how s. are thy words to my taste.

**Sweet**, *continued*.  
 Prov. 3: 24, thy sleep shall be s.  
 13: 17, stolen waters are s.  
 13: 19, desire accomplished is s.  
 16: 24, pleasant words are s.  
 20: 17, bread of deceit is s. to a man.  
 27: 7, to the hungry every bitter thing is s.  
 Ec. 5: 12, sleep of labouring man is s.  
 11: 7, truly the light is s.  
 S. of S. 2: 3, his fruit was s. to my taste.  
 Isa. 5: 20, that put bitter for s., and s. for bitter.  
 Jas. 3: 11, at same place s. water and bitter.  
 Rev. 10: 9, in thy mouth s. as honey.  
*See* Judg. 14: 18; Job 24: 20; Prov. 27: 9.  
**Sweet Cane**. *See* **Calamus**.  
**Sweet-smelling**, Eph. 5: 2.  
**Swelling**, Jer. 12: 5, how wilt thou do in s. of Jordan?  
 II. Pet. 2: 18, speak s. words of vanity.  
**Swerved**, I. Tim. 1: 6.  
**Swift**, Prov. 6: 18, feet s. in running to mischief.  
 Ec. 9: 11, the race is not to the s.  
 Isa. 19: 1, the Lord rideth upon a s. cloud.  
 Rom. 3: 15, feet are s. to shed blood.  
*See* Job 7: 6; 9: 25; Ps. 147: 15.  
**Swim**, II. Ki. 6: 6, the iron did s.  
 Isa. 25: 11, spread forth hands to s.  
 Eze. 47: 5, waters to s. in.  
**Swine** (Heb., *chāzīr*) were included among the unclean animals, and were regarded with special horror as an article of food. Although the Jews may not have kept pigs themselves, they were reared largely by the Canaanites.  
 unclean, Lev. 11: 7; Deu. 14: 8; Isa. 65: 4.  
 devils sent into herd of, Mat. 8: 32; Mar. 5: 13; Lu. 8: 33.  
 typical of unbelievers and apostates, Mat. 7: 6; II. Pet. 2: 22.  
**Swollen**, Ac. 28: 6.  
**Swoon**, Lam. 2: 11, children s. in the streets.  
**Sword**, of the Lord, Deu. 32: 41; Judg. 7: 18; I. Chr. 21: 12; Ps. 45: 3; Isa. 34: 5; 66: 16; Jer. 47: 6; Eze. 21: 4; 30: 24; 32: 10; Zep. 2: 12.  
 —Gen. 3: 24, cherubim and a flaming s.  
 Deu. 33: 29, the s. of thy excellency.  
 Judg. 7: 20, s. of the Lord and of Gideon.  
 Ps. 57: 4, their tongue is a sharp s.  
 S. of S. 3: 8, every man hath his s. upon his thigh.  
 Isa. 2: 4, nation shall not lift up s. against nation.  
 Jer. 12: 12, the s. of the Lord shall devour.  
 15: 2; 43: 11, such as are for the s., to the s.  
 Zec. 11: 17, the s. shall be upon his arm.



**Sword, continued.**

Zec. 13: 7, awake, O s., against my Shepherd.

Mat. 10: 34, not to send peace, but a s.

Lu. 2: 35, a s. shall pierce through thy own soul.

Rom. 13: 4, he beareth not the s. in vain.

Eph. 6: 17, the s. of the Spirit.

Heb. 4: 12, sharper than any two-edged s.

Rev. 1: 16; 19: 15, out of his mouth went a sharp s.

13: 10, he that killeth with the s. must be killed with the s.

**Sycamine Tree** is mentioned once in the N. T. (Lu. 17: 6). It is the black mulberry (*Morus nigra*), still known by this name in Greece. In the East it was first cultivated for its fruit; in later times both it and the white mulberry were cultivated also for their leaves, on which the silkworm feeds.

**Sycamore** (Heb., *shikmah*, pl., *shikmin*; *Ficus sycamorus*). This fig is several times mentioned in the O. T. and once in the N. T. It has no relationship with the English sycamore. It grows to a considerable size, is evergreen, and bears large quantities of fruit, which grows from numerous small branches, separate from the leaf-bearing ones. The fruit is small, sweetish, and dry. It abounded in Egypt, and grew in some parts of Palestine. Lu. 19: 4.

**Sychar** (sī'kar), *drunken*, (13 Bd), capital of Samaria, near Jacob's well. The old *Shechem*, John 4: 5.

**Sychem** (sī'kem), Greek form of *Shechem*, Ac. 7: 16.

**Syene** (sī'ēne), *opening*, (1 Fe), an ancient city of Egypt, modern Assuan, Eze. 29: 10.

**Symmachus** (sīm'ma-kus), Greek version of, 26b

**Synagogue**, Christ teaches in, Mat. 12: 9; Lu. 4: 16; John 6: 59; 18: 20.

Paul teaches in, Ac. 13: 5; 14: 1; 18: 4. 14b, 87b

the Great, 22b, 65a

the New, 65a

—Mat. 13: 54; Mar. 6: 2, taught in their s.

Lu. 7: 5, he hath built us a s.

John 12: 42, lest they should be put out of the s.

16: 2, put you out of the s.

Rev. 2: 9; 3: 9, the s. of Satan.

**Synoptical Gospels**, described, 73a

**Syntychē** (sīn'ti-kē), *one who speaks*, Phil. 4: 2.

**Syracuse** (sī'ra-kūs) (15 Be), in southeastern part of Sicily, Ac. 28: 12. 81b

**Syria** (sī'ri-ā) (Heb., *Aram*) (6 Fa; 7 Ca; 8 Aa; 15 Ke), the country north of Palestine, II. Sa. 8: 6; II. Chr. 28: 5; Mat. 4: 24. 80b, 135a

**Syriac or Peshitto** version of Scriptures, 26b

**Syrian Desert** (2 Cb), a large desert between Damascus and Babylon.

**Syrians**, subdued by David, II. Sa. 8: 10.

tributary to Solomon, I. Ki. 10: 29.

contend with Israel, I. Ki. 11: 25; 20; 22: 34; II. Ki. 6: 24; 7: 8; 13: 13; 7: 16; 6; II. Chr. 18: 33.

employed to punish Joash, II. Chr. 24: 23.

the gospel preached to, Mat. 4: 24; Ac. 15: 23; 18: 18; Gal. 1: 21.

See Gen. 25: 20; Den. 26: 5; II. Chr. 28: 23; Isa. 7: 2; Eze. 27: 16; Hos. 12: 12; Am. 1: 5.

**Syrophenician** (sī'ro-fe-nish'an), a Phenician of Syria, Mar. 7: 26.

**TAANACH** (tā'a-nāk) (5 Cc; 7 Bb), hamlet with a mound west of the Plain of Esdraelon, Josh. 12: 21.

**Taanath-shiloh** (tā'a-nath-shī'lo), approach to Shiloh, Josh. 16: 6.

**Tabbaath** (tāb'ba-āth), *impressions*, Ezra 2: 43.

**Tabeal** (tā'be-al), **Tabeel** (tā'be-el), *God is good*, Isa. 7: 6.

**Taberah** (tāb'e-rā), *burning*, Nu. 11: 3.

**Tabering**, *ar.*, tapping, as on a drum, Nah. 2: 7.

**Tabernacle**, of God, its construction, Ex. 25-27; 36-38; 40. covered by the cloud, Ex. 40: 34; Nu. 9: 15.

consecrated by Moses, Lev. 8: 10.

directions concerning its custody and removal, Nu. 1: 50; 53: 3; 4: 9; 18: 1. Chr. 6: 48.

set up at Shiloh, Josh. 18: 1; at Gibeon, I. Chr. 21: 29; II. Chr. 1: 3. 90, 92a

David's love for, Ps. 27: 42; 43; 84; 132.

typical, Heb. 8: 2; 9: 2. 92a

of witness, Nu. 17: 7; 18: 2; II. Chr. 24: 6; Ac. 7: 44.

of testimony, Ex. 38: 21.

in heaven, Rev. 15: 5.

the human body compared to, II. Cor. 5: 1; II. Pet. 1: 13.

—Job 5: 24, thy t. shall be in peace.

Ps. 15: 1, who shall abide in thy t.?

27: 5, in secret of his t. shall he hide me.

84: 1, how amiable are thy t.

118: 15, salvation is in the t. of the righteous.

Isa. 33: 20, a t. that shall not be taken down.

Eze. 37: 27, my t. shall be with them.

II. Cor. 5: 4, we that are in this t. dogroan.

**Tabernacles**, feast of, Lev. 23: 34; Nu. 29: 12; Den. 16: 13; II. Chr. 8: 13; Ezra 3: 4; Zec. 14: 16; John 7: 2. 70a, 84a

**Tabitha** (tāb'i-thā), *gazelle*, Ac. 9: 36.

**Table**. Tables for serving food were in the form of three sides of a square. The guests

**Table, continued.**

reclined on cushioned benches on the outside, the inside being occupied by attendants. The place of the host or head of the company was at the center of the cross-table. On his right hand reclined the most honored guest. The posture at table was reclining on the left side with the legs bent so as to allow the feet to extend outwards and behind. "The chief rooms" (Lu. 14: 7) means the *chief places at table*. "The highest room" means the place next the host; other places of honor were the center seats of the tables in front of that where the host reclined.

of the Lord, in the tabernacle, Ex. 25: 23; 31: 8; 37: 10; 40: 4; Eze. 41: 22.

profanation of, condemned, Mal. 1: 7, 12.

showbread placed thereon, Ex. 25: 30; Lev. 24: 6; Nu. 4: 7. 91a

the Lord's. See **Communion**.

—*ar.*, tablet for writing with pencil, Lu. 1: 63.

—Ps. 23: 5, thou preparest a t. before me.

69: 22, let their t. become a snare.

123: 3, like olive plants about thy t.

Prov. 3: 3; 7: 3, write on t. of heart.

9: 2, wisdom hath furnished her t.

Isa. 21: 5, prepare the t.

Jer. 17: 1, graven on t. of heart.

Mat. 15: 27; Mar. 7: 28, crumbs from their masters' t.

I. Cor. 10: 21, partakers of Lord's t. and t. of devils.

II. Cor. 3: 3, fleshy t. of the heart.

**Tables of Stone**, containing the law, Ex. 24: 12; 31: 18.

broken by Moses, Ex. 32: 19; Deu. 9: 17.

renewed, Ex. 34; Deu. 10. See II. Cor. 3: 3.

**Tablet**, *ar.*, a locket, Ex. 35: 22.

**Tabor** (tā'bōr), *toftly*, (3 Cc; 5 Cc; 7 Bb; 16 Cc; 17 Bc), mountain in Palestine, 1,800 feet above the sea, with an oak glade on its northwestern slope, and a dome-shaped summit, Judg. 4: 14.

See Judg. 8: 18; I. Sa. 10: 3; Ps. 89: 12; Jer. 46: 18; Hos. 5: 1. 130b

**Tabret**, musical instrument, Gen. 31: 27; I. Sa. 18: 6; Isa. 5: 12.

**Tabrimon** (tāb'ri-mōn), *good in Rimmon*, a Syrian god, I. Ki. 15: 18.

**Taches**, *ar.*, clasps, fastenings, Ex. 26: 6; 39: 33.

**Tachmonite** (tāk'mō-nite), or **Hachmonite**, II. Sa. 23: 8.

**Tackling**, Isa. 33: 23; Ac. 27: 19.

**Tadmor** (tād'mōr), or **Palmyra**, *palm tree*, (2 Cb; 6 Fb; 8 Ab), a city built by Solomon, I. Ki. 9: 18; II. Chr. 8: 4. 133b

**Tahan** (tā'hān), **Tahanites**, *camp*, Nu. 26: 35.

**Tahapanes** (ta-hăp'a-nêz), or **Tahpanhes** (tă'pan-hêz), probably the Egyptian *Tapeh-ench*, head of the land, a fortress of Egypt, called *Daphne* by the Greeks, Jer. 2: 16; 41: 1.

**Tahath** (tă'hăth), station, Nu. 33: 26.

**Tahrea** (tă-rê'ă), I. Chr. 9: 41.

**Tahim-hodshi** (tă'tim-hôd'shî), probably land of the *Hittites* toward *Kadesh*, II. Sa. 24: 6.

**Tails**, Judg. 15: 4; Isa. 7: 4; Rev. 9: 10, 19.

**Take**, Ex. 6: 7, I will *t.* you for a people.

Ex. 20: 7; Deu. 5: 11, not *t.* name of Lord in vain.

Ex. 34: 9, *t.* us for thine inheritance.

Job 23: 10, he knoweth the way that I *t.*

Ps. 27: 10, then the Lord will *t.* me up.

51: 11, *t.* not thy Holy Spirit from me.

116: 13, I will *t.* the cup of salvation.

Hos. 14: 2, *t.* with you words.

Mat. 18: 16, *t.* with thee one or two more.

20: 14, *t.* that thine is, and go thy way.

26: 26; Mar. 14: 22; I. Cor. 11: 24, *t.* eat.

Lu. 12: 19, soul, *t.* thine ease.

John 16: 15, he shall *t.* of mine.

I. Cor. 6: 7, why not rather *t.* wrong?

I. Pet. 2: 20, if ye *t.* it patiently.

Rev. 3: 11, that no man *t.* thy crown.

22: 19, if any man *t.* away from this prophecy.

**Tale**, Ps. 90: 9, we spend our years as *t.*

Eze. 22: 9, that carry *t.* to shed blood.

Lu. 24: 11, their words seemed as *t.*

—*ar*, number, Ex. 5: 18; I. Chr. 9: 28.

**Talebearers**, Lev. 19: 16; Prov. 11: 13; 18: 8; 26: 20; I. Tim. 5: 13; I. Pet. 4: 15.

**Talent**, a measure of weight, II. Sa. 12: 30; Rev. 16: 21. 118

of gold, Ex. 25: 39; II. Ki. 23: 33. 118a

of silver, I. Ki. 20: 39; II. Ki. 5: 22. 118ab

of lead, Zec. 5: 7.

**Talents**, parables of, Mat. 18: 24; 25: 14.

**Talitha Cumi** (tăl'i-thă kü'mî), *damsel*, arise, Mar. 5: 41.

**Talk**, Deu. 5: 24, God doth *t.* with man.

Deu. 6: 7, *t.* of them when thou sittest.

Job 13: 7, will ye *t.* deceitfully for him?

Ps. 71: 24, *t.* of thy righteousness.

77: 12, I will *t.* of thy doings.

145: 11, *t.* of thy power.

Prov. 6: 22, it shall *t.* with thee.

Jer. 12: 1, let me *t.* with thee of thy judgments.

Lu. 24: 32, while he *t.* with us by the way.

**Talk**, continued.

John 9: 37, it is he that *t.* with thee.

14: 30, I will not *t.* much with you.

Job 11: 2, a man full of *t.*

Mat. 22: 15, might entangle him in his *t.*

Eph. 5: 4, nor foolish *t.*

**Talking**, vain, censured, I. Sa. 2: 3; Prov. 13: 3; 24: 2; Ec. 10: 14; Ecze. 33: 30; 36: 3; Tit. 1: 10.

See **Slender**.

**Tall**, Deu. 1: 28; 2: 10; Isa. 37: 24.

**Talmi** (tăl'mă), full of furrows, Nu. 13: 22; II. Sa. 3: 3.

**Talmon** (tăl'mon), Ezra 2: 42.

**Talmud**, the Jewish law not included in the Pentateuch. 22ab, 26b

**Tamah** (tă'mă), or **Thamah** (thă'mă), laughter, Ezra 2: 53; Neh. 7: 55.

**Tamar** (tă'mar), palm tree, Gen. 38: 6.

**Tame**, Mar. 5: 4, neither could any man *t.* him.

Jas. 3: 8, tongue can no man *t.*

**Tammuz** (tăm'muz) (Bab.-Assyr., *Dumuz*, son of life, a Syro-Phœnician god, Adonis of the Greeks, Eze. 8: 14.

—month of June-July, 85a

**Tanach** (tă'năk), Josh. 21: 25.

**Tanhumeth** (tăn'hu-méth), consolation, Jer. 40: 8.

**Tanner**, Ac. 9: 43; 10: 6.

**Tannuk**, modern name of *Taanach*.

**Tantura** (16 Bc), modern name for *Dor*.

**Tapestry**, Prov. 7: 16; 31: 22.

**Taphath** (tă'făth), drop, I. Ki. 4: 11.

**Tappuah** (tap-pū'ă), apple, Josh. 12: 17; 16: 8.

**Taprobane** (1 Lg), an island of the Indian Ocean.

**Tarah** (tă'ră), station, Nu. 33: 27, 28.

**Taralah** (tăr'a-lă), tumult (?), Josh. 18: 27.

**Tares**, The Greek word *ζιζάνια* thus translated occurs only in Mat. 13: 25-30. This wheat-like, poisonous weed is the bearded darnel, *Lolium temulentum*, which, until it is fully grown, very closely resembles the wheat.

**Target**, I. Sa. 17: 6; II. Chr. 14: 8.

**Targums**, 26a

**Taricheæ**, at the south end of the Sea of Galilee, mentioned in Egyptian records as early as 1350 B.C. 131a

**Tarpelites** (tăr'pel-ites), people of Tarpel, in Assyria, Ezra 4: 9.

**Tarry**, Gen. 19: 2, *t.* all night.

Judg. 5: 28, why *t.* the wheels of his chariots?

II. Ki. 7: 9, if we *t.* till morning light.

Ps. 68: 12, she that *t.* at home.

101: 7, he that telleth lies shall not *t.* in my sight.

Prov. 23: 30, they that *t.* long at the wine.

Isa. 46: 13, my salvation shall not *t.*

Hab. 2: 3, though it *t.*, wait for it.

Mat. 25: 5, the bridegroom *t.*

**Tarry**, continued.

Mat. 26: 38, Mar. 14: 34, *t.* ye here, and watch.

Lu. 24: 29, he went in to *t.* with them.

John 21: 22, if I will that he *t.* Ac. 22: 16, why *t.* thou? arise, and be baptized.

I. Cor. 11: 33, *t.* one for another.

Heb. 10: 37, will come, and will not *t.*

See Ps. 40: 17; 70: 5.

**Tarshish** (tăr'shish), fortress (?), (1 Pd), an emporium for silver, iron, tin, and lead. It is often given as Tartessus in Spain. According to Conder, it is always connected with places in Asia Minor and farther east, and was probably the later **Tarsus**, *q. v.* The objections to this identification have been met by recent exploration. Tarsus was a port in B. C. 30, and Asia Minor is rich in minerals. Gen. 10: 8; I. Ki. 10: 22; II. Chr. 9: 21; 20: 36; Jer. 10: 9; Eze. 27: 12; 38: 13. 128a, 139a

Jonah's flight to, Jon. 1: 3.

prophecies concerning, Ps. 48: 7; 72: 10; Isa. 2: 16; 23; 60: 9; 66: 19.

—Sea of, (1 Dd), the Mediterranean.

**Tarsus** (tăr'sus) (15 Ic), capital of Cilicia, a Phœnician trading city on the Cydnus, Ac. 21: 39. See **Tarshish**.

**Tartak** (tăr'tăk), darkness, idol of the Avites, II. Ki. 17: 31.

**Tartan** (tăr'tan) (Assyr., *Turtani*), official name of commander-in-chief, Isa. 20: 1.

**Tartessus** (1 Bd), a town of Spain.

**Task**, Ex. 5: 13, 14, 19.

**Taskmasters**, Ex. 1: 11; 5: 6.

**Taste**, Ex. 16: 31, *t.* of manna like wafers.

Nu. 11: 8, the *t.* of it as *t.* of fresh oil.

Job 6: 6, is there any *t.* in the white of an egg?

Ps. 119: 103, how sweet are thy words to my *t.*

S. of S. 2: 3, fruit was sweet to my *t.*

Jer. 48: 11, his *t.* remained in him.

Job 12: 11, doth not mouth *t.* meat?

Ps. 34: 8, O *t.* and see that the Lord is good.

Mat. 16: 28; Mar. 9: 1; Lu. 9: 27, some which shall not *t.* of death.

Lu. 14: 24, none bidden shall *t.* of my supper.

John 8: 52, keep my saying, he shall never *t.* of death.

Col. 2: 21, touch not, *t.* not.

Heb. 2: 9, should *t.* death for every man.

6: 4, have *t.* of the heavenly gift.

I. Pet. 2: 3, have *t.* that the Lord is gracious.

**Tatnai** (tăt'nă), present, and Shethar-boznai, hinder the rebuilding of the temple, Ezra 5: 3; 6: 13.

**Tattlers**, I. Tim. 5: 13.



**Taught**, 11. Chr. 6: 27, thou hast *t.* them the good way.

Ec. 12: 9, he *t.* the people knowledge.

Isa. 29: 13, their fear is *t.* by precept of men.

54: 13, thy children shall be *t.* of the Lord.

Jer. 32: 33, though I *t.* them, rising up early.

Mat. 7: 29; Mar. 1: 22, he *t.* as one having authority.

Lu. 13: 26, thou hast *t.* in our streets.

John 6: 45, they shall be all *t.* of God.

Gal. 6: 6, him *t.* in the word.

Eph. 4: 21, if ye have been *t.* by him.

I. John 2: 27, as anointing hath *t.* you.

**Taunt**, Eze. 5: 15; Hab. 2: 6.

**Taurus** (tau'rus) (2 Cb; 15 Ic), mountains in Cilicia.

**Taverner's Bible**, 28b

**Taverns**, Three, (15 Aa), Ac. 28: 15.

**Tavium** (15 Ib), a town in the province of Galatia.

**Taxation**, of all the world, under Caesar Augustus, Lu. 2: 1.

See II. Ki. 23: 35; Ac. 5: 37.

**Teach**, Ex. 4: 15, I will *t.* you.

Deu. 4: 10, that they may *t.* their children.

33: 10, they shall *t.* Jacob thy judgments.

I. Sa. 12: 23, I will *t.* you the good way.

II. Chr. 17: 7, to *t.* in cities of Judah.

Job 6: 24, *t.* me, and I will hold my tongue.

21: 22, shall any *t.* God knowledge?

37: 19, *t.* us what we shall say.

Ps. 25: 4, *t.* me thy paths.

25: 8, he will *t.* sinners.

34: 11, I will *t.* you the fear of the Lord.

51: 13, then will I *t.* transgressors thy ways.

90: 12, so *t.* us to number our days.

94: 10, he that *t.* man knowledge.

Isa. 2: 3; Mic. 4: 2, he will *t.* us of his ways.

Isa. 28: 9, whom shall he *t.* knowledge?

Mic. 3: 11, priests *t.* for hire.

Mat. 28: 19, *t.* all nations.

Lu. 11: 1, *t.* us to pray.

John 9: 34, dost thou *t.* us?

14: 26, Holy Ghost shall *t.* you all things.

Ac. 5: 42, they ceased not to *t.* and preach.

I. Cor. 11: 14, doth not even nature *t.* you?

Col. 1: 28, *t.* every man in all wisdom.

3: 16, *t.* and admonishing one another.

I. Tim. 2: 12, I suffer not a woman to *t.*

3: 2; II. Tim. 2: 24, apt to *t.*

I. Tim. 4: 11, these things command and *t.*

II. Tim. 2: 2, faithful men, able to *t.* others.

Tit. 2: 12, *t.* us that, denying ungodliness.

**Teach**, continued.

Heb. 5: 12, ye have need that one *t.* you.

8: 11, *t.* no more every man his neighbour.

**Teachers**, Ezra 7: 10; Ac. 13: 1; Rom. 12: 7; I. Cor. 12: 28; I. Tim. 3.

false, foretold and described,

Jer. 5: 13; 6: 13; Eze. 14: 9; 22: 25; Hos. 9: 7; Mic. 2: 11; 3: 11; Zep. 3: 4; Mat. 24: 4; Ac. 13: 6; 20: 29; II. Cor. 11: 13; I. Tim. 1: 6; 4: 1; 6: 3; II. Tim. 3: 8; Tit. 1: 11; Jude 4; Rev. 2: 14, 20.

not to be listened to, Deu. 13: 1; I. Tim. 1: 4; Heb. 13: 9; II. John 10.

their condemnation, Deu. 18: 20; Isa. 8: 20; 9: 15; Jer. 28: 15; Eze. 13: 8; 14: 10; Gal. 1: 8; II. Tim. 3: 9; Jude 10, 15.

to be tried and avoided, I. John 4: 1; Rom. 16: 17.

—I. Chr. 25: 8, as well the *t.* as the scholar.

Ps. 119: 99, more understanding than all my *t.*

Isa. 30: 20, thine eyes shall see thy *t.*

Hab. 2: 18, a *t.* of lies.

John 3: 2, a *t.* come from God.

Rom. 2: 20, a *t.* of babes.

I. Cor. 12: 29, are all *t.*?

Eph. 4: 11, pastors and *t.*

I. Tim. 1: 7, desiring to be *t.* of the law.

II. Pet. 2: 1, shall be false *t.*

**Teaching**, from God, Ps. 71: 17; Isa. 54: 13; Jer. 31: 34; John 6: 45; Gal. 1: 12; Eph. 4: 21; I. Thes. 4: 9; I. John 2: 27.

of Christ, Mat. 5: 7: 29.

**Teaching of the Twelve Apostles**, or **Didache**, 81a

**Tear**, Job 16: 9, he *t.* me in his wrath.

Ps. 7: 2, lest he *t.* my soul.

50: 22, lest I *t.* you in pieces.

Hos. 5: 14, I will *t.* and go away.

Mar. 9: 18; Lu. 9: 39, he *t.* him.

**Tears**, Job 16: 20, mine eye poureth out *t.*

Ps. 6: 6, I water my couch with *t.*

42: 3, my *t.* have been my meat.

56: 8, put my *t.* into bottle.

80: 5, the bread of *t.*

126: 5, they that sow in *t.*

Isa. 16: 9, I will water thee with my *t.*

25: 8, Lord will wipe away *t.*

Jer. 9: 1, oh that mine eyes were a fountain of *t.*

31: 16, refrain thine eyes from *t.*

Lam. 2: 11, mine eyes do fail with *t.*

Eze. 24: 16, neither shall thy *t.* run down.

Mal. 2: 13, covering altar of Lord with *t.*

Lu. 7: 38, to wash his feet with *t.*

Ac. 20: 31, ceased not to warn with *t.*

Heb. 5: 7, offered up supplications with *t.*

12: 17, he sought it carefully with *t.*

Rev. 7: 17; 21: 4, God shall wipe away *t.*

**Tebah** (tê'bâ), *slaughtering*, Gen. 22: 24.

**Tebaliah** (tê'b'a-lî'â), *Jehovah has baptized*, I. Chr. 26: 11.

**Tebet**, or **Tebeth** (tê'beth) (Assyr., *Tebetum*), month of December-January, Esth. 2: 16.

85a

**Tedious**, Ac. 24: 4.

**Teeth**, Gen. 49: 12, his *t.* shall be white with milk.

Job 19: 20, escaped with skin of my *t.*

Prov. 10: 26, as vinegar to the *t.*

S. of S. 4: 2; 6: 6, thy *t.* are like a flock.

Isa. 41: 15, an instrument having *t.*

Jer. 31: 29; Eze. 18: 2, children's *t.* are set on edge.

Am. 4: 6, cleanness of *t.*

Mat. 27: 41, cast the same in his *t.*

**Tehaphnehes** (te-hâf'ne-hêz), Eze. 30: 18.

**Tel** or **Terebinth Tree** (Heb., *elah*), often translated "oak" in the A.V., as in Gen. 35: 4; but "teel tree" in Isa. 6: 13; "elm" in Hos. 4: 13, and sometimes, erroneously, "valley" or "plain," as in Gen. 13: 18; I. Sa. 17: 2.

In all these places, and where it occurs elsewhere, the R. V. translates it as "terebinth," either in the text or margin. This tree (*Pistacia terebinthus*) is still common in the southern and eastern parts of Palestine, and isolated trees may be seen covered with rags, the votive offerings of superstition or affection.

**Tekel** (tê'kel), *weighed*, Dan. 5: 25.

**Tekoa**, **Tekoah** (te-kô'â), *blast of the trumpet*, son of Ashur, I. Chr. 2: 24; 4: 5.

—(5 Ce; 16 Ce), a city of Judah, II. Chr. 11: 6.

widow of, II. Sa. 14.

**Tel-abib** (tê'l'â'bîb), *hill of corn*, Eze. 3: 15.

**Telaim** (te-lâ'im), *young lambs*, I. Sa. 15: 4.

**Tellassar** (te-lâs'sar) (Assyr., *Tul-Asurri*), *hill of Asshur*, Isa. 37: 12.

**Tel-el-Amarna Tablets**, 60b

**Telem** (tê'lem), *oppression*, Josh. 15: 24.

**Telesphorus**, *bishop of Rome*, 81a

**Tel-haresha** (tê'l'hâr'e-shâ), Neh. 7: 61.

**Tell**, Gen. 32: 29, *t.* me thy name.

II. Sa. 1: 20, *t.* it not in Gath.

Ps. 48: 13, may *t.* it to the generation following.

Ec. 6: 12; 10: 14, who can *t.* what shall be after?

10: 20, that which hath wings shall *t.* matter.

Jon. 3: 9, who can *t.* if God will turn?

Mat. 18: 15, *t.* him his fault.

Mar. 11: 33; Lu. 20: 7, we cannot *t.*

John 3: 8, thou canst not *t.* whence.

4: 25, he will *t.* us all things.

**Tell, continued.**

Ac. 17: 21, either to *t.* or hear some new thing.  
 II. Cor. 12: 2, in or out of the body, I cannot *t.*  
 —*ar.*, count, Gen. 15: 5, *t.* the stars, if thou be able.  
**Tell Hum**, ruins of a large town.  
**Tell Nimrin** (16 De), ancient *Beth-nimra*.  
**Tell Rameh**, ancient *Beth-horon* (*Upper*).  
**Tel-melah** (tél'mélá), Ezra 2: 59.  
**Tema** (témá), *desert*, Gen. 25: 15; Job 6: 19; Isa. 21: 14; Jer. 25: 23.  
**Teman** (tém'an), the south, Gen. 36: 11.  
 prophecies concerning, Jer. 49: 7, 20; Eze. 25: 13; Am. 1: 12; Ob. 9; Hab. 3: 3.  
**Temani** (tém'a-ní), Gen. 36: 34.  
**Temeni** (tém'e-ní), I. Chr. 4: 6.  
**Temper**, Eze. 46: 14.  
**Temperance**, exhortations to, Prov. 23: 1; I. Cor. 9: 25; Eph. 5: 18; Tit. 1: 8; 2: 2.  
 —Ac. 24: 25, as he reasoned of *t.*  
 Gal. 5: 23, meekness, *t.*  
 II. Pet. 1: 6, add to knowledge *t.*; and to *t.* patience.  
**Tempest**, Job 9: 17, he breaketh me with a *t.*  
 Ps. 11: 6, on wicked he shall rain a *t.*  
 55: 8, I hasten from storm and *t.*  
 Isa. 28: 2, as a *t.* of hail.  
 32: 2, covert from the *t.*  
 Heb. 12: 18, not come to darkness and *t.*  
 II. Pet. 2: 17, clouds carried with a *t.*  
**Tempestuous**, Ps. 50: 3; Jon. 1: 11, 13; Ac. 27: 14.  
**Temple**, of Jerusalem, (9; 10 Bc), 87b, 90, 92b, 135b  
 Herod's, 93a  
 Solomon's, 92b  
 Zerubbabel's, 92b  
 David desires to build, II. Sa. 7: 3; I. Chr. 17: 2; 28: 2; forbidden to build, II. Sa. 7: 5; I. Chr. 17: 4; 28: 3.  
 Solomon to build, II. Sa. 7: 12; I. Chr. 17: 11; 28: 5; builds, I. Ki. 6; II. Chr. 3: 4;  
 its solemn dedication, I. Ki. 8: 9; II. Chr. 6: 7;  
 plundered by Shishak, king of Egypt, I. Ki. 14: 25; II. Chr. 12: 9.  
 restored by Joash, II. Ki. 12: 5, 12.  
 cleansed by Hezekiah, II. Chr. 29: 5.  
 polluted by Manasseh, II. Chr. 33: 7.  
 repaired by Josiah, II. Chr. 34.  
 spoiled by the Chaldeans, II. Ki. 25: 9.  
 decrees of Cyrus and Darius for rebuilding, Ezra 6: 3, 13.  
 finished and dedicated, Ezra 6: 15, 16.  
 Christ drives out buyers and sellers, Mat. 21: 12; Mar. 11: 15; Lu. 19: 45; John 2: 14.  
 Christ foretells its destruction, Mat. 24: 2; Mar. 13: 2; Lu. 21: 6.  
 Ezekiel's, 93b  
 house of God, Ps. 65: 4; Ec. 5: 1; Heb. 10: 21; I. Pet. 4: 17.

**Temple, continued.**

symbolical of the body of Christ, John 2: 19-21.  
 of God and Holy Ghost, Christians are, II. Cor. 6: 16.  
 —II. Sa. 22: 7; Ps. 18: 6, he did hear my voice out of his *t.*  
 Ps. 27: 4, to enquire in his *t.*  
 29: 9, in his *t.* doth every one speak of his glory.  
 Isa. 6: 1, his train filled the *t.*  
 Mal. 3: 1, the Lord shall suddenly come to his *t.*  
 Mat. 12: 6, one greater than the *t.*  
 John 2: 19, destroy this *t.*  
 Ac. 7: 48; 17: 24, *t.* made with hands.  
 I. Cor. 3: 16, ye are the *t.* of God.  
 6: 19, body is *t.* of Holy Ghost.  
 Rev. 7: 13, serve day and night in his *t.*  
 21: 22, no *t.* therein.  
 See Ps. 84: 1, 10; 100: 4; 122; Isa. 2: 3; Rev. 3: 12; 15: 8.  
 See **Altar, Tabernacle**. 14b  
**Temporal**, II. Cor. 4: 18.  
**Tempt**, Gen. 22: 1, God did *t.* Abraham.  
 Ex. 17: 2, wherefore do ye *t.* the Lord?  
 Deu. 6: 16; Mat. 4: 7; Lu. 4: 12, shall not *t.* the Lord.  
 Isa. 7: 12, I will not ask, neither will I *t.* the Lord.  
 Mal. 3: 15, they that *t.* God are even delivered.  
 Mat. 22: 18; Mar. 12: 15; Lu. 20: 23, why *t.* ye me?  
 Ac. 5: 9, agreed together to *t.* the Spirit.  
 15: 10, why *t.* ye God?  
 I. Cor. 10: 13, will not suffer you to be *t.*  
 Gal. 6: 1, lest thou also be *t.*  
 I. Thes. 3: 5, lest the tempter *t.* you.  
 Heb. 2: 18, hath suffered, being *t.*  
 4: 15, in all points *t.* like as we are.  
 Jas. 1: 13, God cannot be *t.*, neither *t.* he any man.  
**Temptation**, trial of faith, Gen. 22; Dan. 12: 10; Lu. 12: 31, 40; Heb. 11: 17; I. Pet. 1: 7; 4: 12, of Christ, by the devil, Mat. 4; Mar. 1: 13; Lu. 4.  
 —Ps. 95: 8; Heb. 3: 8, as in day of *t.* in wilderness.  
 Mat. 6: 13; Lu. 11: 4, lead us not into *t.*  
 Mat. 26: 41; Mar. 14: 38; Lu. 22: 46, lest ye enter into *t.*  
 Lu. 8: 13, in time of *t.* fall away.  
 I. Cor. 10: 13, there hath no *t.* taken you.  
 I. Tim. 6: 9, they that will be rich fall into *t.*  
 Jas. 1: 12, blessed is the man that endureth *t.*  
 II. Pet. 2: 9, how to deliver out of *t.*  
 Rev. 3: 10, keep thee from hour of *t.*  
**Tempter**, Mat. 4: 3; I. Thes. 3: 5.  
**Tend**, Prov. 10: 16, labour of righteous *t.* to life.  
 Prov. 14: 23, talk of lips *t.* to penalty.  
 19: 23, fear of Lord *t.* to life.  
 21: 5, thoughts of diligent *t.* to plenteousness.

**Tender**, II. Ki. 22: 19; II. Chr. 34: 27, thine heart was *t.*  
 Job 38: 27, cause the *t.* herb to spring.  
 Isa. 47: 1, no more be called *t.*  
 53: 2, grow up as a *t.* plant.  
 Lu. 1: 73, through the *t.* mercy of our God.  
 Jas. 5: 11, Lord is pitiful, and of *t.* mercy.  
**Tender-hearted**, II. Chr. 13: 7; Eph. 4: 32.  
**Tenons**, Ex. 26: 17, 19.  
**Tenor**, Gen. 43: 7; Ex. 34: 27.  
**Tenth**, Gen. 28: 22, give the *t.* unto thee.  
 Lev. 27: 32, *t.* shall be holy unto the Lord.  
**Tents**, Nu. 24: 5, how goodly are thy *t.*  
 I. Ki. 12: 16, to your *t.*, O Israel.  
 Ps. 84: 10, than to dwell in *t.* of wickedness.  
 See Gen. 12: 8; 25: 27; Ac. 18: 3.  
**Terah** (térá), *boilerer*, Gen. 11: 24; Josh. 24: 2.  
**Teraphim** (tér'a-fim), *images*, Gen. 31: 34.  
 of Micah, Judg. 17: 5; 18: 14.  
 of Michal, I. Sa. 19: 13 (marg.).  
**Terebinth**, a tree of Palestine.  
 See **Teil**. 132a  
**Teresh** (tér'esh), *severe*, Esth. 2: 21; 6: 2.  
**Terraces**, II. Chr. 9: 11.  
**Terrestrial**, I. Cor. 15: 40.  
**Terrible**, Ex. 34: 10, a *t.* thing I will do.  
 Deu. 1: 19; 8: 15, that *t.* wilderness.  
 7: 21; 10: 17; Neh. 1: 5; 4: 14; 9: 32, a mighty God and *t.*  
 Deu. 10: 21; II. Sa. 7: 23, done *t.* things.  
 Job 37: 22, with God is *t.* majesty.  
 Ps. 45: 4, thy right hand shall teach thee *t.* things.  
 47: 2, the Lord most high is *t.*  
 65: 5, by *t.* things in righteousness.  
 66: 5, God is *t.* in his doings towards men.  
 76: 12, he is *t.* to kings of the earth.  
 99: 3, thy great and *t.* name.  
 145: 6, the might of thy *t.* acts.  
 S. of S. 6: 4, *t.* as an army with banners.  
 Isa. 25: 4, blast of the *t.* ones.  
 64: 3, when thou didst *t.* things.  
 Joel 2: 11, the day of the Lord is very *t.*  
 Heb. 12: 21, so *t.* was the sight.  
 See Deu. 26: 8; Nah. 2: 3.  
**Terrify**, Job 7: 14, thou *t.* me through visions.  
 Job 9: 34, let not his fear *t.* me.  
 Lu. 21: 9, when ye hear of wars, be not *t.*  
 24: 37, they were *t.* and affrighted.  
 Phil. 1: 28, in nothing *t.* by adversaries.  
**Terror**, Gen. 35: 5, the *t.* of God.  
 Deu. 32: 25, the sword without, and *t.* within.  
 Job 18: 11, *t.* shall make him afraid.  
 24: 17, in the *t.* of the shadow of death.  
 31: 23, destruction was a *t.* to me.



**Terror, continued.**

Ps. 55: 4, the *t.* of death are fallen upon me.  
 91: 5, not afraid for *t.* by night.  
 Isa. 33: 18, thine heart shall meditate *t.*  
 54: 14, thou shalt be far from *t.*  
 Jer. 17: 17, be not a *t.* unto me.  
 20: 4; Eze. 26: 21, I will make thee a *t.*  
 Eze. 27: 36; 28: 19, thou shalt be a *t.*  
 Rom. 13: 3, rulers are not a *t.* to good works.  
 II. Cor. 5: 11, knowing *t.* of the Lord.  
 I. Pet. 3: 14, be not afraid of their *t.*  
**Tertius** (tŭr'shŭ-us), *third*, Rom. 16: 22.  
**Tertullus** (ter-tŭl'ŭs), Ac. 24: 1, 2.  
**Testament**, the new, of Christ's blood, Mat. 26: 28; Lu. 22: 20; II. Cor. 3: 6.  
 superior to the old, Heb. 8: 6, 7; 9: 10; 12: 24.  
 —Mar. 14: 24, this is my blood of the new *t.*  
 I. Cor. 11: 25, cup is the new *t.*  
 Heb. 7: 22, surety of a better *t.*  
 9: 16, where a *t.* is, there must be the death of the testator.  
**Testament of the Twelve Patriarchs**, apocryphal book, 43b  
**Testify**, Nu. 35: 30, one witness shall not *t.*  
 Neh. 9: 34, wherewith thou didst *t.* against them.  
 Job 15: 6, thine own lips *t.* against thee.  
 Isa. 59: 12, sins *t.* against us.  
 Hos. 5: 5; 7: 10, pride of Israel doth *t.*  
 Mic. 6: 3, *t.* against me.  
 John 2: 25, any should *t.* of man.  
 3: 11, we *t.* that we have seen.  
 5: 39, scriptures *t.* of me.  
 15: 26, he shall *t.* of me.  
 21: 24, disciple which *t.* of these things.  
 Ac. 20: 24, to *t.* gospel of grace of God.  
 Eph. 4: 17, this I say, and *t.* in the Lord.  
 I. Tim. 2: 6, gave himself to be *t.* in due time.  
 Heb. 2: 6, one in a certain place *t.*  
 I. Pet. 1: 11, *t.* beforehand the sufferings.  
 I. John 4: 14, we have seen, and do *t.*  
**Testimony**, of the apostles, Ac. 22: 18; II. Thes. 1: 10; II. Tim. 1: 8; Rev. 11: 7; 12: 17.  
 testimonies, of God, Ps. 119: 2.  
 —II. Ki. 11: 12; II. Chr. 23: 11, gave him the *t.*  
 Ps. 78: 5, he established a *t.* in Jacob.  
 93: 5, thy *t.* are very sure.  
 119: 24, thy *t.* are my delight.  
 119: 59, I turned my feet to thy *t.*  
 119: 129, thy *t.* are wonderful.  
 Isa. 8: 16, bind up the *t.*  
 8: 20, to the law and to the *t.*  
 Mat. 10: 18; Mar. 13: 9, for a *t.* against them.  
 John 3: 32, no man receiveth his *t.*

**Testimony, continued.**

John 21: 24, we know that his *t.* is true.  
 Ac. 14: 3, gave *t.* to the word of his grace.  
 I. Cor. 2: 1, declaring the *t.* of God.  
 II. Cor. 1: 12, the *t.* of our conscience.  
 Heb. 11: 5, Enoch had this *t.*  
 Rev. 1: 2; 19: 10, the *t.* of Jesus.  
 See Ex. 25: 16, 21.  
**Tetrarch** (tē'trärk), *governor of a fourth part of the country*, Lu. 3: 1.  
**Thaddæus**, Acts of, apocryphal book, 56a  
**Thaddeus** (thad-dē'us), Mat. 10: 3.  
**Thahash** (thā'hāsh), *dolphin*, Gen. 22: 24.  
**Thamah** (thā'mā), Ezra 2: 53. See **Tamah**.  
**Thamar** (thā'mar), Mat. 1: 3.  
**Thank**, I. Chr. 29: 13, our God, we *t.* thee.  
 Mat. 11: 25; Lu. 10: 21; John 11: 41, I *t.* thee, O Father.  
 Rom. 6: 17, God be *t.*, ye were.  
 I. Cor. 1: 4, I *t.* God on your behalf.  
 II. Thes. 1: 3, we are bound to *t.* God.  
**Thankful**, Ps. 100: 4, be *t.* unto him.  
 Rom. 1: 21, neither were *t.*  
 Col. 3: 15, and be ye *t.*  
 See Ac. 24: 3.  
**Thanks**, Dan. 6: 10, he prayed, and gave *t.*  
 Mat. 26: 27; Lu. 22: 17, he took the cup, and gave *t.*  
 Rom. 14: 6, he giveth God *t.*  
 I. Cor. 15: 57, *t.* be to God, who giveth us the victory.  
 II. Cor. 9: 15, *t.* be to God for his unspeakable gift.  
 Eph. 5: 20, giving *t.* always for all things.  
 I. Thes. 3: 9, what *t.* can we render?  
**Thanksgiving**, exhortations to, Ps. 31: 3; 95: 2; 100: 4; 107: 22; 136; II. Cor. 9: 12; Col. 2: 7.  
 at the Lord's Supper, Mat. 26: 27; Mar. 14: 23; Lu. 22: 17; I. Cor. 11: 24.  
 at meals, Mar. 8: 6; John 6: 11; Ac. 27: 35; Rom. 14: 6; Eph. 5: 20.  
 —Neh. 11: 17, principal to begin the *t.*  
 Ps. 26: 7, publish with voice of *t.*  
 50: 14, offer unto God *t.*  
 100: 4, enter into his gates with *t.*  
 Isa. 51: 3, *t.* and melody shall be found therein.  
 Am. 4: 5, offer a sacrifice of *t.*  
 Phil. 4: 6, with *t.* let your requests be made known.  
 Col. 4: 2, watch in the same with *t.*  
 I. Tim. 4: 3, to be received with *t.*  
 Rev. 7: 12, *t.* and honour be to our God.  
**Thankworthy**, I. Pet. 2: 19.  
**Thara** (thā'ra), Lu. 3: 34.  
**Thasus** (15 Ea), an island in the Ægean Sea.  
**That**, Ps. 27: 4, *t.* will I seek after.

**That, continued.**

John 13: 27, *t.* thou doest, do quickly.  
 21: 22, what is *t.* to thee?  
 Rom. 7: 19, evil which I would not, *t.* I do.  
 Jas. 4: 15, do this, or *t.*  
**Theater**, at Ephesus, Paul's danger there, Ac. 19: 29.  
**Thebes** (thēbz) (1 Fe), the original capital of Egypt, called No in O. T.  
**Thebez** (thē'bez), *shining*, (5 Cd; 16 Cd), a city of Ephraim, now called Tubas, Judg. 9: 50.  
**Thefts**, whence proceeding, Mat. 15: 19; Mar. 7: 22. See **Stealing**.  
**Thelassar** (the-lā'sar), II. Ki. 19: 12. See **Telassar**.  
**Then**, Ps. 27: 10, *t.* the Lord will take me up.  
 Mat. 24: 14, *t.* shall the end come.  
 II. Cor. 12: 10, *t.* am I strong.  
**Theodotion**, Greek version of, 25b  
**Theophilus** (the-ōf'i-lŭs), *friend of God*, Lu. 1: 3. 45b, 47b  
**Thereabout**, Lu. 24: 4.  
**Thereat**, Mat. 7: 13.  
**These**, Ec. 7: 10, former days better than *t.*  
 Mat. 23: 23, *t.* ought ye to have done.  
 25: 40, one of the least of *t.*  
 John 21: 15, lovest thou me more than *t.*?  
**Thessalonians** (thēs'sa-lō'nian-anz), Ac. 20: 4; I. Thes. 1: 1.  
**Thessalonians, Epistles to the**, author, date, 50b, 71a  
 quotations from Old Testament in, 102b  
**Thessalonica** (thēs'sa-lo-nī'kā) (15 Ea), a seaport town of Salonica in Macedonia.  
 Paul at, Ac. 17.  
 church there instructed, I. and II. Thes. 80b  
**Theudas** (thū'das), probably i. q. **Thaddeus**, *thank-offering*, sedition of, Ac. 5: 36.  
**Thick**, Deu. 32: 15; Job 22: 14; Ps. 74: 5.  
**Thicket**, Gen. 22: 13; I. Sa. 13: 6; Jer. 4: 29.  
**Thickenss**, II. Chr. 4: 5; Eze. 41: 9; 42: 10.  
**Thief**, punishment of, Ex. 22: 2; Deu. 24: 7; Zec. 5: 4; I. Cor. 6: 10.  
 his conduct described, Job 24: 14; Jer. 49: 9; Lu. 10: 30.  
 Christ's second coming typified by, Lu. 12: 39; I. Thes. 5: 2; Rev. 3: 3; 16: 15.  
 —Ps. 50: 18, when thou sawest a *t.*  
 Jer. 2: 26, as the *t.* is ashamed.  
 Hos. 7: 1, the *t.* cometh in.  
 Joel 2: 9, enter at windows like a *t.*  
 Mat. 24: 43, what watch the *t.* would come.  
 26: 55; Mar. 14: 48; Lu. 22: 52, are ye come as against a *t.*?  
 Lu. 12: 23, where no *t.* approacheth.  
 John 10: 1, the same is a *t.* and a robber.  
 I. Pet. 4: 15, none suffer as a *t.*  
 II. Pet. 3: 10, day of the Lord cometh as a *t.*  
 See Mat. 6: 19; John 10: 8.

**Thieves**, at crucifixion, Mat. 27: 38; Mar. 15: 27; Lu. 23: 39.

**Thigh**, Gen. 24: 2; 47: 29, put hand under *t.*  
Gen. 32: 25, touched hollow of Jacob's *t.*  
Judg. 15: 8, smote them hip and *t.*  
S. of S. 3: 8, every man hath sword on his *t.*  
Rev. 19: 16, he hath on his *t.* a name.

**Thimnathah** (thim'n-a-thá), Josh. 19: 43.

**Thin**, Gen. 41: 6, 7; Ex. 39: 3; Isa. 17: 4.

**Thine**, I. Chr. 29: 11, *t.*, O Lord, is the greatness.  
Ps. 74: 16, the day is *t.*, the night also is *t.*  
Isa. 63: 19, we are *t.*  
Mat. 20: 14, take that *t.* is.  
Lu. 4: 7, all shall be *t.*  
22: 42, not my will, but *t.* be done.  
John 17: 10, all mine are *t.*, and *t.* are mine.

**Thing**, Gen. 24: 50, the *t.* proceedeth from the Lord.  
Nu. 16: 30, if the Lord make a new *t.*  
II. Sa. 13: 33, take the *t.* to heart.  
II. Ki. 2: 10, thou hast asked a hard *t.*  
Job 6: 8, that God would grant the *t.* I long for.  
14: 4, who can bring clean *t.* out of unclean?  
Ec. 1: 9, the *t.* that hath been.  
7: 8, better is end of a *t.* than beginning.  
Isa. 29: 16, shall the *t.* framed say?  
40: 15, isles as a very little *t.*  
43: 19; Jer. 31: 22, a new *t.*  
Am. 6: 13, rejoice in a *t.* of nought.  
Mar. 1: 27, what *t.* is this?  
John 5: 14, lest a worse *t.* come unto thee.  
Phil. 3: 16, let us mind the same *t.*  
I. Pet. 4: 12, as though some strange *t.* happened.

**Think**, Gen. 40: 14, *t.* on me when it shall be well.  
Neh. 5: 19, *t.* on me, my God, for good.  
Ps. 40: 17, the Lord *t.* upon me.  
Prov. 23: 7, as he *t.* in his heart.  
Jon. 1: 6, if God will *t.* upon us.  
Mat. 3: 9, *t.* not to say within yourselves.  
5: 17, *t.* not I am come to destroy.  
6: 7, *t.* they shall be heard.  
9: 4, why *t.* ye evil in your hearts?  
17: 25; 22: 17, what *t.* thou?  
22: 42, what *t.* ye of Christ?  
John 16: 2, will *t.* that he doeth God service.  
Rom. 12: 3, not to *t.* more highly than he ought to *t.*  
I. Cor. 10: 12, let him that *t.* he standeth.  
II. Cor. 3: 5, to *t.* any thing as of ourselves.  
Gal. 6: 3, if a man *t.* himself to be something.  
Eph. 3: 20, able to do above all we ask or *t.*  
Phil. 4: 8, *t.* on these things.

**Think**, *continued*.  
Jas. 1: 7, let not that man *t.* he shall receive.  
4: 5, do ye *t.* that the scripture saith in vain?  
**Thirst**, Ex. 17: 3, to kill us with *t.*  
Den. 29: 19, to add drunkenness to *t.*  
Judg. 15: 18, now I shall die for *t.*  
Ps. 69: 21, in my *t.* they gave me vinegar.  
104: 11, wild asses quench their *t.*  
Isa. 41: 17, when their tongue faileth for *t.*  
Am. 8: 11, nor a *t.* for water, but hearing words of the Lord.  
II. Cor. 11: 27, in hunger and *t.*  
Ps. 42: 2; 63: 1; 143: 6, my soul *t.* for God.  
Isa. 49: 10; Rev. 7: 16, shall not hunger nor *t.*  
Isa. 55: 1, every one that *t.*  
Mat. 5: 6, hunger and *t.* after righteousness.  
John 4: 14; 6: 35, shall never *t.*  
7: 37, if any man *t.*, let him come unto me.  
19: 28, Jesus saith, I *t.*  
Rom. 12: 20, if enemy *t.*, give him drink.  
**Thirsty**, Judg. 4: 19, give me a little water; for I am *t.*  
Ps. 63: 1; 143: 6, a *t.* land.  
107: 5, hungry and *t.*, their soul fainted.  
Prov. 25: 25, as cold water to a *t.* soul.  
Isa. 21: 14, water to him that was *t.*  
29: 8, as when a *t.* man dreameth.  
35: 7, *t.* land become springs of water.  
44: 3, pour water on him that is *t.*  
65: 13, servants drink, but ye shall be *t.*  
Mat. 25: 35, I was *t.*, and ye gave me drink.

**Thistle**, Gen. 3: 18, thorns and *t.* shall it bring forth.  
II. Ki. 14: 9; II. Chr. 25: 18, the *t.* that was in Lebanon.  
Job 31: 40, let *t.* grow instead of wheat.  
Hos. 10: 8, *t.* come up on their altars.  
Mat. 7: 16, do men gather figs of *t.*?  
*See Brambles.*

**Thomas** (tóm'as), *twin*, (Gr. form of Heb. *Tšəm*), apostle, Mat. 10: 3; Mar. 3: 18; Lu. 6: 15; Ac. 1: 13.  
his zeal, John 11: 16.  
his unbelief and confession, John 20: 24 ff.

**Thomas, Acts of Gospel of**, **Martyrdom of**, apocryphal books, 56a

**Thongs**, Ac. 22: 25.

**Thorns**, crown of, placed on Christ, Mar. 15: 17; John 19: 2.  
—Nu. 33: 55; Judg. 2: 3, *t.* in your sides.  
Ps. 118: 12, quenched as the fire of *t.*  
Prov. 15: 19, way of slothful as hedge of *t.*  
22: 5, *t.* are in the way of the froward.

**Thorns**, *continued*.  
Prov. 24: 31, it was grown over with *t.*  
26: 9, as *t.* goeth into hand.  
Ec. 7: 6, as crackling of *t.* under a pot.  
S. of S. 2: 2, as the lily among *t.*  
Isa. 33: 12, as *t.* cut up shall they be burned.  
34: 13, *t.* shall come up in her palaces.  
55: 13, instead of the *t.* shall come up the fir tree.  
Jer. 4: 3, sow not among *t.*  
12: 13, sown wheat, but shall reap *t.*  
Hos. 2: 6, I will hedge up way with *t.*  
9: 6, *t.* shall be in their tabernacles.  
10: 8, the *t.* shall come up on their altars.  
Mic. 7: 4, the most upright is sharper than *t.* hedge.  
Mat. 7: 16, do men gather grapes of *t.*?  
13: 7; Mar. 4: 7, some fell among *t.*  
Mat. 27: 29, platted a crown of *t.*  
II. Cor. 12: 7, a *t.* in the flesh.  
*See Judg. 8: 7, 16.*

**Thought**, Gen. 6: 5, *t.* of his heart only evil.  
I. Chr. 28: 9, the Lord understandeth the *t.*  
Job 4: 13, in *t.* from the visions of the night.  
42: 2, no *t.* can be witholden from thee.  
Ps. 10: 4, God is not in all his *t.*  
40: 5, thy *t.* cannot be reckoned.  
92: 5, thy *t.* are very deep.  
94: 11, the Lord knoweth the *t.* of man.  
139: 17, how precious are thy *t.* to me.  
139: 23, try me, and know my *t.*  
Prov. 12: 5, the *t.* of the righteous are right.  
15: 26, the *t.* of the wicked are abomination.  
16: 3, thy *t.* shall be established.  
Isa. 55: 7, let the unrighteous forsake his *t.*  
55: 8, my *t.* are not your *t.*  
Mic. 4: 12, they know not the *t.* of the Lord.  
Mat. 9: 4; 12: 25; Lu. 5: 22; 6: 8; 11: 17, Jesus knowing their *t.*  
Mat. 15: 19; Mar. 7: 21, out of the heart proceed evil *t.*  
Lu. 9: 47, Jesus, perceiving the *t.* of their heart.  
24: 38, why do *t.* arise in your hearts?  
I. Cor. 3: 20, the Lord knoweth the *t.* of the wise.  
II. Cor. 10: 5, bringing into captivity every *t.*  
Heb. 4: 12, the word of God is a discernor of the *t.*  
Jas. 2: 4, are become judges of evil *t.*  
Gen. 50: 20, ye *t.* evil against me.  
II. Ki. 5: 11, I *t.*, He will surely come out.  
Ps. 48: 9, we have *t.* of thy loving-kindness.  
50: 21, thou *t.* I was such an one as thyself.  
73: 16, when I *t.* to know this.



**Thought, continued.**

Ps. 119: 59, *I t.* on my ways.  
 Jer. 18: 8, *I will repent of the evil I t. to do.*  
 Zec. 8: 15, *I t.* to do well.  
 Mal. 3: 16, for them that *t.* upon his name.  
 Mar. 14: 72, when he *t.* thereon, he wept.  
 Lu. 12: 17, he *t.* within himself, What shall I do?  
 19: 11, they *t.* the kingdom of God should appear.  
 John 11: 13, they *t.* he had spoken of taking of rest.  
 Ac. 15: 38, *t.* not good to take him.  
 26: 8, why should it be *t.* a thing incredible?  
 I. Cor. 13: 11, *I t.* as a child.  
 Phil. 2: 6, *t.* it not robbery to be equal with God.

**Thracia** (thrā'shī-ā) (15 Fa), a province of Asia Minor.

**Thread**, Gen. 14: 23; Josh. 2: 18; Judg. 16: 9; S. of S. 4: 3.

**Threaten**, Ac. 4: 17, let us straitly *t.* them.

I. Pet. 2: 23, when he suffered, he *t.* not.

See Ac. 9: 1; Eph. 6: 9.

**Three Taverns, The,** 81b

**Threefold**, Ec. 4: 12.

**Thresh**, Isa. 41: 15, thou shalt *t.* the mountains.

Jer. 51: 33, it is time to *t.* her.  
 Mic. 4: 13, arise and *t.*

Hab. 3: 12, thou didst *t.* the heathen.

I. Cor. 9: 10, he that *t.* in hope.  
 See Lev. 26: 5; I. Chr. 21: 20; Isa. 21: 10; 28: 28.

**Threshing-floor**, Ru. 3: 2; I. Chr. 21: 15, 21, 22.

**Threshold**, I. Sa. 5: 5; Eze. 46: 2; Zep. 2: 14.

**Threw**, II. Sa. 16: 13, *t.* stones at him.

II. Chr. 31: 1, *t.* down the high places.

Ac. 22: 23, *t.* dust into air.  
 See Mic. 5: 11; Mal. 1: 4; Lu. 4: 35; Rev. 18: 21.

**Throat**, Ps. 5: 9; Rom. 8: 13, their *t.* is an open sepulchre.

Ps. 115: 7, neither speak they through their *t.*

Prov. 23: 2, put a knife to thy *t.*

Mat. 18: 28, took him by the *t.*

**Throne**, Gen. 41: 40, in the *t.* will I be greater.

Ps. 11: 4, the Lord's *t.* is in heaven.

47: 8, God sitteth upon *t.* of his holiness.

89: 14, justice and judgment are habitation of thy *t.*

94: 20, shall *t.* of iniquity have fellowship with thee?

Prov. 20: 28, his *t.* is uphollen by mercy.

25: 5, his *t.* shall be established in righteousness.

Isa. 66: 1; Ac. 7: 49, heaven is my *t.*

Jer. 17: 12, a glorious high *t.*

Lam. 5: 19, thy *t.* from generation to generation.

Dan. 7: 9, his *t.* was like the fiery flame.

Mat. 19: 28; 25: 31, the Son of man shall sit in the *t.*

Heb. 4: 16, the *t.* of grace.

**Throne, continued.**

Rev. 3: 21, to him will I grant to sit on my *t.*

20: 11, a great white *t.*

**Throng**, Mar. 3: 9, lest they should *t.* him.

Mar. 5: 24; Lu. 8: 42, much people *t.* him.

Lu. 8: 45, the multitude *t.* thee.

**Thoroughly**, *ar.*, thoroughly, Ps. 51: 2, wash me *t.* from mine iniquity.

Jer. 7: 5, *t.* amend your ways.

II. Tim. 3: 17, *t.* furnished unto all good works.

**Thrust**, Ex. 11: 1, he shall surely *t.* you out.

Job 32: 13, God *t.* him down, not man.

Ps. 118: 13, thou hast *t.* at me.

Lu. 10: 15, shalt be *t.* down to hell.

13: 28, you yourselves *t.* out.

John 20: 25, and *t.* my hand into his side.

Heb. 12: 20, stoned or *t.* through.

Rev. 14: 15, *t.* in thy sickle.

**Thumb**, Ex. 29: 20; Lev. 8: 23, 24.

**Thummim**, on high priest's breastplate, Ex. 28: 30; Lev. 8: 8; Deu. 33: 8; Ezra 2: 63; Neh. 7: 65.

**Thunder**, Ex. 9: 23; I. Sa. 7: 10; 12: 18; Ps. 78: 48.

thunders, seven, Rev. 10.

See Ex. 19: 16; Rev. 4: 5; 16: 18.

**Thyatira** (thī'a-tī'rā) (15 Gb), a city of Lydia, now called Ak Hissar, Ac. 16: 14.

angel of, Rev. 1: 11; 2: 18.

**Thyine Wood**, a precious wood mentioned in Rev. 18: 12, among the merchandise of Babylon. It is the citron wood of the Romans (*Callitris quadrivalvis*) from north Africa. At one time it brought great prices, as it is hard, of a fine dark color, and fragrant. It is still highly prized.

**Tiberias** (tī-bē'ri-as) (13 Cc; 14 Bc; 16 Dc), a town on the western shore of the Sea of Galilee, now called Tubariya, once the seat of the Sanhedrin (A.D. 150-200); Mishna was written here. 131a

—Sea of, or Bahr Tubariya, (14 Bb; 16 Dc; 17 Cc), the Sea of Galilee, John 6: 23.

**Tiberius** (tī-bē'ri-tis), the Roman emperor, Lu. 3: 1. 70c

—Alexander, procurator, 71b

**Tibhath** (tīb'hath), I. Chr. 18: 8.

**Tibneh** (16 Ce), probably ancient Timnath.

**Tibni** (tīb'ni), straw man (?), I. Ki. 16: 21.

**Tidal** (tī'dal), LXX., "Thargal," Gen. 14: 1.

**Tidings**, II. Sa. 18: 31, said, *T.*, my lord the king.

Ps. 112: 7, not be afraid of evil *t.*

Dan. 11: 44, *t.* out of the east.

Lu. 8: 1, showing glad *t.* of kingdom of God.

Rom. 10: 15, glad *t.* of good things.

**Tie**, Prov. 6: 21; Mat. 21: 2; Mar. 11: 2.

**Tiglath-Adar II.**, 60c

**Tiglath-Pileser I.** (tīg'lath-pī'lē-zer), my trust is the son of Esharra. 60c

—III. (Tilgath- or Tiglath-Pileser), II. Ki. 15: 29; 16: 7; I. Chr. 5: 6, 26; II. Chr. 28: 20. 61c, 120a

**Tigris** (tī'gris), or Hiddekel (2 Db; 8 Dc), a river of Babylon, Dan. 10: 4.

**Tikvah** (tik'va), confidence, II. Ki. 22: 14.

**Tikvath**, II. Chr. 34: 22.

**Tile**, Eze. 4: 1; Lu. 5: 19.

**Till**, Gen. 2: 5; 3: 23, to *t.* the ground.

Prov. 12: 11; 28: 19, he that *t.* his land.

Eze. 36: 34, desolate land shall be *t.*

**Time**, redemption of, Ps. 39: 4; 90: 12; Ec. 12: 1; Isa. 55: 6; Mat. 5: 25; Lu. 19: 42; John 9: 4; 12: 35; II. Cor. 6: 2; Gal. 6: 9; Eph. 3: 16.

for all things, Ec. 3.

the end of, Rev. 10: 6.

times, the last, signs of, Mat. 16: 3; Ac. 3: 21; I. Thes. 5: 1; II. Thes. 2: 1; I. Tim. 4: 1; I. Tim. 3: 1.

—Ps. 32: 6, in a *t.* when thou mayest be found.

37: 19, not be ashamed in the evil *t.*

41: 1, deliver him in *t.* of trouble.

56: 3, what *t.* I am afraid.

69: 13; Isa. 49: 8, in an acceptable *t.*

Ps. 89: 47, remember how short my *t.* is.

Ec. 3: 1, there is a *t.* to every purpose.

9: 11, *t.* and chance happeneth to all.

Isa. 60: 22, I will hasten it in his *t.*

Eze. 16: 8, thy *t.* was the *t.* of love.

Dan. 7: 25, a *t.* and *t.* and the dividing of *t.*

Hos. 10: 12, it is *t.* to seek the Lord.

Hag. 1: 4, is it *t.* to dwell in houses?

Mal. 3: 11, neither shall vine cast fruit before the *t.*

Mar. 4: 17, endure but for a *t.*

6: 35, now the *t.* is far passed.

Lu. 19: 44, knewest not the *t.* of thy visitation.

John 7: 6, my *t.* is not yet come.

Ac. 17: 21, spent their *t.* in nothing else.

Rom. 13: 11, high *t.* to awake.

I. Cor. 7: 29, the *t.* is short.

Col. 4: 5, redeeming the *t.*

II. Tim. 4: 6, the *t.* of my departure is at hand.

Heb. 4: 16, grace to help in *t.* of need.

Jas. 4: 14, that appeareth for a little *t.*

I. Pet. 1: 17, pass the *t.* of sojourning in fear.

**Timeus** (tī-nē-us), unclean, Mar. 10: 46.

**Timna**, Timnah (tīm'nā), a portion, Gen. 36: 12, 40.

**Timnath** (tīm'nath), allotment, (3 Bb; 5 Bc; 7 Ac), a city of Judah, Gen. 38: 12; Judg. 14: 1.

**Timnath-heres** (tīm'nath-hērēz), *portion of the sun*, burial place of Joshua, Judg. 2: 9.

**Timnath-serah** (tīm'nath-sērā) *abundant portion*, the city of Joshua, in the hill country of Ephraim, Josh. 19: 50; 24: 30.

**Timon** (tīm'on), Greek name, Ac. 6: 5.

**Timotheus** (tīmō'the-ūs) (Timothy), accompanies Paul, Ac. 16: 3; 17: 14, 15; Rom. 16: 21; II. Cor. 1: 1, 19. **80b** commended, I. Cor. 16: 10; Phil. 2: 19.

See I. and II. Tim.

**Timothy** (tīm'o-thi), **Epistles to**, 5b, 51ab quotations from Old Testament in, 103a

**Tin** (Heb., *bedil*; *κασσίτερος*; *stannum*). The chief use of tin in early times was most probably as a constituent of the alloy, with copper, known as bronze. (See **Brass**.) It was brought to Tyre and other marts by the Phœnician traders from Spain, to which country it came from Britain. Nu. 31: 22; Isa. 1: 25; Eze. 27: 12.

**Tingle**, I. Sa. 3: 11; Jer. 19: 3.

**Tinkling**, Isa. 3: 18; I. Cor. 13: 1.

**Tip**, Ex. 29: 20; Lu. 16: 24.

**Tipsah** (tif'sā), or **Thapsacus**, *tirds*, (8 Ab), a city on the Euphrates, I. Ki. 4: 24.

**Tiras** (tī'rās), Gen. 10: 2.

**Tirathites** (tī'rath-ites), I. Chr. 2: 55.

**Tire**, *ar.*, a headdress, Eze. 24: 17, 23.

—*ar.*, to attire or dress with a tire, II. Ki. 9: 30.

**Tirhakah** (tūr'ha-kā), or **Taharkah**, (Assyr., *Tarku-u*), Sennacherib's war with, II. Ki. 19: 9 **61d**, **62c**, **120b**, **124a**

**Tirshatha** (tūr'sha-thā), Persian governor, Ezra 2: 63; Neh. 7: 70.

**Tirzah** (tūr'zā), *delight*, (5 Cd; 6 Cd; 7 Bb), city of the Ephraimites, residence of the kings of Israel from Jeroboam to Omri, now called Teasir, I. Ki. 14: 17; 15: 21; II. Ki. 15: 16; S. of S. 6: 4.

**Tishbite** (tish'bite), inhabitant of Tishbi, town of Naphtali, I. Ki. 17: 1.

**Tishri**, or **Ethanim**, month of September-October. **85a**

**Tithes**, paid by Abraham to Melchizedek, Gen. 14: 20; Heb. 7: 6.

due to God, Gen. 28: 22; Lev. 27: 30; Prov. 3: 9; Mal. 3: 8.

granted to the Levites, Nu. 18: 21; II. Chr. 31: 5; Neh. 10: 37; Heb. 7: 5.

for the feasts, and poor, Deu. 14: 23, 28.

**Title**, II. Ki. 23: 17, what *t.* is that that I see?

John 19: 19, Pilate wrote a *t.*

**Titles**, or superscriptions of the Psalms, 35a

**Tittle**, *a point*, Mat. 5: 18; Lu. 16: 17, one *t.* shall not pass from the law.

**Titus** (tīt'us), *honorable*, Gal. 2: 3.

Paul's love for, II. Cor. 2: 13; 7: 6, 13.

See Titus 1; 2; 3. **81a**

**Titus, Epistle to**, 5a, 51b quotations from O. T. in, 103a

**Titus' Wall of Circumvallation** (10 Ad), built by the Roman general.

**Tizite** (tī'zite), I. Chr. 11: 45.

**Toah** (tō'ā), *humbleness*, I. Chr. 6: 34, or *z. g. Tohu*.

**Tob** (tōb), *good*, (5 Dc), a small district of Palestine, Judg. 11: 3, 5.

**Tob-adonijah** (tō'bād'o-nī'jā), *the Lord Jehovah is good*, II. Chr. 17: 8. See **Adonijah**.

**Tobiah** (to-bī'ā), *Jehovah is good*, Ezra 2: 60.

—the Ammonite, vexes the Jews, Neh. 4: 3; 6: 1, 12; 13: 4.

**Tobit** (tō'bīt), **Book of**, apocryphal, 42b

**Tobolsk** (tō-bōlsk) (1 Ib), a government of Russia, Western Siberia.

—(1 Ib), capital of Tobolsk.

**Tochen** (tō'ken), *measured*, I. Chr. 4: 32.

**Toes**, Dan. 2: 41, 42.

**Togarnah** (to-gār'mā) (1 Gd), Gen. 10: 3; Eze. 27: 14.

**Together**, Prov. 22: 2, rich and poor meet *t.*

Mat. 18: 20, where two or three are gathered *t.*

19: 6, God hath joined *t.*

Rom. 8: 28, all things work *t.* for good.

I. Thes. 4: 17, caught up *t.*

**Tohu** (tō'hū), *sinking* (?), I. Sa. 1: 1. See **Toah**.

**Toi** (tō'i), or **Tou** (tō'ū), *wandering*, II. Sa. 8: 9, 10; I. Chr. 18: 9.

**Toil**, Gen. 5: 29, *t.* of our hands.

Mat. 6: 28, they *t.* not, neither.

Mar. 6: 48, them *t.* in rowing.

Lu. 5: 5, have *t.* all the night.

**Token**, Ps. 65: 8, they are afraid at thy *t.*

Ps 86: 17, show me a *t.* for good.

Phil. 1: 28, an evident *t.* of perdition.

II. Thes. 1: 5, a *t.* of righteous judgment of God.

**Tola** (tō'lā), *worm*, Gen. 46: 13.

**Tolad** (tō'lād), *productive*, I. Chr. 4: 29.

**Tolaites**, Nu. 26: 23.

**Tolerable**, Mat. 10: 15; Lu. 10: 12.

**Toll**, Ezra 4: 13, 20; 7: 24.

**Tomb**, Mat. 27: 60, in his own new *t.*

Mar. 5: 3, dwelling among the *t.*

See Mat. 23: 29; Lu. 8: 27.

**Tongs**, Nu. 4: 9; Isa. 6: 6; 44: 12.

**Tongue**, unruly, Jas. 3.

to be bridled, Ps. 39: 1; Prov. 4: 24; 10: 19; 14: 23; 17: 20; 18: 6; Ec. 3: 7; 10: 12; Mat. 5: 22; 12: 36; Eph. 4: 29; 5: 4; Col. 3: 8; 4: 6; Tit. 1: 10; 2: 8; 3: 2; I. Pet. 3: 10; Jude 16.

tongues, confusion of, Gen. 11.

gift of, Ac. 2: 3; 10: 46; 19: 6; I. Cor. 12: 10; 13: 1; 14: 2.

—Job 5: 21, hid from scourge of *t.*

20: 12, hide wickedness under his *t.*

29: 10, *t.* cleaved to roof of mouth.

Ps. 5: 9, they flatter with their *t.*

**Tongue, continued.**

Ps. 34: 13; I. Pet. 3: 10, keep thy *t.* from evil.

Prov. 10: 20, *t.* of the just as choice silver.

12: 18, *t.* of the wise is health.

12: 19, a lying *t.* is but for a moment.

15: 4, a wholesome *t.* is a tree of life.

18: 21, death and life are in the power of the *t.*

21: 23, whoso keepeth his *t.* keepeth his soul.

25: 15, a soft *t.* breaketh the bone.

Isa. 30: 27, his *t.* as a devouring fire.

50: 4, given me the *t.* of the learned.

Jer. 9: 5, taught their *t.* to speak lies.

18: 18, let us smite him with the *t.*

Jas. 1: 26, and bridleth not his *t.*

3: 5, the *t.* is a little member.

3: 8, the *t.* can no man tame.

I. John 3: 18, let us not love in *t.*

**Tool**, Ex. 32: 4; I. Ki. 6: 7.

**Tooth**, Ex. 21: 24; Deu. 19: 21; Mat. 5: 38, *t.* for a *t.*

Prov. 25: 19, like a broken *t.*

**Top**, Gen. 28: 12, *t.* reached to heaven.

Ex. 19: 20, called Moses up to the *t.*

II. Sa. 5: 24, *t.* of mulberry trees.

Ps. 102: 7, alone upon house-*t.*

Mat. 27: 51, from *t.* to bottom.

Heb. 11: 21, upon *t.* of his staff.

**Topaz** (χρυσόλιθος; *chrysolithus*). Topaz was the χρυσόλιθος of the ancients. It is doubtful whether the true topaz is referred to in the O. T., though chrysolite is, under the name τσάσιον (of LXX). In Rev. 21: 20, both are mentioned together. Some authors hold that the *tarshish* was topaz, but this is not probable. The Oriental topaz, a variety of corundum, from Ceylon, has long been held in high esteem.

**Toph**, musical instrument. 117a

**Tophel** (tō'fel), *chalk*, (4 Fb; 6 Cf), supposed to be in country of Moab, Deu. 1: 1.

**Tophet** (tō'fet), or **Topheth**, *place of burning*, (10 Be), place in the valley of Hinnom, II. Ki. 23: 10.

**Torah**, the Law. **21b**

**Torches**, Nah. 2: 3, 4; Zec. 12: 6; John 18: 3.

**Torment**, Mat. 8: 29, art thou come to *t.* us?

Lu. 16: 23, being in *t.*

I. John 4: 18, fear hath *t.*

Rev. 14: 11, the smoke of their *t.*

**Torn**, beasts not to be eaten, Ex. 22: 31; Lev. 22: 8; Eze. 4: 14; 44: 31.

—Gen. 44: 28, surely he is *t.* in pieces.

Hos. 6: 1, he hath *t.*, and he will heal.

Mar. 1: 26, unclean spirit had *t.* him.



**Tortoise** (Heb., *tzab*) occurs in the A.V. in Lev. 11: 29; but is given in the R.V. as "great lizard." The meaning of this word is much disputed. Tortoises are common in the Holy Land, and so also is the *dhabb* of the Arabs (*Uromastix spinipes*).

**Tortured**, Heb. 11: 35.

**Toss**, Ps. 109: 23, I am *t.* up and down.

Isa. 22: 18, he will *t.* thee like a ball.

54: 11, *t.* with tempest.

Eph. 4: 14, children *t.* to and fro.

Jas. 1: 6, he that wavereth is like a wave *t.*

**Tottering**, Ps. 62: 3.

**Touch**, Gen. 3: 3, nor shall ye *t.* it, lest ye die.

I. Chr. 16: 22; Ps. 105: 15, *t.* not mine anointed.

Job 5: 19, there shall no evil *t.* thee.

Isa. 6: 7, lo, this bath *t.* thy lips.

52: 11; II. Cor. 6: 17, *t.* no unclean thing.

Jer. 1: 9, the Lord *t.* my mouth.

Zec. 2: 8, he that *t.* you *t.* the apple of his eye.

Mat. 9: 21; Mar. 5: 28, if I may but *t.* his garment.

Mar. 10: 13; Lu. 18: 15, children, that he should *t.* them.

Lu. 11: 46, ye yourselves *t.* not the burdens.

John 20: 17, *t.* me not.

Col. 2: 21, *t.* not, taste not.

I. John 5: 18, wicked one *t.* him not.

**Touching** Christ's garments in faith, Mar. 5: 28; 6: 56; Lu. 6: 19.

**Tow**, Judg. 16: 9; Isa. 1: 31; 43: 17.

**Towel**, John 13: 4, 5.

**Tower**, of Babel, Gen. 11.

of Penuel, Judg. 8: 17.

of Shechem, Judg. 9: 46.

of Siloam, Lu. 13: 4.

—Gen. 11: 4, let us build us a city, and a *t.*

II. Sa. 22: 3; Ps. 18: 2; 144: 2, God is my high *t.*

Ps. 61: 3, a strong *t.* from the enemy.

Prov. 18: 10, name of the Lord is a strong *t.*

Isa. 5: 2; Mat. 21: 33; Mar. 12: 1, built a *t.*

**Town**, I. Sa. 16: 4; Mat. 10: 11; Lu. 9: 6.

**Town-clerk**, Ac. 19: 35.

**Trachonitis** (trák'ō-ni'tis), *rugged tract*, *i. q.* **Argob**, a region east of the Jordan; one of the five Roman provinces into which it was divided, Lu. 3: 1.

**Trade**, Gen. 46: 32; Rev. 18: 17.

**Traders**, in Tyre, Eze. 27.

**Traditions**, of men, Mat. 15: 3; Mar. 7: 7; II. Thes. 2: 15; Tit. 1: 14; I. Pet. 1: 18.

—Mat. 15: 2, Mar. 7: 5, *t.* of the elders.

Gal. 1: 14, zealous of *t.* of my fathers.

Col. 2: 8, spoil you after *t.* of men.

**Traffic**, I. Ki. 10: 15; Eze. 28: 5, 18.

**Train**, Prov. 22: 6, *t.* a child in way he should go.

Isa. 6: 1, his *t.* filled the temple.

**Traitor**, Lu. 6: 16, Judas Iscariot, who was the *t.*

II. Tim. 3: 4, in last days shall men be *t.*

**Trample**, Ps. 91: 13, dragon *t.* under feet.

Isa. 63: 3, I will *t.* them in my fury.

Mat. 7: 6, lest they *t.* them under foot.

**Trance**, of Balaam, Nu. 24: 4. of Peter, Ac. 10: 10; 11: 5. of Paul, Ac. 22: 17.

**Tranquillity**, Dan. 4: 27.

**Transferred**, I. Cor. 4: 6.

**Transfiguration**, of Christ, Mat. 17; Mar. 9: 2; Lu. 9: 29; John 1: 14; II. Pet. 1: 16.

**Transformation**, of Satan and his ministers, II. Cor. 11: 13, 15.

**Transformed**, Rom. 12: 2, be ye *t.* by renewing of your mind.

II. Cor. 11: 14, Satan is *t.* into an angel of light.

**Transgress**, Nu. 14: 41; II. Chr. 24: 20, wherefore do ye *t.* commandments of Lord?

I. Sa. 2: 24, ye make the Lord's people to *t.*

Neh. 1: 8, if ye *t.*, I will scatter you.

Ps. 17: 3, my mouth shall not *t.* 25: 3, ashamed which *t.* without cause.

Prov. 28: 21, for a piece of bread that man will *t.*

Am. 4: 4, come to Bethel and *t.* Hab. 2: 5, he *t.* by wine.

I. John 3: 4, whosoever committeth sin *t.* the law.

**Transgression**, Ex. 34: 7; Nu. 14: 18, forgiving *t.*

I. Sa. 24: 11, there is no *t.* in my hand.

I. Chr. 10: 13, Saul died for his *t.* Ezra 10: 6, he mourned because of their *t.*

Job 7: 21, why dost thou not pardon my *t.*?

13: 23, make me to know my *t.* Ps. 19: 13, innocent from the great *t.*

32: 1, blessed is he whose *t.* is forgiven.

65: 3, as for our *t.*, thou shalt purge them away.

89: 32, I will visit their *t.* 107: 17, fools because of their *t.* are afflicted.

Prov. 17: 9, he that covereth *t.* Isa. 44: 22, blotted out thy *t.*

53: 8, for the *t.* of my people was he stricken.

58: 1, show my people their *t.* Eze. 33: 12, not deliver in day of his *t.*

Mic. 1: 5, what is the *t.* of Jacob?

7: 18, that passeth by *t.* of remnant.

Rom. 4: 15, where no law is, is no *t.*

5: 14, after similitude of Adam's *t.*

**Transgressor**, Ps. 51: 13, then will I teach *t.* thy ways.

Prov. 13: 15, way of *t.* is hard. 21: 18, the *t.* shall be ransom for the upright.

**Transgressor**, *continued.*

Isa. 48: 8, thou wast called a *t.* from the womb.

53: 12; Mar. 15: 28; Lu. 22: 37, he was numbered with the *t.*

Jas. 2: 11, thou art become a *t.* of the law.

**Translated**, Col. 1: 13, *t.* us into kingdom of his dear Son.

Heb. 11: 5, Enoch was *t.* that he should not see death.

**Translation**, of Enoch, Gen. 5: 24; Heb. 11: 5.

of Elijah, I. Ki. 2.

**Transmission** of sacred books, 22b

**Transparent**, Rev. 21: 21.

**Trap**, Josh. 23: 13, snares and *t.* unto you.

Job 18: 10, a *t.* for him in the way.

Jer. 5: 26, they set a *t.*

**Travail**, Job 15: 20, wicked man *t.* with pain.

Ps. 7: 14, he *t.* with iniquity. Rom. 8: 22, whole creation *t.* in pain.

Gal. 4: 19, my children, of whom I *t.*

Isa. 53: 11, the *t.* of his soul. I. Thes. 5: 3, destruction cometh, as *t.*

**Travel**, Prov. 6: 11; 24: 34, poverty come as one that *t.*

Isa. 63: 1, who is this *t.* in the greatness of his strength?

Mat. 25: 14, kingdom of heaven is as a man *t.*

**Traveller**, Judg. 5: 6; II. Sa. 12: 4; Job 31: 32.

**Treacherously**, Isa. 21: 2; 24: 16, treacherous dealer dealeth *t.*

Isa. 33: 1, dealeth *t.*

Jer. 12: 1, why are they happy that deal *t.*?

Lam. 1: 2, her friends have dealt *t.*

Hos. 5: 7, they dealt *t.* against the Lord.

Mal. 2: 10, why do we deal *t.*?

**Treachery**, instances of, Gen. 24: 13; Judg. 9: 1. I. Sa. 21: 7; 22: 9; II. Sa. 3: 27; 11: 14; 16; 20: 9; I. Ki. 21: 5; II. Ki. 10: 18; Esth. 3; Mat. 26: 47; Mar. 14: 43; Lu. 22: 47; John 18: 3.

**Tread**, Deu. 11: 24, whereon you feet *t.*

Deu. 25: 4; I. Cor. 9: 9; I. Tim. 5: 18, not muzzle ox when he *t.* corn.

Job 40: 12, *t.* down wicked in their place.

Ps. 7: 5, let him *t.* down my life.

44: 5, through thy name will we *t.* them under.

60: 12; 108: 13, shall *t.* down our enemies.

91: 13, thou shalt *t.* upon lion and adder.

Isa. 1: 12, to *t.* my courts.

10: 6, to *t.* them down like mire.

16: 10, treaders shall *t.* out no wine.

63: 3, I will *t.* them in mine anger.

Jer. 25: 30, as they that *t.* grapes.

48: 33, none shall *t.* with shouting.

Hos. 10: 11, loveth to *t.* out corn.

**Tread, continued.**

Lu. 10: 19, power to *t.* on scorpions.  
Rev. 11: 2, city shall they *t.* under foot.  
19: 15, he *t.* wine-press of wrath.

**Treason**, instances of, II. Sa. 15-18; 20; I. Ki. 1; 16; 10; II. Ki. 11; 15; 10; II. Chr. 22: 10; Esth. 2: 21.

**Treasure**. Owing to the uncertainty of law and insecurity of property in the East, consequent upon frequent changes of dynasty, it has been a custom from time immemorial for persons possessed of substance to convert part of it into the form of jewels, which, in case of danger, they could hide in the earth. It was customary for the preservation of such valuables to put them in a well-closed vessel of earthenware, and bury both it and its contents when concealment became necessary. In case of the death of the owner, it often happened that the hiding-place of the treasure was unknown, until by accident some one was lucky enough to discover it (Mat. 13: 44).

—Gen. 43: 23, God hath given you *t.*

Ex. 19: 5; Ps. 135: 4, a peculiar *t.* to me.

Deu. 28: 12, Lord shall open his good *t.*

Job 3: 21, dig for it more than for hid *t.*

38: 22, *t.* of the snow, *t.* of hail.

Prov. 2: 4, searchest as for hid *t.*

10: 2, *t.* of wickedness profit nothing.

15: 16, than great *t.*, and trouble therewith.

21: 20, there is a *t.* to be desired.

Isa. 33: 6, the fear of the Lord is his *t.*

Mat. 6: 21; Lu. 12: 34, where your *t.* is.

Mat. 12: 35; Lu. 6: 45, out of good *t.* of his heart.

Mat. 13: 44, *t.* hid in a field.

13: 52, bringeth out of his *t.* things new and old.

19: 21; Mar. 10: 21; Lu. 18: 22, *t.* in heaven.

Lu. 12: 21, that layeth up *t.* for himself.

II. Cor. 4: 7, we have this *t.* in earthen vessels.

Col. 2: 3, in whom are hid *t.* of wisdom.

Heb. 11: 26, greater riches than the *t.* in Egypt.

Jas. 5: 3, ye have heaped *t.* together.

See Isa. 23: 18; Rom. 2: 5.

**Treasury**. This name is applied in Lu. 21 to the thirteen brazen trumpet-shaped chests in the great central hall of the temple, for receiving the offerings of the people. Of these treasure chests, nine were for receiving the sacrifice offer-

**Treasury, continued.**

ings or their equivalent in money, and four were for free-will offerings. The smallest coin allowed to be put into the treasury was the copper mite, two of which were given by the widow whom Jesus commended.

—Mat. 27: 6, not lawful to put into *t.*

Mar. 12: 41; Lu. 21: 1, Jesus beheld them casting money into *t.*

**Treatise**, Ac. 1: 1.

**Tree**, of life, Gen. 2: 9; 3: 22; Prov. 3: 18; 11: 30; Eze. 47: 7, 12; Rev. 22: 2, 14.

of knowledge of good and evil, Gen. 2: 17; 3.

Nebuchadnezzar's vision of, Dan. 4: 10.

trees, laws concerning, Lev. 19: 23; 27: 30; Deu. 20: 19.

Jotham's parable of the, Judg. 9: 8.

figuratively mentioned, Nu. 24: 6; I. Chr. 16: 33; Ps. 1: (Jer. 17: 8); 92: 12; S. of S. 2: 3; Isa. 41: 19; Eze. 17: 24; 31: 5; Mat. 3: 10; 12: 33; Lu. 3: 9; 21: 29, Jude 12.

—Gen. 1: 29, given you every *t.*

Deu. 20: 19, the *t.* of field is man's life.

Job 14: 7, there is hope of a *t.*, if cut down.

24: 20, wickedness shall be broken as a *t.*

Ps. 1: 3; Jer. 17: 8, like a *t.* planted by rivers.

Ps. 104: 16, the *t.* of the Lord are full of sap.

Prov. 13: 12; 15: 4, a *t.* of life.

Ec. 11: 3, where the *t.* falleth.

Isa. 56: 3, I am a dry *t.*

61: 3, called *t.* of righteousness.

Eze. 15: 2, what is the vine *t.* more than any *t.*?

Mat. 7: 17; Lu. 6: 43, good *t.* bringeth forth good fruit.

I. Pet. 2: 24, bare our sins in his own body on the *t.*

Rev. 2: 7, I will give to eat of *t.* of life.

**Tremble**, Job 9: 6, the pillars of earth *t.*

Job 26: 11, the pillars of heaven *t.*

Ps. 60: 2, thou hast made the earth to *t.*

99: 1, the Lord reigneth; let the people *t.*

114: 7, *t.*, thou earth, at presence of the Lord.

Ec. 12: 3, the keepers of the house shall *t.*

Isa. 14: 16, is this the man that made earth *t.*?

32: 11, *t.*, ye women that are at ease.

64: 2, that the nations may *t.* at thy presence.

66: 5, ye that *t.* at his word.

Jer. 5: 22, will ye not *t.* at my presence?

Joel 2: 10, the heavens shall *t.*

Am. 8: 8, shall not the land *t.* for this?

Ac. 24: 25, as he reasoned, Felix *t.*

Phil. 2: 12, work out your salvation with *t.*

**Tremble, continued.**

Jas. 2: 19, the devils believe and *t.*

**Trench**, I. Ki. 18: 32, 35, 38; Lu. 19: 43.

**Trespass**, offerings, laws concerning, Lev. 5: 6; Nu. 5.

—Gen. 50: 17, forgive the *t.* of thy servants.

Ezra 9: 6, our *t.* is grown unto the heavens.

Ps. 68: 21, goeth on still in his *t.*

Mat. 6: 14, if ye forgive men their *t.*

18: 35, if ye forgive not every one his brother their *t.*

II. Cor. 5: 19, not imputing their *t.*

Eph. 2: 1, dead in *t.* and sins.

Col. 2: 13, having forgiven you all *t.*

Lu. 17: 3, if thy brother *t.* against thee.

**Trial**, of the heart, God's prerogative, Ps. 26: 2; 66: 10; Prov. 17: 3; Jer. 11: 20; I. Thes. 2: 4.

of faith, Job 23: 10; Zec. 13: 9; Heb. 11: 17; Jas. 1: 3; I. Pet. 4: 12; Rev. 3: 10. See **Temptation**.

—Job 9: 23, the *t.* of the innocent.

II. Cor. 8: 2, a great *t.* of affliction.

I. Pet. 1: 7, the *t.* of your faith.

**Tribes**, of Israel, blessed, Gen. 49; Nu. 23: 20; 24; Deu. 33.

their order and numbering, Nu. 1: 2; 10: 14; 26; II. Sa. 24; I. Chr. 21.

number of those sealed, Rev. 7: 4.

—Ps. 105: 37, not one feeble among their *t.*

122: 4, whither the *t.* go up.

Isa. 63: 17, for the *t.* of thine inheritance.

Hab. 3: 9, according to oaths of the *t.*

Mat. 24: 30, then shall all *t.* of the earth mourn.

**Tribulation**, connected with the gospel, Mat. 13: 21; John 16: 33; I. Thes. 3: 4; Rev. 7: 14.

—Deu. 4: 30, when thou art in *t.*

Judg. 10: 14, let them deliver you in *t.*

I. Sa. 26: 24, deliver me out of all *t.*

Mat. 24: 21, then shall be great *t.*

Ac. 14: 22, we must through much *t.* enter.

Rom. 5: 3, *t.* worketh patience.

8: 35, shall *t.* separate us from love of Christ?

12: 12, patient in *t.*

II. Cor. 7: 4, exceeding joyful in *t.*

Rev. 7: 14, they which come out of great *t.*

**Tributaries**, Deu. 20: 11; Judg. 1: 30, 35; Lam. 1: 1.

**Tribute**. Among the Jews there were two kinds: (1) the temple tax, or half-shekel, which was the coin Peter took from the fish's mouth (Mat. 17: 24); (2) the civil tribute exacted by the Roman authorities. The Roman tribute was paid in Roman currency, which bore Caesar's



**Tribute, continued.**

image and superscription (Mat. 22: 19).

—Gen. 49: 15, a servant to *t*.

Nu. 31: 28, levy *a t.* to the Lord.

Deu. 16: 10, a *t.* of a free-will offering.

Ezra 4: 20, *t.* and custom was paid to them.

7: 24, not lawful to impose *t.*

Prov. 12: 24, the slothful shall be under *t.*

Mat. 22: 17; Mar. 12: 14; Lu. 20: 22, is it lawful to give *t.* unto Caesar?

Rom. 13: 7, render *t.* to whom *t.* is due.

**Trim**, II. Sa. 19: 24; Jer. 2: 33; Mat. 25: 7.

**Tripolis** (trip'o-lis) (15 Kd), a coast town of Phenicia.

**Triumph**, Ex. 15: 1, hath *t.* gloriously.

Ps. 25: 2, let not mine enemies *t.* over me.

92: 4, I will *t.* in works of thy hands.

94: 3, how long shall the wicked *t.*?

106: 47, give thanks, and *t.* in thy praise.

II. Cor. 2: 14, causeth us to *t.* in Christ.

Col. 2: 4, a show of them openly, *t.* over them.

**Troas** (trō'ās), or **Troy**, (2 Bb; 15 Fb), a seaport of Mysia, now called Eski Stamboul.

visited by Paul, Ac. 16: 8; 20: 5; II. Cor. 2: 12; II. Tim. 4: 13.

**Trodden**, Judg. 5: 21, hast *t.* down strength.

Job 22: 15, old way which wicked men have *t.*

Ps. 119: 118, thou hast *t.* down all that err.

Isa. 63: 3, I have *t.* the wine-press alone.

Mic. 7: 10, now shall she be *t.* as mire.

Mat. 5: 13, salt to be *t.* under foot.

Lu. 8: 5, fell by way-side, and was *t.*

21: 24, Jerusalem shall be *t.* of Gentiles.

Heb. 10: 29, hath *t.* under foot the Son of God.

**Trogyllium** (tro-jil'i-ūm) (15 Fc), a town on the ridge of Mycæ, five miles from Samos, Ac. 20: 15.

**Troop**, I. Sa. 30: 8; II. Sa. 23: 13; Jer. 5: 7; 18: 22.

**Trophimus** (trōf'i-mūs), *foster-child*, Ac. 20: 4.

**Trouble**, II. Cor. 15: 4; Neh. 9: 27, in *t.* sought the Lord.

Job 5: 6, neither doth *t.* spring out of the ground.

14: 1, man is of few days and full of *t.*

Ps. 9: 9, Lord will be a refuge in times of *t.*

22: 11, for *t.* is near.

27: 5, in time of *t.* he shall hide me.

46: 1, a very present help in *t.*

60: 11, give us help from *t.*

73: 5, they are not in *t.* as other men.

91: 15, I will be with him in *t.*

119: 143, *t.* and anguish have taken hold on me.

**Trouble, continued.**

Ps. 143: 11, bring my soul out of *t.*

Prov. 11: 8, righteous delivered out of *t.*

Isa. 17: 14, at evening-tide *t.*

26: 16, in *t.* they visited thee.

33: 2, our salvation in time of *t.*

Jer. 8: 15, we looked for health, and behold *t.*

I. Cor. 7: 28, such shall have *t.* in the flesh.

II. Cor. 1: 4, able to comfort them in *t.*

Josh. 7: 25, Lord shall *t.* thee this day.

I. Ki. 18: 17, art thou he that *t.* Israel?

Ps. 3: 1, how are they increased that *t.* me.

46: 3, though waters roar and be *t.*

Prov. 25: 26, is as a *t.* fountain.

Isa. 57: 20, wicked are like the *t.* sea.

Dan. 5: 10, let not thy thoughts *t.* thee.

Mat. 24: 6; Mar. 13: 7, be not *t.*

Mat. 26: 10; Mar. 14: 6, why *t.* ye the woman?

Lu. 7: 6, Lord, *t.* not thyself.

11: 7, *t.* me not: door is shut.

Joh. 11: 33; 12: 27; 13: 21, Jesus was *t.*

14: 1, 27, let not your heart be *t.*

II. Cor. 4: 8; 7: 5, we are *t.* on every side.

Gal. 6: 17, let no man *t.* me.

Heb. 12: 15, lest any bitterness *t.* you.

See Job 3: 17; John 5: 4.

**Trough**, Gen. 24: 20; 30: 38; Ex. 2: 16.

**Trow**, Lu. 17: 9.

**Truce**, II. Tim. 3: 3, in last days men shall be *t.*-breakers.

**True**, Gen. 42: 11, we are *t.* men.

I. Ki. 22: 16, tell me nothing but that which is *t.*

II. Cor. 15: 3, Israel hath been without the *t.* God.

Neh. 9: 13, thou gavest them *t.* laws.

Ps. 19: 9, judgments of the Lord are *t.*

119: 160, thy word is *t.* from the beginning.

Jer. 10: 10, the Lord is the *t.* God.

42: 5, the Lord be a *t.* witness.

Mat. 22: 16; Mar. 12: 14, we know that thou art *t.*

Lu. 16: 11, the *t.* riches.

John 1: 9, that was the *t.* light.

4: 37, herein is that saying *t.*

5: 31, if I bear witness of myself, my witness is not *t.*

6: 32, the *t.* bread.

10: 41, all things that John spake were *t.*

15: 1, the *t.* vine.

17: 3; I. John 5: 20, to know thee the only *t.* God.

John 19: 35; 21: 24, his record is *t.*

II. Cor. 1: 18, as God is *t.*

6: 8, as deceivers, and yet *t.*

Phil. 4: 8, whatsoever things are *t.*

Heb. 10: 22, draw near with a *t.* heart.

**True, continued.**

Rev. 15: 3, just and *t.* are thy ways.

19: 11, he that sat upon him was called Faithful and *T.*

**Truly**, Nu. 14: 21, as *t.* as I live.

Ps. 116: 16, O Lord, *t.* I am thy servant.

Prov. 12: 22, they that deal *t.* are his delight.

Mat. 27: 54, *t.* this was the Son of God.

Lu. 20: 21, teachest way of God *t.*

John 4: 18, in that saidst thou *t.*

**Trump**, I. Cor. 15: 52, at last *t.* the dead shall be raised.

I. Thes. 4: 16, the Lord shall descend with *t.*

**Trumpet**, giving uncertain sound, I. Cor. 14: 8.

trumpets, their use, Nu. 10: 10; Josh. 6: 4; Ps. 81: 3; Eze. 7: 14; 33: 3; Joel 2: 1.

employed in worship, I Chr. 13: 8; 15: 24; II. Chr. 5: 12; 29: 27; Ps. 98: 6.

the seven, Rev. 8: 9; 11.

feast of, Lev. 23: 24; Nu. 29.

—Isa. 58: 1, lift up thy voice like a *t.*

Mat. 6: 2, do not sound a *t.* before thee.

Rev. 1: 10; 4: 1, I heard voice as of a *t.*

**Trust**, in God, Ps. 4: 5; 34: 40; 3: 64; 10: 84; 12: 115; 9: 10; Prov. 3: 5; 16: 20; Isa. 51: 5; Jer. 17: 7; exemplified, I. Sa. 17: 45; 30: 6.

II. Ki. 18: 5; II. Chr. 20: 12; Dan. 3: 28; II. Tim. 1: 12; 4: 18.

blessings resulting from, Ps. 5: 11; 26: 1; 32: 10; 33: 21; 34: 3, 22; 37: 5, 40; 56: 11; 112: 7; 125; Prov. 16: 20; 28: 25; 29: 25; Isa. 26: 3; 57: 13; Heb. 13: 6.

in man, riches, etc., vain, Job 31: 24; Ps. 20: 7; 53: 16; 44: 6; 49: 6; 52: 7; 62: 10; 118: 8; 146: 3; Prov. 11: 28; 28: 26; Isa. 30: 3; Jer. 7: 4; 17: 5; 46: 25; 49: 4; Eze. 33: 13; I. Tim. 6: 17.

—Job 15: 15, he putteth no *t.* in his saints.

Ps. 40: 4, maketh the Lord his *t.*

141: 8, in thee is my *t.*

II. Sa. 22: 3; Ps. 18: 2; 91: 2, in him will I *t.*

Job 13: 15, though he slay me, yet will I *t.* in him.

Ps. 25: 2; 55: 23; 56: 3; 143: 8, I *t.* in thee.

37: 3; 62: 8; Isa. 26: 4, *t.* in the Lord.

Ps. 118: 8, it is better to *t.* in the Lord.

Isa. 12: 2, I will *t.*, and not be afraid.

50: 10, let him *t.* in the name of the Lord.

Jer. 9: 4, *t.* not in any brother.

49: 11, let thy widows *t.* in me.

Mic. 7: 5, *t.* ye not in a friend.

Nah. 1: 7, the Lord knoweth them that *t.* in him.

Mat. 12: 21; Rom. 15: 12, in his name shall Gentiles *t.*

Mar. 10: 24, them that *t.* in riches.

Lu. 18: 9, certain which *t.* in themselves.

**Trust, continued.**

II. Cor. 1: 9, should not *t.* in ourselves.

I. Tim. 4: 10, we *t.* in the living God.

**Truth**, of God, Nu. 23: 19; Ps. 19: 9; 33: 4; 57: 10; 85: 10; 86: 15; 89: 14; 96: 13; 100: 5; 146: 6; Isa. 25: 1; 65: 16; Mic. 7: 20; John 17: 17; II. Cor. 1: 20; Rev. 15: 3; 16: 7.

word of, Ps. 119: 43; II. Cor. 6: 7; Eph. 1: 13; Col. 1: 5; Jas. 1: 18; gospel in, John 1: 17; 4: 24; 5: 33; 17: 17; 18: 37; Rom. 2: 8; I. Cor. 13: 6; II. Cor. 4: 2; Gal. 3: 1; Eph. 6: 14; II. Tmes. 2: 10; I. Tim. 2: 7; 4: 3; 6: 5; II. Tim. 3: 8; 4: 4; Tit. 1: 1; I. Pet. 1: 22.

—Ex. 34: 6, abundant in goodness and *t.*

Deu. 32: 4, a God of *t.*  
Ps. 15: 2, speaketh *t.* in his heart.

25: 10, the paths of the Lord are mercy and *t.*

51: 6, thou desirest *t.* in the inward parts.

91: 4, his *t.* shall be thy shield.  
117: 2, of the Lord endureth for ever.

119: 142, thy law is *t.*

Prov. 12: 19, the lip of *t.* shall be established.

23: 23, buy the *t.*

Isa. 26: 2, nation which keepeth *t.*

59: 14, *t.* is fallen in the street.

Jer. 9: 3, they are not valiant for the *t.*

Dan. 4: 37, all whose works are *t.*

Mal. 2: 6, law of *t.* was in his mouth.

Mar. 12: 32, Master, thou hast said the *t.*

John 1: 14, full of grace and *t.*

8: 32, know the *t.*, and the *t.* shall make you free.

14: 6, I am the way, the *t.*, and the life.

16: 13, Spirit of *t.* will guide you into all *t.*

18: 38, what is *t.*?

Rom. 1: 18, who hold the *t.* in unrighteousness.

2: 2, judgment of God is according to *t.*

I. Cor. 5: 8, unleavened bread of *t.*

II. Cor. 13: 8, we can do nothing against the *t.*

Gal. 5: 7, that ye should not obey the *t.*

Eph. 4: 15, speaking the *t.* in love.

I. Tim. 3: 15, pillar and ground of the *t.*

II. Tim. 2: 15, rightly dividing the word of *t.*

3: 7, to come to the knowledge of the *t.*

Jas. 3: 14, lie not against the *t.*

5: 19, if any err from the *t.*

I. John 5: 6, the Spirit is *t.*

**See Scriptures, Gospel.**

**Truthfulness**, Prov. 12: 17; Zec. 8: 16; Eph. 4: 25.

**Try**, II. Chr. 32: 31, God left him to *t.* him.

Job 7: 18, shouldst *t.* him every moment.

Ps. 26: 2, *t.* my reins and my heart.

**Try, continued.**

Ps. 139: 2, *t.* me, and know my thoughts.

Jer. 9: 7; Zec. 13: 9, I will melt them and *t.* them.

I. Cor. 3: 13, fire shall *t.* every man's work.

Jas. 1: 3, the *t.* of your faith worketh.

I. John 4: 1, *t.* the spirits.

Rev. 3: 18, gold *t.* in the fire.

**Tryphena** (tri-fē'nā) and **Tryphosa** (tri-fō'sā), Rom. 16: 12.

**Tryphon**, king of Syria, 66b

**Tubal** (tū'bal) (1 Hb; 2 Cb), land occupied by descendants of Japheth, Gen. 10: 2. 139b

**Tubal-cain** (tū'bal-kān), hammer blow of the smith, Gen. 4: 22.

**Tubukat Fahel**, ancient *Pella*.

**Tumults**, under David, II. Sa. 20: 1; Rehoboam, I. Ki. 12: 16.

against Christ, Mat. 27: 24; Paul, Ac. 14: 5; 17: 5; 18: 12; 19: 24 ff.; 21: 27.

**Turn**, Job 23: 13, who can *t.* him?

Ps. 7: 12, if he *t.* not, he will whet his sword.

Prov. 1: 23, *t.* you at my reproof.

Jer. 31: 18, *t.* thou me, and I shall be *t.*

Lam. 5: 21, *t.* us unto thee, O Lord.

Eze. 14: 6; 18: 32; 33: 9; Hos. 12: 6; Joel 2: 12, repent, and *t.*

Dan. 12: 3, that *t.* many to righteousness.

Zec. 9: 12, *t.* you to the strong hold.

Mal. 4: 6, he shall *t.* heart of fathers.

Mat. 5: 39, *t.* the other also.

Ac. 26: 20, they should repent and *t.* to God.

Jas. 1: 17, with whom is no shadow of *t.*

**Turtle**, S. of S. 2: 12; Jer. 8: 7.

**Turtle Dove** (Heb., *tor-yonah*).

This bird is distinguished from the dove or pigeon. It is migrant, and though allowed to be offered in sacrifice, could not be obtained during the winter, when the dove or young wild pigeon could be had.

used for offerings, Gen. 15: 9; Lev. 1: 14; 12: 6; Nu. 6: 10; Lu. 2: 24.

**Tutors**, Gal. 4: 2.

**Twain**, Isa. 6: 2, with *t.* he covered his face.

Mat. 5: 41, to go a mile, go with him *t.*

19: 6; Mar. 10: 8, they are no more *t.*

Mat. 27: 51; Mar. 15: 38, veil of temple was rent in *t.*

Eph. 2: 15, to make in himself of *t.* one new man.

**Twice**, II. Ki. 6: 10, saved himself not once nor *t.*

Job 33: 14, God speaketh once, yea *t.*

Ps. 62: 11, *t.* have I heard this.

Lu. 14: 30, before the cock crow *t.*

Lu. 18: 12, I fast *t.* in the week.

Jude 12, *t.* dead, plucked up by the roots.

**Twigs**, Eze. 17: 4, 22.

**Twilight**, II. Ki. 7: 7, arose and fled in the *t.*

**Twilight, continued.**

Job 3: 9, stars of the *t.* thereof.

Prov. 7: 9, in the *t.*, in the evening.

**Twined**, Ex. 26: 1.

**Twinkling**, I. Cor. 15: 52.

**Twins**, S. of S. 4: 5; 7: 3.

**Two-edged**, Ps. 149: 6; Heb. 4: 12; Rev. 1: 16.

**Two-fold**, Mat. 23: 15.

**Tychicus** (tik'i-kūs), companion of Paul, Ac. 20: 4; II. Tim. 4: 12; Tit. 3: 12.

commended, Eph. 6: 21; Col. 4: 7.

**Tyndale**, William, version of Bible, 28a

**Types of Christ. See Christ.** 15a

**Tyrannus** (ti-rān'nus), a prince, Ac. 19: 9.

**Tyranny**, instances of, Ex. 1: 15; 16: 1; Sa. 22: 9; I. Ki. 12: 4; 21: 1; Jer. 26: 20; Mat. 2: Ac. 12.

**Tyre** (tire), or **Tyrus** (ti'rus) (Heb., *tzor*), rock, 5 Cb; 6 Cc; 7 Ba; 13 Bb; 15 Kd; 16 Cb; 17 Bb), an ancient city of Phenicia, covering 100 acres on an island, and having two ports of 12 acres each; now a town of 3,000 inhabitants. Palæ Tyrus, to the southeast, has fine springs in masonry reservoirs and a ruined aqueduct. 131b

its fall and wealth, Eze. 26: 7; 27.

Christ visits coasts of, Mat. 15: 21.

Paul lands at, Ac. 21: 3.

**Tyropæon Valley** (10 Ac).

**Tzitzelim**, cymbals. 117b

**UAPHRIS** (Hophra), 62c

**Ucal** (ū'kal), Prov. 30: 1. *See* R.V., margin.

**Uel** (ū'el), Ezra 10: 34.

**Ugab**, musical instrument, A.V., "organ"; R.V., "pipe." 116b

**Ulai** (ū'lā), river at Susa, Persia, Dan. 8: 2.

**Ulam** (ū'lām), porch, I. Chr. 7: 16.

**Ulla** (ū'lā), yoke, I. Chr. 7: 39.

**Um Kels** (ū'kels), the ancient *Gadara*.

**Ummah** (ūm'mā), conjunction, Josh. 19: 30.

**Unadvisedly**, Ps. 106: 33, hespake *u.* with his lips.

**Unawares**, Ps. 35: 8, destruction come upon him at *u.*

Lu. 21: 34, that day come upon you *u.*

Heb. 13: 2, entertained angels *u.*

Jude 4, certain men crept in *u.*

**Unbelief**, sin, John 16: 9; Tit. 1: 15; I. John 5: 10.

its source, Mar. 16: 14; Lu. 8: 12; 24: 25; John 8: 45; 10: 26; 12: 39; II. Cor. 4: 4; Eph. 2: 2.

the world condemned for, John 3: 18.

its effects, I. Ki. 17: 18; Ps. 78: 19; 106: 24; Isa. 53: 1; John 12: 37; 16: 19; Ac. 14: 2; 19: 9.

instances of, Gen. 3: 4; Nu. 13: 14; 20: 12; Deu. 9: 23; II. Ki. 7: 2, 17; Ps. 78: 106; Mat. 13: 57; Lu. 1: 20; 22: 67; John 5: 38; 7: 5; 12: 37; 20: 25; Ac. 17: 5; Heb. 3: 19.

denounced, Mat. 17: 17; John 20: 27, 29.

—Mat. 13: 58, because of their *u.*



**Unbelief, continued.**

Mar. 9: 24, help thou mine *u*.  
 Rom. 3: 3, shall *u*. make faith without effect?  
 11: 20, because of *u*. they were broken.  
 11: 32, God hath concluded them all in *u*.  
 Heb. 3: 12, an evil heart of *u*.  
 4: 11, fall after same example of *u*.  
*See* Lu. 12: 46.

**Unbelievers, Rom. 16: 17; II. Cor. 6: 14; Phil. 3: 2; I. Tim. 6: 5.**

fate of, Mar. 16: 16; John 3: 18; 8: 24; Eph. 5: 6; II. Thes. 2: 12; Heb. 11: 6; Jas. 5: 11. Pet. 2: 3; Jude 5; Rev. 21: 8.

**Unblameable, Col. 1: 22, to present you holy and *u*.**

I. Thes. 2: 10, justly and *u*. we behaved.  
 3: 13, he may stablish your hearts *u*.

**Uncertain, I. Cor. 9: 26, run, not as *u*.**

I. Cor. 14: 8, if trumpet give an *u*. sound.  
 I. Tim. 6: 17, nor trust in *u*. riches.

**Unchangeable, Heb. 7: 24.****Uncircumcised, Ex. 6: 12, who am of *u*. lips.**

Eze. 44: 7, *u*. in heart, and *u*. in flesh.  
 Ac. 7: 51, ye stiff-necked and *u*.  
 I. Cor. 7: 18, let him not become *u*.

**Uncle, Esth. 2: 7; Am. 6: 10.****Unclean, animals, Lev. 11: 20; 25; Deu. 14: 3.**

spirits, Mat. 10: 1; 12: 43, 45; Ac. 5: 16; Rev. 16: 13.  
 —Lev. 10: 10; 11: 47, difference between *u*. and clean.

Isa. 6: 5, I am a man of *u*. lips.  
 Ac. 10: 28, not call any man *u*.  
 Rom. 14: 14, nothing is *u*. of itself.

II. Cor. 6: 17, touch not the *u*. thing.

**Uncleanness, Lev. 5: 7; 11: 12; 15: 22; Nu. 5: 19; Deu. 23: 10; 24: 1.**

typical of sin, Zec. 13: 1; Mat. 23: 27.

**Unclothed, II. Cor. 5: 4.****Uncomely, I. Cor. 7: 36; 12: 23.****Uncondemned, Ac. 16: 37; 22: 25.****Uncorruptible, Rom. 1: 23.****Uncorruptness, Tit. 2: 7.****Uncion, I. John 2: 20, ye have an *u*. from the Holy One.****Undefined, Ps. 119: 1, blessed are *u*. in the way.**

Heb. 7: 26, holy, harmless, *u*.  
 Jas. 1: 27, pure religion and *u*.  
 I. Pet. 1: 4, an inheritance incorruptible, *u*.

**Under, Rom. 3: 9; Gal. 3: 22, all *u*. sin.**

I. Cor. 9: 27, I keep *u*. my body.  
 Gal. 3: 10, as many as are of the works of the law are *u*. the curse.

**Undergirding, Ac. 27: 17.****Underneath, Deu. 33: 27.****Undersetters, supporters, I. Ki. 7: 30, 34.****Understand, Gen. 11: 7, not *u*. one another's speech.**

Neh. 8: 7, 13, caused people to *u*. law.

**Understand, continued.**

Job 6: 24, cause me to *u*.

Ps. 19: 12, who can *u*. his errors?

107: 43, shall *u*. loving-kindness of the Lord.

119: 100, I *u*. more than the ancients.

139: 2, thou *u*. my thoughts afar off.

Prov. 2: 5, *u*. fear of the Lord.

8: 5, *u*. wisdom.

20: 24, how can man *u*. his way?

28: 5, they that seek the Lord *u*. all things.

Isa. 6: 9, hear ye indeed, but *u*. not.

28: 9, whom shall he make to *u*. doctrine?

32: 4, heart of rash shall *u*. knowledge.

Jer. 9: 12; Hos. 14: 9, who is wise, that may *u*. this?

Dan. 12: 10, none of wicked shall *u*.; the wise shall *u*.

Mat. 15: 10; Mar. 7: 14, hear and *u*.

Mat. 24: 15, whoso readeth, let him *u*.

Lu. 24: 45, might *u*. the scriptures.

Ac. 8: 30, *u*. thou what thou readest?

Rom. 3: 11, there is none that *u*.  
 15: 21, they that have not heard shall *u*.

I. Cor. 13: 2, though I *u*. all mysteries.

Heb. 11: 3, we *u*. that the worlds were framed.

*See* Ps. 72: 17; Mat. 13: 51; I. Cor. 13: 11; II. Pet. 3: 16.

**Understanding, Ex. 31: 3; Deu. 4: 6, wisdom and *u*.**

I. Ki. 3: 11, hast asked *u*.  
 4: 29, God gave Solomon wisdom and *u*.

1: 4, filled with wisdom and *u*.  
 I. Chr. 12: 32, men that had *u*. of the times.

II. Chr. 26: 5, had *u*. in visions.

Job 12: 13, he hath counsel and *u*.

17: 4, thou hast hid their heart from *u*.

28: 12, where is the place of *u*.?

28: 28, to depart from evil is *u*.

32: 8, the Almighty giveth them *u*.

38: 36, who hath given *u*. to the heart?

39: 17, neither imparted to her *u*.

Ps. 47: 7, sing ye praises with *u*.

49: 3, meditation of my heart shall be of *u*.

119: 34, give me *u*.

119: 99, I have more *u*. than my teachers.

147: 5, his *u*. is infinite.

Prov. 2: 2, apply thine heart to *u*.

2: 11, *u*. shall keep thee.

3: 5, lean not to thine own *u*.

3: 13, happy is the man that getteth *u*.

3: 19, by *u*. hath he established the heavens.

4: 5, 7, get wisdom, get *u*.

8: 1, doth not *u*. put forth her voice?

9: 6, go in the way of *u*.

9: 10, the knowledge of the holy is *u*.

**Understanding, continued.**

Prov. 14: 29, he that is slow to wrath is of great *u*.

16: 22, *u*. is a well-spring of life.

19: 8, he that keepeth *u*. shall find good.

21: 30, there is no *u*. against the Lord.

23: 23, by instruction and *u*.

24: 3, by *u*. an house is established.

25: 16, prince that wanteth *u*.

30: 2, have not the *u*. of a man.

Ec. 9: 11, nor riches to men of *u*.

Isa. 11: 2, the spirit of *u*. shall rest on him.

11: 3, make him of quick *u*.

27: 11, a people of no *u*.

29: 14, the *u*. of prudent men shall be hid.

40: 28, there is no searching of his *u*.

Jer. 51: 15, he stretched out the heaven by *u*.

Dan. 4: 34, mine *u*. returned unto me.

Mat. 15: 16; Mar. 7: 18, are ye without *u*.?

Mar. 12: 53, to love him with all the *u*.

Lu. 2: 47, astonished at his *u*.

24: 45, then opened he their *u*.

Rom. 1: 31, without *u*.

I. Cor. 1: 19, bring to nothing *u*. of prudent.

14: 15, pray with the *u*. also.

14: 20, in *u*. be men.

Eph. 1: 18, eyes of *u*. being enlightened.

4: 18, having the *u*. darkened.

Phil. 4: 7, peace of God, which passeth all *u*.

Col. 1: 9, filled with all spiritual *u*.

2: 2, riches of full assurance of *u*.

I. John 5: 20, God hath given us an *u*.

**Undertake, Esth. 9: 23; Isa. 38: 14.****Undone, Isa. 6: 5, woe is me, for I am *u*.**

Mat. 23: 33; Lu. 11: 42, not leave other *u*.

*See* Isa. 58: 6; Zep. 3: 19.

**Unequal, Eze. 18: 25, 29, are not your ways *u*.?**

II. Cor. 6: 14, be not *u*. yoked.

Unfaithful, Ps. 78: 57; Prov. 25: 19.

Unfeigned, II. Cor. 6: 6, by love *u*.

I. Tim. 1: 5; II. Tim. 1: 5, faith *u*.

I. Pet. 1: 22, *u*. love of brethren.

Unfruitful, Mat. 13: 22; Mar. 4: 19, become *u*.

I. Cor. 14: 14, my understanding is *u*.

Eph. 5: 11, no fellowship with *u*. works of darkness.

II. Pet. 1: 8, neither barren nor *u*.

Ungrided, Gen. 24: 32.

Ungodly, II. Sa. 22: 5; Ps. 18: 4, *u*. men made me afraid.

II. Chr. 19: 2, shouldest thou help the *u*.?

Job 16: 11, God hath delivered me to the *u*.

34: 18, is it fit to say, Ye are *u*.?

Ps. 1: 1, the counsel of the *u*.

1: 6, the way of the *u*. shall perish.

**Ungodly, continued.**

Ps. 43: 1, plead my cause against an *u.* nation.  
 73: 12, these *u.* who prosper.  
 Prov. 16: 27, an *u.* man diggeth up evil.  
 19: 28, an *u.* witness scorneth judgment.  
 Rom. 5: 6, Christ died for the *u.*  
 I. Pet. 4: 18, where shall the *u.* appear?  
 II. Pet. 2: 6, ensample unto those that live *u.*  
 3: 7, perdition of *u.* men.  
 Jude 4, *u.* men, turning grace of God into lasciviousness.  
 See Rom. 1: 18; II. Tim. 2: 16; Tit. 2: 12.

**Unholy, Lev. 10: 10, difference between holy and *u.***

I. Tim. 1: 9, law is made for the *u.*  
 II. Tim. 3: 2, men shall be *u.*  
 Heb. 10: 29, counted blood of covenant an *u.* thing.

**Unicorn** (Heb., *reem*). The word so translated in the A. V. is properly rendered "wild-ox" in the R. V. The unicorn is an altogether fabulous animal. That the *reem* was a two-horned animal is clear from Deu. 33: 17. The skipping of its young and the description of its great strength and wildness are to be found in Ps. 29: 6 and Job 39: 9-12. This fine animal (*Bos primigenius*) no longer roams the wilds of Palestine, though in the forests of Lithuania and possibly in some of the fastnesses of the Caucasus Mountains a few specimens remain. 132a

**Union**, in worship and prayer, Ps. 34: 3; 55: 14; 122: Rom. 15: 30; I. Cor. 1: 11; Eph. 6: 18; Col. 1: 3; 3: 15; Heb. 10: 25.

**Unity, of the church, John 10: 16; Rom. 12: 5; I. Cor. 10: 17; 12: 13; Gal. 3: 28; Eph. 1: 10; 2: 19; 4: 4; 5: 23, 30.**

of brethren, Ps. 133; John 17: 21; Ac. 2: 42.

enjoined, Rom. 12: 16; 15: 5; I. Cor. 1: 10; II. Cor. 13: 11; Phil. 1: 27; 2: 2; I. Pet. 3: 8.

—Ps. 133: 1, for brethren to dwell together in *u.*

Eph. 4: 3, endeavouring to keep *u.* of the Spirit.

4: 13, till we come in *u.* of the faith.

See Gen. 49: 6; Ps. 86: 11.

**Unjust, Ps. 43: 1, deliver me from *u.* man.**

Prov. 11: 7, hope of *u.* man perisheth.

28: 8, he that by *u.* gain.

29: 27, an *u.* man is an abomination.

Zep. 3: 5, the *u.* knoweth no shame.

Mat. 5: 45, he sendeth rain on just and *u.*

Lu. 16: 10, he that is *u.* in least is *u.* in much.

18: 6, hear what the *u.* judge saith.

18: 11, not as other men, *u.*

Ac. 24: 15, resurrection of just and *u.*

I. Cor. 6: 1, go to law before the *u.*

**Unjust, continued.**

I. Pet. 3: 18, Christ suffered, the just for the *u.*

II. Pet. 2: 9, reserve *u.* to day of judgment.

Rev. 22: 11, he that is *u.*, let him be *u.* still.

**Unknown, Ac. 17: 23, to the *u.* God.**

I. Cor. 14: 2, speaketh in *u.* tongue.

II. Cor. 6: 9, as *u.*, and yet well known.

Unlade, Ac. 21: 8.

Unlawful, Ac. 10: 28, an *u.* thing for a Jew.

II. Pet. 2: 8, vexed his soul with their *u.* deeds.

Unlearned, Ac. 4: 13, perceived they were *u.*

I. Cor. 14: 16, occupieth room of *u.*

II. Tim. 2: 23, foolish and *u.* questions avoid.

II. Pet. 3: 16, they that are *u.* wrest.

Unleavened Bread, Ex. 12: 39; 13: 7; Lev. 2: 4; 7: 12; 8: 26; Nu. 6: 19.

typical, I. Cor. 5: 7.

feast of, Lev. 23: 6. 83b

Unloose, Mar. 1: 7; Lu. 3: 16.

Unmarried, Paul's exhortation to, I. Cor. 7: 8, 11, 25, 32.

Unmerciful, Rom. 1: 31, without natural affection, *u.*

Unmindful, Deu. 32: 18, of Rock thou art *u.*

Unmoveable, Ac. 27: 41, fore part stuck fast, and remained *u.*

I. Cor. 15: 58, be steadfast, *u.*

Unni (ün'ni), bent, I. Chr. 15: 18; Neh. 12: 9.

Unoccupied, Judg. 5: 6.

Unperfect, Ps. 139: 16.

Unprepared, II. Cor. 9: 4.

Unprofitable, Job 15: 3, reason with *u.* talk.

Mat. 25: 30, cast *u.* servant into darkness.

Lu. 17: 10, say, We are *u.* servants.

Rom. 3: 12, together become *u.*

Phile. 11, in time past *u.*

Heb. 13: 17, not with grief: for that is *u.*

See Heb. 7: 18.

Unpunished, Prov. 11: 21; 16: 5; 17: 5; 19: 5; Jer. 25: 29, shall not be *u.*

Jer. 30: 11; 46: 28, not leave thee altogether *u.*

49: 12, thou shalt not go *u.*

Unquenchable, Mat. 3: 12; Lu. 3: 17, burn chaff with *u.* fire.

Unreasonable, Ac. 25: 27, it seemeth *u.* to send.

II. Thes. 3: 2, be delivered from *u.* men.

Unrebukeable, I. Tim. 6: 14.

Unreproveable, Col. 1: 22.

Unrighteous, Ex. 23: 1, an *u.* witness.

Ps. 71: 4, deliver me out of hand of *u.*

Isa. 10: 1, decree *u.* decrees.

55: 7, let *u.* man forsake his thoughts.

Lu. 16: 11, not faithful in *u.* mammon.

Rom. 3: 5, is God *u.* who taketh vengeance?

I. Cor. 6: 9, *u.* shall not inherit the kingdom.

Heb. 6: 10, God not *u.* to forget.

Unrighteousness, Lev. 19: 15, do no *u.* in judgment.

Ps. 92: 15, there is no *u.* in him.

Lu. 16: 9, mammon of *u.*

John 7: 18, true, and no *u.* in him.

Rom. 1: 18, hold the truth in *u.*

2: 8, them that obey *u.*

3: 5, if our *u.* commend righteousness.

6: 13, instruments of *u.*

9: 14, is there *u.* with God?

II. Cor. 6: 14, what fellowship with *u.*?

II. Thes. 2: 12, pleasure in *u.*

Heb. 8: 12, be merciful to their *u.*

II. Pet. 2: 13, receive the reward of *u.*

I. John 1: 9, to cleanse us from all *u.*

5: 17, all *u.* is sin.

Unripe, Job 15: 33.

Unruly, I. Thes. 5: 14, warn them that are *u.*

Tit. 1: 6, not accused of riot, or *u.*

Jas. 3: 8, the tongue is an *u.* evil.

Unsatiable, Eze. 16: 28.

Unsavoury, Job 6: 6.

Unsearchable, Job 5: 9, God doeth great things and *u.*

Ps. 145: 3, his greatness is *u.*

Rom. 11: 33, how *u.* are his judgments.

Eph. 3: 8, preach *u.* riches of Christ.

Unseemly, Rom. 1: 27, working that which is *u.*

I. Cor. 13: 5, doth not behave *u.*

Unshod, Jer. 2: 25.

Unskilful, Heb. 5: 13.

Unspeakeable, II. Cor. 9: 15, thanks to God for his *u.* gift.

II. Cor. 12: 4, caught up, and heard *u.* words.

I. Pet. 1: 8, rejoice with joy *u.*

Unspotted, Jas. 1: 27.

Unstable, Gen. 49: 4, *u.* as water.

Jas. 1: 8, a double-minded man is *u.*

II. Pet. 2: 14, beguiling *u.* souls.

3: 16, unlearned and *u.* wrest.

Unstopped, Isa. 35: 5.

Untempered, Eze. 13: 10, 11, 14.

Unthankful, Lu. 6: 35, he is kind to the *u.*

II. Tim. 3: 2, blasphemers, *u.*

Untimely, Rev. 6: 13.

Untoward, Ac. 2: 40.

Unwalled, Esth. 9: 19; Eze. 38: 11.

Unwashed, Mat. 15: 20; Mar. 7: 2, 5.

Unwise, Deu. 32: 6, do ye thus requite the Lord, *u.* people?

Hos. 13: 13, an *u.* son.

Rom. 1: 14, debtor to wise and *u.*

Eph. 5: 17, be not *u.*, but understanding.

Unwittingly, Lev. 22: 14; Josh. 20: 3, 5.

Unworthy, Ac. 13: 46, ye judge yourselves *u.*

I. Cor. 6: 2, are ye *u.* to judge?

11: 27, drink cup of Lord *u.*

Upbraided, Mat. 11: 20, then began he to *u.* cities.

Mar. 16: 14, he *u.* them with their unbelief.

Jas. 1: 5, that giveth liberally, and *u.* not.



**Upharsin** (u-fâr'sin), *divide*, Dan. 5: 25.

**Uphaz** (û'fâz), *high country*, Jer. 10: 9; Dan. 10: 5.

**Uphold**, Ps. 51: 12, *u. me with thy free spirit*.  
Ps. 54: 4, *Lord is with them that u. my soul*.  
119: 116, *u. me according to thy word*.  
145: 14, the Lord *u.* all that fall.  
Prov. 29: 23, honour shall *u.* humble.  
Isa. 41: 10, I will *u.* thee with the right hand.  
42: 1, my servant, whom I *u.*  
63: 5, wondered that there was none to *u.*  
Heb. 1: 3, *u.* all things by word of his power.

**Uppermost**, Gen. 40: 17, *u. basket*.  
Isa. 17: 6, top of the *u.* bough.  
Lu. 11: 43, love the *u.* seats.

**Upright**, II. Sa. 22: 26; Ps. 18: 25, *with u. show thyself u.*  
Job 12: 4, the *u.* man is laughed to scorn.  
17: 8, *u.* men shall beastonied.  
Ps. 25: 8; 92: 15, good and *u.* is the Lord.  
37: 37, mark the perfect man, and behold the *u.*  
49: 14, the *u.* shall have dominion.  
111: 1, the assembly of the *u.*  
112: 4, to the *u.* ariseth light.  
125: 4, that are *u.* in their hearts.  
140: 13, the *u.* shall dwell in thy presence.  
Prov. 2: 21, the *u.* shall dwell in the land.  
10: 29, way of Lord is strength to the *u.*  
11: 3, the integrity of the *u.*  
11: 20, *u.* in their way are his delight.  
14: 11, tabernacle of *u.* shall flourish.  
15: 8, the prayer of the *u.* is his delight.  
28: 10, the *u.* shall have good things.  
Ec. 7: 29, God hath made man *u.*  
Hab. 2: 4, his soul is not *u.* in him.

**Uprightly**, Ps. 15: 2, that walketh *u.* shall abide.  
Ps. 58: 1; 75: 2, judge *u.*  
84: 11, withhold no good from them that walk *u.*  
Prov. 2: 7, a buckler to them that walk *u.*  
10: 9; 15: 21; 28: 18; Mic. 2: 7, that walketh *u.*  
Isa. 33: 15; Am. 5: 10, that speaketh *u.*

**Uprightness**, I. Ki. 3: 6, walked in *u.* of heart.  
I. Chr. 29: 17, thou hast pleased in *u.*  
Job 4: 6, the *u.* of thy ways.  
33: 23, to show unto man his *u.*  
Ps. 25: 21, let *u.* preserve me.  
111: 3, stand fast and are done in *u.*  
143: 10, lead me into the land of *u.*  
Prov. 2: 13, who leave paths of *u.*  
28: 6, better is poor that walketh in *u.*  
Isa. 26: 7, way of the just is *u.*

**Uprising**, Ps. 139: 2.

**Uproar**, I. Ki. 1: 41, city being in an *u.*  
Mat. 26: 5; Mar. 14: 2, lest there be an *u.*  
Ac. 19: 40, in question for this day's *u.*

**Upside**, Ps. 146: 9, way of the wicked he turneth *u.* down.  
Ac. 17: 6, world *u.* down.

**Upward**, II. Ki. 19: 30; Isa. 37: 31, bear fruit *u.*  
Job 5: 7, to trouble, as sparks fly *u.*  
Ec. 3: 21, spirit of man goeth *u.*  
Isa. 38: 14, mine eyes fall with looking *u.*

**Ur** (ûr) (Assyr., *Uru*), or **Urfa**, *light*, (1 Fd; 2 Cb; 8 Aa), an ancient city of Mesopotamia, Gen. 11: 28; Neh. 9: 7.

**Urbane** (ûr'bân), *polite*, Rom. 16: 9.

**Urdamani**, or **Rud-Amon**, 62c

**Urge**, II. Ki. 2: 17, *u.* him till he was ashamed.  
Lu. 11: 53, began to *u.* him.  
See Dan. 3: 22.

**Uri** (û'ri), *enlightened*, Ex. 31: 2.

**Uria** (u-rî'a) (Gr. form *Urias*), *Jehovah is my light*, the Hittite, II. Sa. 11; I. Ki. 15: 5; Mat. 1: 6.

**Uriel** (û'ri-el), *God is my light*, II. Chr. 13: 2.

**Urijah** (u-rî'já), priest, II. Ki. 16: 10, 16.  
—prophet, Jer. 26: 20.

**Urim** (û'rim) and **Thummim** (thûm'mim), *lights and perfections*, names given to the stones in the high priest's breastplate, Ex. 28: 30; Deu. 33: 8.

**Urumiyah** (2 Db), a lake of north Persia.

**Use**, Eph. 4: 29, good to *u.* of edifying.  
II. Tim. 2: 21, meet for master's *u.*  
Tit. 3: 14, works for necessary *u.*  
Mat. 6: 7, *u.* not vain repetitions.  
I. Cor. 7: 31, that *u.* this world, as not abusing it.  
Gal. 5: 13, *u.* not liberty for an occasion to the flesh.  
I. Tim. 1: 8, if a man *u.* it lawfully.  
I. Pet. 2: 16, not *u.* liberty for a cloak.

**Usurer**, Ex. 22: 25.

**Usurp**, I. Tim. 2: 12, I suffer not a woman to *u.* authority.

**Usury**, Deu. 23: 20, thou mayest lend upon *u.*  
Ps. 15: 5, putteth not his money to *u.*  
Prov. 28: 8, by *u.* increaseth substance.  
Isa. 24: 2, as with taker of *u.*, so with giver of *u.*  
Mat. 25: 27; Lu. 19: 23, received mine own with *u.*  
See Ex. 22: 25; Lev. 25: 36; Deu. 23: 19; Neh. 5; Eze. 18: 8, 13, 17; 22: 12.

**Uthai** (û'thâ), *helpful*, I. Chr. 9: 4.

**Utter**, Job 33: 3, my lips shall *u.* knowledge.  
Ps. 19: 2, day unto day *u.* speech.  
78: 2, I will *u.* dark sayings.

**Utter**, *continued*.  
Ps. 106: 2, who can *u.* the mighty acts of the Lord?  
145: 7, shall *u.* memory of goodness.  
Prov. 1: 20, wisdom *u.* her voice.  
14: 5, false witness will *u.* lies.  
23: 33, thine heart shall *u.* perverse things.  
29: 11, a fool *u.* all his mind.  
Ec. 5: 2, let not thine heart be hasty to *u.* before God.  
Joel 2: 11, Lord shall *u.* his voice.  
Rom. 8: 26, groanings that cannot be *u.*  
II. Cor. 12: 4, not lawful for a man to *u.*  
Heb. 5: 11, things hard to be *u.*

**Utterance**, Ac. 2: 4, speak as the Spirit gave them *u.*  
I. Cor. 1: 5, ye are enriched in all *u.*  
Col. 4: 3, God would open a door of *u.*

**Utterly**, Ex. 17: 14, *u.* put out remembrance.  
Ps. 119: 8, forsake me not *u.*  
Isa. 6: 11, the land be *u.* desolate.  
40: 30, young men shall *u.* fall.

**Uttermost**, Ps. 2: 8, give *u.* parts of earth for possession.  
Mat. 5: 26, till thou hast paid the *u.* farthing.  
12: 42, came from *u.* parts to hear.  
I. Thes. 2: 16, wrath is come to the *u.*  
Heb. 7: 25, save them to the *u.* that come.

**Uz** (ûz), *council*, Gen. 10: 23.

**Uzai** (û'zâ), Neh. 3: 25.

**Uzal** (û'zâl), *a wanderer*, Gen. 10: 27.

**Uzza** (û'zâ'a), or **Uzzah**, *strength*, II. Sa. 6; I. Chr. 13: 7.

**Uzzen-sheerah** (û'zen-shê'râ), *summit of Sherah*, I. Chr. 7: 24.

**Uzzi** (û'zî'), *Jehovah is strength*, I. Chr. 6: 5.

**Uzziah** (uz-zî'â), *Jehovah is my strength*, II. Ki. 15: 13. See **Azariah**. 61a

**Uzziel** (uz-zî'el), *God is my strength*, Ex. 6: 18.

**VAGABOND**, Gen. 4: 14, a fugitive and a *v.*  
Ac. 19: 13, certain of the *v.* Jews.

**Vain**, Ex. 5: 9, not regard *v.* words.  
Ex. 20: 7; Deu. 5: 11, not take the name of the Lord in *v.*  
Deu. 32: 47, it is not a *v.* thing for you.  
I. Sa. 12: 21, turn not after *v.* things.  
II. Ki. 18: 20; Isa. 36: 5, they are but *v.* words.  
Job 11: 12, *v.* man would be wise.  
16: 3, shall *v.* words have an end?  
Ps. 2: 1; Ac. 4: 25, the people imagine a *v.* thing.  
Ps. 26: 4, not sat with *v.* persons.  
33: 17, horse is a *v.* thing for safety.

**Vain, continued.**

Ps. 39: 6, every man walketh in a *v.* show.  
60: 11; 108: 12, *v.* is the help of man.  
89: 47, wherefore hast thou made all men in *v.*?  
127: 2, it is *v.* for you to rise early.  
Prov. 12: 11; 28: 19, followeth *v.* persons.  
31: 30, beauty is *v.*  
Ec. 6: 12, all the days of his *v.* life.  
Isa. 1: 13, bring no more *v.* oblations.  
45: 19, I said not, Seek ye me in *v.*  
49: 4, laboured in *v.*, spent strength in *v.*  
Jer. 8: 23, in *v.* is salvation hoped for.  
4: 14, how long shall thy *v.* thoughts lodge?  
46: 11, in *v.* shalt thou use medicines.  
Mal. 3: 14, ye have said, It is *v.* to serve God.  
Mat. 6: 7, *v.* repetitions.  
15: 9; Mar. 7: 7, in *v.* do they worship me.  
Rom. 1: 21, became *v.* in their imaginations.  
13: 4, he beareth not the sword in *v.*  
I. Cor. 15: 58, your labour is not in *v.*  
II. Cor. 6: 1, receive not the grace of God in *v.*  
Gal. 2: 2, lest I should run in *v.*  
Col. 2: 8, philosophy and *v.* deceit.  
I. Tim. 6: 20; II. Tim. 2: 16, *v.* babblings.  
Jas. 1: 26, this man's religion is *v.*  
I. Pet. 1: 18, redeemed from *v.* conversation.

**Vain-glory, Phil. 2: 3.**

**Vajezatha** (va-jěz'a-thá), *purity*, Esth. 9: 9.

**Vale**, Deu. 1: 7; Jer. 33: 13.

**Valerius Gratus**, procurator, 70b

**Valiant**, I. Sa. 18: 17, be *v.* for me. I. Sa. 26: 15; I. Ki. 1: 42, a *v.* man.

Isa. 10: 13, put down inhabitants like a *v.* man.  
33: 7, their *v.* ones shall cry.  
Jer. 9: 3, they are not *v.* for the truth.  
Heb. 11: 34, waxed *v.* in fight. See I. Chr. 19: 13; Ps. 60: 12; 118: 15.

**Valley**, Ps. 23: 4, *v.* of the shadow of death.

Ps. 84: 6, through *v.* of Baca.  
Jer. 21: 13, inhabitant of the *v.*  
Lu. 3: 5, every *v.* shall be filled.

**Valour**, Josh. 1: 14; 10: 7.

**Value**, Job 13: 4, physicians of no *v.*

Mat. 10: 31; Lu. 12: 7, ye are of more *v.* than many sparrows.  
Mat. 27: 9, whom they of Israel did *v.*

**Van** (ván) (2 Db), a lake between Armenia and Kurdistan.

**Vaniah** (va-ní'á), *meekness*, Ezra 10: 36.

**Vanish**, Isa. 51: 6, heavens shall *v.* away.

**Vanish, continued.**

Lu. 24: 31, he *v.* out of their sight.  
I. Cor. 13: 8, knowledge, it shall *v.*  
Heb. 8: 13, waxeth old, ready to *v.*  
Jas. 4: 14, life is a vapour that *v.*  
**Vanity**, of worldly things, Ps. 39: 11; 49: 10; Ec. 1.  
of idolatry, Deu. 32: 21; Jer. 10: 8; 14: 22; 18: 15; Ac. 14: 15.  
—II. Ki. 17: 15, they followed *v.*  
Job 7: 3, to possess months of *v.*  
35: 13, God will not hear *v.*  
Ps. 4: 2, how long will ye love *v.*?  
12: 2, they speak *v.* every one.  
39: 5, man at his best state is *v.*  
62: 9, are *v.*, and lighter than *v.*  
119: 37, turn eyes from beholding *v.*  
144: 4, man is like to *v.*  
Prov. 13: 11, wealth gotten by *v.*  
22: 8, that soweth iniquity shall reap *v.*  
30: 8, remove from me *v.*  
Ec. 3: 19; 11: 8; 12: 3, *v.* of *v.*, all is *v.*  
15: 10, childhood and youth are *v.*  
Isa. 5: 18, draw iniquity with cords of *v.*  
30: 28, sift with sieve of *v.*  
40: 17, nations are counted *v.*  
Hab. 2: 13, people weary themselves for *v.*  
Rom. 8: 20, the creature was made subject to *v.*  
Eph. 4: 17, walk in *v.* of mind.  
II. Pet. 2: 18, swelling words of *v.*

**Vapours**, Job 36: 27; Ps. 135: 7; 148: 8; Jer. 10: 13.

**Variableness**, Jas. 1: 17, with whom is no *v.*

**Variance**, Mat. 10: 35, set a man at *v.* against his father.  
Gal. 5: 20, works of flesh are hated, *v.*

**Vashni** (vash'ní), *gift*, I. Chr. 6: 28. See R.V.

**Vashti** (vash'tí), *beautiful*, queen, Esth. 1.

**Vatican Codex**, 25b, 26a

**Vaunt**, Judg. 7: 2, lest Israel *v.* against me.  
I. Cor. 13: 14, charity *v.* not itself.

**Ve-adar**, intercalary month, March. 85a

**Vehement**, S. of S. 8: 6, love that hath a *v.* flame.

Jon. 4: 8, a *v.* wind.  
Mar. 14: 31, Peterspake more *v.*  
Lu. 6: 48, stream beat *v.* on house.  
II. Cor. 7: 11, what *v.* desire.

**Veil**, of women, Gen. 24: 65; Ru. 3: 15; I. Cor. 11: 10.

of Moses, Ex. 34: 33; II. Cor. 3: 13.

of the tabernacle and temple, Ex. 26: 31; 36: 35; II. Cor. 3: 14. of temple, rent at the crucifixion, Mar. 15: 38; Lu. 23: 45.

—Mat. 27: 51, *v.* of temple was rent.

II. Cor. 3: 14, which *v.* is done away in Christ.

Heb. 6: 19, entereth within the *v.*

9: 3, after the second *v.*

10: 20, consecrated for us, through the *v.*

**Vein, Job 28: 1.**

**Vengeance**, belongs to God, Deu. 32: 35; Ps. 99: 8; Isa. 34: 8; Jer. 50: 15; Eze. 24: 25; Nah. 1: 2; II. Thes. 1: 8.

—Ps. 58: 10, rejoice when he seeth *v.*

94: 1; Heb. 10: 30, to me belongeth *v.*

Prov. 6: 34; Isa. 34: 8; 61: 2; Jer. 51: 6, the day of *v.*

Isa. 35: 4, your God will come with *v.*

59: 17, garments of *v.* for clothing.

Lu. 21: 22, for these be days of *v.*

Ac. 28: 4, whom *v.* suffereth not to live.

Rom. 12: 19, *v.* is mine, saith the Lord.

John 7, the *v.* of eternal fire.

**Venison**, Gen. 25: 28; 27: 3.

**Venom**, Deu. 32: 33.

**Venture**, I. Ki. 22: 34.

**Verbal or Textual Criticism**, 17a

**Verified**, Gen. 42: 20; I. Ki. 8: 26; II. Chr. 6: 17.

**Verity**, Ps. 111: 7, works of his hands are *v.*

I. Tim. 2: 7, a teacher in faith and *v.*

**Vermilion** (Heb., *shasher*; *μαῖκρος*), Jer. 22: 14; Eze. 23: 14. Sulphide of mercury or cinnabar, obtained principally at Idria in Spain, has been a well-known article of commerce since very early times. It was chiefly used as a pigment by idolatrous nations, as it now is in India, for adorning idols and for pictorial representations of deities.

**Veronica**, Story of, apocryphal book, 56a

**Versions**, Old Testament, 26

New Testament, 27

English, 28, 29

Recent European, 29b

**Vessels**, of the temple, I. Ki. 7: 40; carried to Babylon, II. Ki. 25: 14; profaned, Dan. 5; restored, Ezra 1: 7.

—Ps. 2: 9, in pieces like a potter's *v.*

31: 12, I am like a broken *v.*

Jer. 22: 28; Hos. 8: 8, a *v.* where-in is no pleasure.

Mat. 25: 4, the wise took oil in their *v.*

Ac. 9: 15, he is a chosen *v.* unto me.

Rom. 9: 22, 23, *v.* of wrath, *v.* of mercy.

I. Thes. 4: 4, to possess his *v.* in sanctification.

II. Tim. 2: 21, he shall be a *v.* unto honour.

I. Pet. 3: 7, honour unto wife, as unto weaker *v.*

**Vestments**, II. Ki. 10: 22.

**Vestry**, II. Ki. 10: 22, said to him over the *v.*

**Vesture**, Ps. 22: 18; Mat. 27: 35; John 19: 24, they cast lots upon my *v.*

Ps. 102: 26, as a *v.* shalt thou change them.

Heb. 1: 12, as a *v.* shalt thou fold them.

Rev. 19: 13, clothed with *v.* dipped in blood.



**Vex**, Ex. 22: 21; Lev. 19: 33, thou shalt not *v.* a stranger.

**II. Sa.** 12: 18, how will he *v.* himself?

**Job** 19: 2, how long will ye *v.* my soul?

**Ps.** 2: 5, shall *v.* them in his displeasure.

**Isa.** 1: 13, Judah shall not *v.* Ephraim.

63: 10, they rebelled, and *v.* his Holy Spirit.

**II. Pet.** 2: 8, *v.* his righteous soul.

**Vexation**, Ec. 1: 14; 2: 11; 4: 4; 6: 9, vanity and *v.* of spirit.

**See** Ec. 2: 22; Isa. 28: 19; 65: 14.

**Vials**, full of odours, Rev. 5: 8.

the seven, Rev. 15: 7; 16.

**Victory**, over death, Isa. 25: 8; by faith, I. John 5: 4.

—**I. Chr.** 29: 11, thine, O Lord, is the *v.*

**Ps.** 98: 1, arm hath gotten him *v.*

**I. Cor.** 15: 54, he will swallow up death in *v.*

**Mat.** 12: 20, send forth judgment unto *v.*

**Victuals**, Neh. 10: 31; Jer. 44: 17; Mat. 14: 15; Lu. 9: 12.

**View**, Josh. 7: 2; Ezra 8: 15; Neh. 2: 13.

**Vigilant**, I. Tim. 3: 2, a bishop must be *v.*

**I. Pet.** 5: 8, be *v.*; because your adversary walketh about.

**Vile**, Deu. 25: 3, thy brother should seem *v.*

**I. Sa.** 3: 13, sons made themselves *v.*

**Job** 18: 3, wherefore are we reputed *v.*?

40: 4, I am *v.*; what shall I answer thee?

**Ps.** 15: 4; Isa. 32: 5; Dan. 11: 21, a *v.* person.

**Jer.** 15: 19, take forth the precious from the *v.*

**Rom.** 1: 26, God gave them up to *v.* affections.

**Phil.** 3: 21, who shall change our *v.* body.

**Jas.** 2: 2, a poor man in *v.* raiment.

**Village**, Ex. 8: 13; Mat. 21: 2; Ac. 8: 25.

**Villany**, Isa. 32: 6; Jer. 29: 23.

**Vine**, the grape, (Heb., *gephen*;

*Vitis vinifera*). The vine must have very early been introduced into Canaan and Egypt.

Noah immediately after the flood planted a vineyard; and in the days when the children of Israel were in Egypt the culture of the vine was of great importance.

Its care and culture were well understood by the Israelites, and numerous are the references both in reality and in parable to the vine, its clusters of fruit, the pressing of the wine and its manufacture.

Several Hebrew words are used for different kinds of wine, referring to newly made wine, sweet wine, and wine mixed with spices.

There can be no doubt, from the descriptions given, that the wine was made by the fermentation of the juice of the grape. *See Raisins.*

**Vine, continued.**

—**Deu.** 32: 32, their *v.* is of the *v.* of Sodom.

**Judg.** 9: 12, trees said unto the *v.*, Come, reign over us.

13: 14, not eat any thing that cometh of the *v.*

**I. Ki.** 4: 25, dwelt every man under his *v.*

**II. Ki.** 18: 31; Isa. 36: 16, eat every man of his own *v.*

**Ps.** 80: 8, a *v.* out of Egypt.

128: 3, thy wife as a fruitful *v.*

**Isa.** 24: 7, the *v.* languisheth.

**Jer.** 2: 21, I planted thee a noble *v.*

**Hos.** 10: 1, Israel is an empty *v.*

14: 7, they shall grow as the *v.*

**Mic.** 4: 4, sit every man under his *v.*

**Mat.** 26: 29; Mar. 14: 25; Lu. 22: 18, fruit of the *v.*

**John** 15: 1, I am the true *v.*

**Vinegar**, offered to Christ on the cross, Mat. 27: 34, 48; Mar. 15: 36; Lu. 23: 36; John 19: 29.

*See* Ps. 69: 21; Prov. 10: 26; 25: 20.

**Vineyard**, Noah's, Gen. 9: 20.

**Naboth's**, I. Ki. 21.

parables of, Mat. 20: 1; 21: 33; Mar. 12: 1; Lu. 20: 9.

laws concerning, Ex. 22: 5; 23: 11; Lev. 19: 10; 25: 3; Deu. 20: 6; 22: 9; 23: 24; 24: 21.

**Vintage**, Job 24: 6; Isa. 32: 10; Jer. 48: 32.

**Viol**, Isa. 5: 12; Am. 6: 5.

**Violence**, Gen. 6: 11, earth was filled with *v.*

**Ps.** 11: 5, him that loveth *v.*

72: 14, redeem their soul from *v.*

73: 6, *v.* covereth them as a garment.

**Prov.** 4: 17, they drink the wine of *v.*

**Isa.** 53: 9, because he had done no *v.*

60: 18, *v.* shall no more be heard.

**Eze.** 8: 17; 28: 16, they have filled the land with *v.*

**Hab.** 1: 2, cry to thee of *v.*

**Mal.** 2: 16, covereth *v.* with garment.

**Mat.** 11: 12, kingdom of heaven suffereth *v.*

**Lu.** 3: 14, do *v.* to no man.

**Heb.** 11: 34, quenched *v.* of fire.

**Viper** (Heb., *epheh*), a small venomous snake. The viper that fastened on St. Paul's hand was probably the Mediterranean viper (*Vipera aspis*).

It is not to be found at the present day in Malta, but still occurs in many of the Mediterranean islands.

**Job** 20: 16; Mat. 3: 7; Ac. 28: 3.

**Virgin**, Christ born of, Mat. 1: 18; Lu. 1: 27.

virgins, parable of ten, Mat. 25: 1-13.

—**Isa.** 7: 14; Mat. 1: 23, a *v.* shall conceive.

**Mat.** 25: 1, kingdom of heaven is likened unto ten *v.*

**II. Cor.** 11: 2, present you as a chaste *v.* to Christ.

**Virtue**, Mar. 5: 30; Lu. 6: 19; 8: 46, *v.* had gone out of him.

**Phil.** 4: 8, if there be any *v.*

**II. Pet.** 1: 5, add to your faith *v.*; and to *v.* knowledge.

**Virtuous**, Prov. 12: 4; 31: 10, 29.

**Visage**, Isa. 52: 14, his *v.* was so marred.

**Dan.** 3: 19, form of *v.* was changed.

**Visions**, sent by God, Gen. 12: 7; Nu. 24: 4; Job 7: 14; Isa. 1: 1; Ac. 2: 17; II. Cor. 12: 1.

of Abram, Gen. 15: 12; Jacob, Gen. 28: 10; Pharaoh, Gen. 41; Isaiah, Isa. 6; Ezekiel, Eze. 1: 10; 11: 37; 40; Nebuchadnezzar, Dan. 4; Daniel, Dan. 7; Zechariah, Zec. 1; Peter, Ac. 10: 9; John, Rev. 1: 4.

—**I. Sa.** 3: 1, there was no open *v.*

**Job** 20: 8, as a *v.* of the night.

**Ps.** 89: 19, spake in *v.* to Holy One.

**Prov.** 29: 18, where there is no *v.*, the people perish.

**Isa.** 28: 7, they err in *v.*

**Hos.** 12: 10, I have multiplied *v.*

**Joel** 2: 28; Ac. 2: 17, young men shall see *v.*

**Hab.** 2: 3, the *v.* is for an appointed time.

**Mat.** 17: 9, tell the *v.* to no man.

**Lu.** 1: 22, perceived he had seen a *v.*

24: 23, they had seen a *v.* of angels.

**Ac.** 26: 19, not disobedient to heavenly *v.*

**Visit**, Gen. 50: 24; Ex. 13: 19, God will *v.* you.

**Ex.** 20: 5; 34: 7; Nu. 14: 18; Deu. 5: 9, *v.* iniquity of fathers.

**Ex.** 32: 34, when I *v.* I will *v.* their sin upon them.

**Job** 7: 18, that thou shouldest *v.* him.

**Ps.** 8: 4; Heb. 2: 6, the son of man, that thou *v.* him.

**Ps.** 80: 14, look down, and *v.* this vine.

106: 4, *v.* me with thy salvation.

**Jer.** 5: 9; 9: 9, shall I not *v.* for these things?

**Mat.** 25: 36, I was sick, and ye *v.* me.

**Lu.** 1: 68, God hath *v.* and redeemed his people.

**Ac.** 7: 23, to *v.* his brethren.

15: 14, God did *v.* Gentiles.

**Jas.** 1: 27, to *v.* fatherless and widows.

**Visitation**, Nu. 16: 29, visited after *v.* of all men.

**Job** 10: 12, thy *v.* preserved my spirit.

**Isa.** 10: 3, what will ye do in the day of *v.*?

**Jer.** 8: 12; 10: 15; 46: 21; Lu. 19: 44, time of *v.*

**I. Pet.** 2: 12, glorify God in day of *v.*

**Vitellius**, legate in Syria. **71b**

**Vocal Music of the Bible, 115a**

**Vocation**, Eph. 4: 1, walk worthy of the *v.*

**Voice**, of God, proclaims the law, Ex. 19: 19; 20: 1.

its majesty and power, Job 37: 4; Ps. 18: 13; 46: 6; 68: 33; Joel 2: 11.

heard by Elijah, I. Ki. 19: 12; by Ezekiel, Eze. 1: 24; 10: 5; by Christ at his baptism, etc., Mat. 3: 17; John 12: 28; by disciples at the transfigura-

**Voice, continued.**

tion, Mat. 17: 5; Mar. 9: 7; Lu. 9: 35; II. Pet. 1: 18; by Paul, Ac. 9: 4; by John, Rev. 1: 10.

—Gen. 4: 10, the *v.* of thy brother's blood.

27: 22, the *v.* is Jacob's *v.*

Ex. 23: 21, beware of him, and obey his *v.*

24: 3, all the people answered with one *v.*

Deu. 4: 33, did ever people hear *v.* of God, and live?

I. Ki. 19: 12, after the fire a still small *v.*

II. Ki. 4: 31, there was neither *v.* nor hearing.

Job 30: 31, the *v.* of them that weep.

40: 9, canst thou thunder with a *v.* like him?

Ps. 31: 22; 86: 6, the *v.* of my supplications.

42: 4, with the *v.* of joy.

93: 3, the floods have lifted up their *v.*

95: 7; Heb. 3: 7, 15, to-day if ye will hear his *v.*

Ps. 103: 20, hearkening to *v.* of his word.

Prov. 8: 4, my *v.* is to sons of man.

Ec. 12: 4, rise up at the *v.* of the bird.

S. of S. 2: 12, the *v.* of the turtle is heard.

Isa. 30: 19, gracious at *v.* of thy cry.

40: 3, the *v.* of him that crieth.

48: 20, a *v.* of singing.

52: 8, with the *v.* together shall they sing.

65: 19, the *v.* of weeping shall be no more heard.

Jer. 30: 19, the *v.* of them that make merry.

Eze. 23: 42, a *v.* of a multitude at ease.

33: 32, one that hath a pleasant *v.*

43: 2; Rev. 1: 15, *v.* like a noise of many waters.

Jon. 2: 9, with *v.* of thanksgiving.

Mat. 3: 3; Mar. 1: 3; Lu. 3: 4; John 1: 23, the *v.* of one crying in the wilderness.

Mat. 12: 19, neither shall any man hear his *v.*

Mar. 1: 11; Lu. 3: 22, a *v.* from heaven.

John 5: 25, the dead shall hear the *v.* of the Son of God.

10: 4, the sheep know his *v.*

12: 30, this *v.* came not because of me.

18: 37, every one that is of the truth heareth my *v.*

Ac. 24: 21, except it be for this one *v.*

26: 10, I gave my *v.* against them.

I. Cor. 14: 19, by my *v.* I might teach others.

Gal. 4: 20, I desire to change my *v.*

I. Thes. 4: 16, descend with *v.* of archangel.

Rev. 3: 20, any man hear my *v.*

**Void**, Gen. 1: 2; Jer. 4: 23, earth without form and *v.*

Deu. 32: 28, a nation *v.* of counsel.

**Void, continued.**

Ps. 89: 39, made *v.* the covenant.

119: 126, they have made *v.* thy law.

Prov. 11: 12, he that is *v.* of wisdom.

Isa. 55: 11, word shall not return unto me *v.*

Ac. 24: 16, a conscience *v.* of offence.

Rom. 3: 31, do we make *v.* the law?

4: 14, faith is made *v.*

**Volga** (vól'gá) (1 Ge), a river in Russia.

**Volume**, Ps. 40: 7; Heb. 10: 7, in *v.* of book it is written.

**Voluntary**, Lev. 1: 3; Eze. 46: 13; Col. 2: 18.

**Vomit**, Job 20: 15, swallowed riches, and shall *v.* them.

Prov. 26: 11; II. Pet. 2: 22, dog returneth to his *v.*

See Jon. 2: 10.

**Vophsi** (vóf'sí), Nu. 13: 14.

**Vows**, laws concerning, Lev. 27; Nu. 6: 2; 30; Deu. 23: 21.

—Gen. 28: 20; 31: 13, Jacob vowed a *v.*

Judg. 11: 30, Jephthah vowed a *v.*

Job 22: 27, thou shalt pay thy *v.*

Ps. 22: 25; 66: 13; 116: 14, I will pay my *v.* unto the Lord.

50: 14, pay thy *v.* unto the Most High.

61: 8, that I may daily perform my *v.*

65: 1, unto thee shall the *v.* be performed.

Prov. 31: 2, the son of my *v.*

Ec. 5: 4, when thou *v.* a *v.*

Isa. 19: 21, they shall *v.* a *v.* unto the Lord.

Jon. 1: 16, feared the Lord, and made *v.*

Ac. 21: 23, which have a *v.* on them.

Deu. 23: 22, if thou forbear to *v.*

Ps. 76: 11, *v.* and pay to the Lord.

132: 2, *v.* to the mighty God.

Jon. 2: 9, I will pay that I have *v.*

See Ps. 116: 13; Mal. 1: 14.

**Voyage**, of Paul, Ac. 27: 10.

**Vulgate**, 22a

**Vulture** (Heb., *dayyah*) was one of the unclean birds (Lev. 11: 14), and is alluded to in Isa. 34: 15. It may have been one of the smaller birds of prey, like the kite (*ayyah*). Tristram suggests that it was *Milvus migrans*.

**WAFERS**, used as offerings, Ex. 29: 2, 23; Lev. 2: 4; 8: 26; Nu. 6: 15.

**Wag**, Jer. 18: 16; Lam. 2: 15; Mar. 15: 29.

**Wages**, to be duly paid, Lev. 19: 13; Deu. 24: 15; Jas. 5: 4.

—Gen. 29: 15, what shall thy *w.* be?

Ex. 2: 9, nurse this child, and I will give *w.*

Jer. 22: 13, useth service without *w.*

Hag. 1: 6, earneth *w.* to put into bag with holes.

Mal. 3: 5, oppress hireling in *w.*

Lu. 3: 14, content with your *w.*

**Wages, continued.**

John 4: 36, he that reapeth receiveth *w.*

Rom. 6: 23, the *w.* of sin is death.

II. Pet. 2: 15, the *w.* of unrighteousness.

**Wagons**, Gen. 45: 21; Nu. 7: 3; Eze. 23: 24.

**Wail**, Mic. 1: 8, I will *w.* and howl.

Mar. 5: 38, them that *w.* greatly.

Rev. 1: 7, kinds of earth shall *w.*

Mat. 13: 42, *w.* and gnashing of teeth.

Rev. 18: 15, merchants shall stand afar off, *w.*

**Wait**, II. Ki. 6: 33, should I *w.* for the Lord any longer?

Job 14: 14, I will *w.* till my change come.

17: 13, if I *w.*, the grave is my house.

29: 23, they *w.* for me as for rain.

Ps. 25: 3; 69: 6, let none that *w.* be ashamed.

27: 14; 37: 34; Prov. 20: 22, *w.* on the Lord.

Ps. 33: 20, our soul *w.* for the Lord.

40: 1, I *w.* patiently for the Lord.

62: 1; 130: 6, my soul *w.* upon God.

65: 1, praise *w.* for thee, O God, in Zion.

104: 27; 145: 15, these *w.* upon thee.

123: 2, our eyes *w.* upon the Lord.

Prov. 27: 18, he that *w.* on his master.

Isa. 25: 9, our God, we *w.* for him.

30: 18, the Lord *w.* to be gracious.

40: 31, they that *w.* upon the Lord shall renew strength.

42: 4, the isles shall *w.* for his law.

59: 9, we *w.* for light.

Lam. 3: 26, good that a man hope and quietly *w.*

Hos. 12: 6, *w.* on thy God continually.

Mic. 7: 7, I will *w.* for the God of my salvation.

Hab. 2: 3, though the vision tarry, *w.* for it.

Mar. 15: 43, who *w.* for the kingdom of God.

Lu. 2: 25, *w.* for the consolation of Israel.

12: 36, like men that *w.* for their Lord.

Ac. 1: 4, *w.* for promise of the Father.

Rom. 8: 25, then do we wait with patience *w.* for it.

12: 7, let us *w.* on our ministering.

Gal. 5: 5, we *w.* for the hope of righteousness.

I. Thes. 1: 10, to *w.* for his Son from heaven.

**Wake**, S. of S. 5: 2, I sleep, but my heart *w.*

Isa. 50: 4, *w.* mine ear to hear.

Jer. 51: 39, sleep a perpetual sleep, and not *w.*

Joel 3: 9, *w.* up the mighty men.

Zec. 4: 1, angel came, and *w.* me.



**Wake, continued.**

I. Thes. 5: 10, whether we *w.* or sleep.  
**Walk, Gen. 17: 1, *w.* before me, and be perfect.**  
 Gen. 24: 40, the Lord, before whom I *w.*  
 Ex. 16: 4, whether they will *w.* in my law.  
 Lev. 26: 12, I will *w.* among you.  
 Deu. 29: 19, though I *w.* in imagination of heart.  
 Job 22: 14, he *w.* in the circuit of heaven.  
 Ps. 23: 4, though I *w.* through valley of shadow of death.  
 26: 11, I will *w.* in mine integrity.  
 48: 12, *w.* about Zion.  
 55: 14, we *w.* to house of God in company.  
 56: 13, that I may *w.* before God in light of living.  
 84: 11, from them that *w.* uprightly.  
 89: 15, shall *w.* in light of thy countenance.  
 91: 6, the pestilence that *w.* in darkness.  
 115: 7, feet have they, but *w.* not.  
 116: 9, I will *w.* before the Lord.  
 119: 45, I will *w.* at liberty.  
 138: 7, though I *w.* in midst of trouble.  
 143: 8, cause me to know wherein I should *w.*  
 Prov. 2: 20, mayest *w.* in way of good men.  
 10: 9; 28: 18, he that *w.* uprightly.  
 13: 20, he that *w.* with wise men shall be wise.  
 19: 1; 28: 6, the poor that *w.* in integrity.  
 Isa. 2: 5, let us *w.* in the light of the Lord.  
 9: 2, the people that *w.* in darkness.  
 30: 21, this is the way, *w.* in it.  
 35: 9, the redeemed shall *w.* there.  
 40: 31, shall *w.* and not faint.  
 Jer. 6: 16, the good way, and *w.* therein.  
 10: 23, it is not in man that *w.* to direct his steps.  
 Dan. 4: 37, those that *w.* in pride.  
 Hos. 14: 9, the just shall *w.* in them.  
 Am. 3: 3, can two *w.* together, except they be agreed?  
 Mic. 6: 8, to *w.* humbly with thy God.  
 Zec. 10: 12, they shall *w.* up and down.  
 Mat. 11: 5; Lu. 7: 22, the lame *w.*  
 Mar. 16: 12, Jesus appeared to two of them, as they *w.*  
 Lu. 13: 33, I must *w.* to-day and to-morrow.  
 John 8: 12, shall not *w.* in darkness.  
 11: 9, if any man *w.* in the day.  
 Rom. 6: 4, *w.* in newness of life.  
 8: 1, who *w.* not after the flesh, but after the Spirit.  
 II. Cor. 5: 7, we *w.* by faith.  
 Gal. 6: 16, as many as *w.* according to this rule.

**Walk, continued.**

Eph. 2: 10, ordained that we should *w.* in them.  
 4: 1, *w.* worthy of the vocation.  
 5: 15, see that ye *w.* circumspectly.  
 Phil. 3: 18, many *w.*, of whom I told you.  
 Col. 1: 10; I. Thes. 2: 12, that ye might *w.* worthy of the Lord.  
 I. Thes. 4: 1, how ye ought to *w.*  
 II. Thes. 3: 6, brother that *w.* disorderly.  
 I. Pet. 5: 8, *w.* about, seeking whom he may devour.  
 I. John 1: 7, if we *w.* in the light.  
 2: 6, ought so to *w.*, as he *w.*  
**Walking, with God, Deu. 5: 33; 28: 9; Josh. 22: 5; I. Ki. 8: 36; Ps. 1: 12; Prov. 2: 7; Isa. 2: 3; Jer. 7: 23; Eze. 37: 24; of Enoch, Gen. 5: 24; of Noah, Gen. 6: 9.**  
 in faith, love, etc., Rom. 6: 4; 8: 1; 13: 13; II. Cor. 5: 7; Gal. 5: 16; Eph. 5: 2; Phil. 3: 16; Col. 1: 10; 2: 6; I. John 1: 6; Rev. 3: 4; 21: 24.  
 —Deu. 2: 7, the Lord knoweth thy *w.*  
 Job 1: 7; 2: 2, from *w.* up and down.  
 31: 26, the moon *w.* in brightness.  
 Dan. 3: 25, four men *w.* in the fire.  
 Mic. 2: 11, if a man *w.* in the spirit.  
 Mat. 14: 25, Jesus went *w.* on sea.  
 Mar. 8: 24, I see men as trees *w.*  
 Lu. 1: 6, *w.* in all commandments of the Lord.  
 Ac. 9: 31, *w.* in the fear of the Lord.  
 II. Cor. 4: 2, not *w.* in craftiness.  
**Wall, Gen. 49: 22, whose branches run over the *w.***  
 Ex. 14: 22, the waters were a *w.* to them.  
 Nu. 22: 24, a *w.* being on this side, a *w.* on that.  
 I. Sa. 25: 16, a *w.* by night and day.  
 II. Sa. 22: 30; Ps. 18: 29, I have leaped over a *w.*  
 I. Ki. 4: 33, hyssop that springeth out of *w.*  
 II. Ki. 20: 2; Isa. 38: 2, turned his face to the *w.*  
 Neh. 4: 6, so built we the *w.*  
 Ps. 62: 3, as a bowing *w.* shall ye be.  
 122: 7, peace be within thy *w.*  
 Prov. 18: 11, as high *w.* in his own conceit.  
 24: 31, stone *w.* was broken down.  
 25: 28, like a city without *w.*  
 Isa. 25: 4, as a storm against the *w.*  
 26: 1, salvation will God appoint for *w.*  
 59: 10, we grope for the *w.*  
 60: 18, thou shalt call thy *w.* Salvation.  
 Jer. 15: 20, will make thee fenced *w.*  
 Eze. 8: 7, a hole in the *w.*  
 Dan. 5: 5, fingers wrote upon the *w.*

**Wall, continued.**

Joel 2: 7, they shall climb the *w.*  
 Am. 5: 19, leaned hand on *w.*, and serpent bit him.  
 Hab. 2: 11, the stone shall cry out of the *w.*  
 Ac. 23: 3, thou whited *w.*  
 Eph. 2: 14, the middle *w.* of partition.  
 Rev. 21: 14, the *w.* of the city had twelve foundations.  
**Wallow, Jer. 6: 26; Eze. 27: 30, *w.* in ashes.**  
 Mar. 9: 20, he fell on the ground, and *w.* foaming.  
 II. Pet. 2: 22, sow that was washed to *w.* in the mire.  
**Walls of Jerusalem, 134b, 135a**  
**Wander, Gen. 20: 13, God caused me to *w.***  
 Nu. 14: 33; Ps. 107: 49, *w.* in wilderness.  
 Deu. 27: 18, cursed be he that maketh blind to *w.*  
 Job 12: 24, he causeth them to *w.*  
 15: 23, he *w.* abroad for bread.  
 38: 41, ravens *w.* for lack of meat.  
 Ps. 55: 7, then would I *w.* far off.  
 59: 15, let them *w.* up and down.  
 Prov. 27: 8, as a bird that *w.* from nest.  
 Isa. 47: 15, shall *w.* every one to his quarter.  
 Jer. 14: 10, they loved to *w.*  
 Am. 8: 12, shall *w.* from sea to sea.  
 Heb. 11: 37, they *w.* about in sheep-skins.  
**Want, Deu. 28: 48, serve thine enemies in *w.***  
 Judg. 18: 10, a place where there is no *w.*  
 19: 20, let all thy *w.* lie on me.  
 Job 31: 19, if I have seen any perish for *w.*  
 Ps. 34: 9, there is no *w.* to them that fear him.  
 Prov. 6: 11; 24: 34, *w.* as an armed man.  
 Am. 4: 6, I have given *w.* of bread.  
 Mar. 12: 44, she of her *w.* cast in all.  
 Lu. 15: 14, he began to be in *w.*  
 Phil. 4: 11, not that I speak of *w.*  
 Ps. 23: 1, I shall not *w.*  
 34: 10, that seek the Lord shall not *w.* any good thing.  
 Prov. 9: 4, him that *w.* understanding.  
 13: 25, the wicked shall *w.*  
 Isa. 34: 16, none shall *w.* her mate.  
 Eze. 4: 17, that they may *w.* bread and water.  
 John 2: 3, when they *w.* wine.  
 II. Cor. 11: 9, when I *w.*, I was chargeable to no man.  
 Jas. 1: 4, perfect and entire, *w.* nothing.  
**Wanton, I. Tim. 5: 11, to wax *w.* against Christ.**  
 Jas. 5: 5, ye have lived and been *w.*  
**Wantonness, censured, Isa. 3: 16; Rom. 13: 13; II. Pet. 2: 18.**  
**War, laws of, Deu. 20: 23; 9: 24: 5.**  
 —Ex. 32: 17, a noise of *w.* in the camp.

**War, continued.**

Nu. 21: 14, in book of *w.* of the Lord.  
 Josh. 11: 23; 14: 15, land rested from *w.*  
 II. Ki. 18: 20, strength for *w.*  
 I. Chr. 5: 22, the *w.* was of God.  
 Job 10: 17, changes and *w.* are against me.  
 38: 23, reserved against the day of *w.*  
 Ps. 27: 3, though *w.* should rise against me.  
 46: 9, he maketh *w.* to cease.  
 68: 30, scatter the people that delight in *w.*  
 120: 7, I am for peace: they are for *w.*  
 Prov. 20: 18, with good advice make *w.*  
 Ec. 3: 8, a time of *w.*  
 8: 8, there is no discharge in that *w.*  
 Isa. 2: 4; Mic. 4: 3, nor learn *w.* any more.  
 Mic. 2: 8, as men averse from *w.*  
 Mat. 24: 6; Mar. 13: 7; Lu. 21: 9, *w.* and rumours of *w.*  
 Lu. 14: 31, what king going to make *w.*?  
 Jas. 4: 1, from whence come *w.*?  
 Rev. 12: 7, there was *w.* in heaven.  
 13: 7, to make *w.* with saints.  
 II. Sa. 22: 35; Ps. 18: 34; 144: 1, Lord teacheth my hands to *w.*  
 Isa. 41: 12, they that *w.* against thee be as nothing.  
 II. Cor. 10: 3, we do not *w.* after the flesh.  
 I. Tim. 1: 18, mightiest *w.* a good warfare.  
 II. Tim. 2: 4, no man that *w.* entangleth himself.  
 Jas. 4: 2, ye fight and *w.*, yet ye have not.  
 I. Pet. 2: 11, lusts which *w.* against the soul.  
**Ward**, Gen. 40: 3, 4; II. Sa. 20: 3; Neh. 12: 24, 25, 45; 13: 30; Ac. 12: 10.  
**Wardrobe**, II. Ki. 22: 14; II. Chr. 34: 22.  
**Ware**, merchandise, Neh. 10: 31; 13: 16; Eze. 27: 33.  
 —*ar.*, aware, Ac. 14: 6; II. Tim. 4: 15.  
 —*ar.*, wore, Lu. 8: 27.  
**Warfare**, Isa. 40: 2, her *w.* is accomplished.  
 I. Cor. 9: 7, who goeth a *w.* at his own charges?  
 II. Cor. 10: 4, weapons of our *w.* are not carnal.  
**Warm**, Ec. 4: 11, how can one be *w.* alone?  
 Hag. 1: 6, ye clothe you, but there is none *w.*  
 Isa. 47: 14, there shall not be a coal to *w.* at.  
 Mar. 14: 54; John 18: 18, Peter *w.* himself.  
 Jas. 2: 16, be ye *w.* and filled.  
**Warn**, Ps. 19: 11, by them is thy servant *w.*  
 Eze. 3: 18; 38: 2, to *w.* the wicked.  
 Mat. 3: 7, who hath *w.* you?  
 Ac. 20: 31, I ceased not to *w.* every one.  
 I. Thes. 5: 14, *w.* them that are unruly.  
 Heb. 11: 7, Noah, being *w.* of God.

**Warning**, II. Chr. 19: 10; Eze. 3: 17; 33: 8.  
 Paul's example, I. Cor. 4: 14; Col. 1: 28.  
**Wash**, II. Ki. 5: 10, go, *w.* in Jordan.  
 Job 9: 30, if I *w.* myself with snow water.  
 14: 19, thou *w.* away things which grow.  
 29: 6, when I *w.* my steps with butter.  
 Ps. 26: 6, I will *w.* my hands in innocency.  
 51: 2, *w.* me thoroughly from mine iniquity.  
 51: 7, *w.* me, and I shall be whiter than snow.  
 Isa. 1: 16, *w.* you, make you clean.  
 Jer. 2: 22, though thou *w.* thee with nitre.  
 4: 14, *w.* thy heart from wickedness.  
 Eze. 16: 4, nor wast *w.* in water.  
 Mat. 6: 17, when thou fastest, *w.* thy face.  
 Mar. 7: 4, except they *w.*, they eat not.  
 Lu. 7: 38, began to *w.* his feet with tears.  
 John 9: 7, go, *w.* in the pool of Siloam.  
 13: 5, Jesus began to *w.* disciples' feet.  
 Ac. 22: 16, *w.* away thy sins.  
 Heb. 10: 22, having our bodies *w.* with pure water.  
 Rev. 1: 5, *w.* us from our sins.  
 7: 14, have *w.* their robes.  
**Washing**. Frequent purification of the person as symbolical of spiritual cleansing obtained under the Mosaic law. Washing of hands and feet was an ever recurring thing among the Jews. By Pharisaic and rabbinical formality the spiritual signification of the Mosaic precepts was caused to run altogether to the surface and become a substitute for, rather than an aid to, purity of thought and habit (Mar. 7: 1-6).  
 enjoined by the law, Ex. 29: 4; Lev. 6: 27; 13: 54; 14: 8; Deu. 21: 6; II. Chr. 4: 6.  
 of the feet, Gen. 18: 4; 24: 32; 43: 24; I. Sa. 25: 41; I. Tim. 5: 10.  
 of the hands, Deu. 21: 6; Mat. 27: 24.  
 Christ washes disciples' feet, John 13.  
 traditional, censured, Mar. 7: 3; Lu. 11: 38.  
 figuratively mentioned, Isa. 4: 4; Eph. 5: 26; Tit. 3: 5.  
 through the blood of Christ, I. Cor. 6: 11.  
**Washpot**, Ps. 60: 8; 108: 9.  
**Waste**, forbidden by Christ, John 6: 12.  
 —Deu. 32: 10; Job 30: 3, *w.* wilderness.  
 Isa. 24: 1, the Lord maketh the earth *w.*  
 I. Ki. 17: 14, barrel of meal shall not *w.*  
 Ps. 80: 13, boar out of the wood doth *w.* it.  
 91: 6, the destruction that *w.* at noonday.

**Waste, continued.**

Lu. 15: 13, *w.* his substance.  
 16: 1, accused that he had *w.* his goods.  
 Gal. 1: 13, persecuted the church, and *w.* it.  
 See Prov. 18: 9; Isa. 54: 16; 59: 7; 61: 4.  
**Watch**. The Jews divided night into three parts, called watches, the first from sunset till 10 P.M.; the second or middle watch from 10 till 2 o'clock A.M.; the third or morning from 2 o'clock till sunrise (Ex. 14: 24; I. Sa. 11: 11). The Romans divided night into four watches of three hours each; the first or even from 6 till 9 o'clock P.M.; the second or midnight from 9 till 12 o'clock; the third or cock-crowing from 12 till 3 A.M.; the fourth or morning from 3 till 6 o'clock (Mar. 6: 48; 13: 35).  
 —Ps. 90: 4, as a *w.* in the night.  
 141: 3, set a *w.* before my mouth.  
 Jer. 51: 12, make the *w.* strong.  
 Hab. 2: 1, I will stand upon my *w.*  
 Mat. 27: 66, sealing the stone, and setting a *w.*  
 Gen. 31: 49, the Lord *w.* between me and thee.  
 Job 14: 16, dost thou not *w.* over my sin?  
 Ps. 102: 7, I *w.*, and am as a sparrow.  
 130: 6, more than they that *w.* for morning.  
 Isa. 21: 5, *w.* in the *w.*-tower.  
 29: 20, all that *w.* for iniquity are cut off.  
 Jer. 44: 27, I will *w.* over them for evil.  
 Mat. 24: 42; Lu. 21: 36; Ac. 20: 31, *w.* therefore.  
 Mat. 26: 41; Mar. 13: 33; 14: 38, *w.* and pray.  
 I. Cor. 16: 13, *w.* ye, stand fast in the faith.  
 I. Thes. 5: 6; I. Pet. 4: 7, let us *w.* and be sober.  
 Heb. 13: 17, they *w.* for your souls.  
 Rev. 16: 15, blessed is he that *w.*  
 See Lu. 12: 37; II. Cor. 11: 27.  
**Watch Towers**, II. Chr. 20: 24; Isa. 21: 5, 8.  
**Watchfulness**, enjoined, Mat. 25: 13; Mar. 13: 35; Lu. 12: 35; I. Cor. 10: 12; Eph. 6: 18; Col. 4: 2; II. Tim. 4: 5; I. Pet. 4: 7; 5: 8; Rev. 3: 2.  
**Watchmen**, their duty, II. Sa. 18: 25; II. Ki. 9: 17; Ps. 127: 1; S. of S. 3: 3; 5: 7; Isa. 21: 5, 11; 52: 8; Jer. 6: 17; 31: 6; Eze. 3: 17; 33.  
 evil, described, Isa. 56: 10.  
**Water**, miraculously supplied, Gen. 21: 19; Ex. 15: 23; 17: 6; Nu. 20: 7; II. Ki. 3: 20.  
 used in the trial of jealousy, Nu. 5: 17.  
 of affliction, I. Ki. 22: 27.  
 used in baptism, Mat. 3: 11; Ac. 8: 36.  
 Christ walks on, Mat. 14: 25; Mar. 6: 48; John 6: 19.  
 changed into wine, John 2: 3.



**Water, continued.**

figuratively mentioned, Isa. 41: 17; Eze. 47; Zec. 13: 1; John 4: 10; 7: 38; Rev. 21: 6; 22: waters, of creation, Gen. 1: 2, 6, 9.  
the flood, Gen. 6: 17; 7: 6.  
fountain of living, Jer. 2: 13; 17: 13.  
living fountains of, Rev. 7: 17.  
Gen. 49: 4, unstable as *w.*  
Deu. 11: 1, the land drinketh *w.* of rain of heaven.  
Josh. 7: 5, their hearts melted, and became as *w.*  
I. Sa. 26: 11, take the cruse of *w.*  
II. Sa. 14: 14, as *w.* spilt on the ground.  
II. Chr. 18: 26, bread and *w.* of affliction.  
Job 8: 11, can the flag grow without *w.*?  
15: 16, who drinketh iniquity like *w.*  
22: 7, thou hast not given *w.* to the weary.  
38: 30, the *w.* are hid as with a stone.  
Ps. 22: 14, I am poured out like *w.*  
23: 2, beside the still *w.*  
46: 3, though the *w.* roar and be troubled.  
63: 1, a dry and thirsty land, where no *w.* is.  
65: 9, river of God that is full of *w.*  
77: 16, the *w.* saw thee.  
79: 3, blood have they shed like *w.*  
124: 4, then *w.* had overwhelmed us.  
Prov. 5: 13, drink *w.* out of thine own cistern.  
20: 5, counsel is like deep *w.*  
25: 25, as cold *w.* to a thirsty soul.  
27: 19, as in *w.* face answereth to face.  
30: 4, who hath bound the *w.* in a garment?  
Ec. 11: 1, cast thy bread upon the *w.*  
S. of S. 4: 15; John 4: 14, a well of *w.*  
Isa. 1: 22, thy wine is mixed with *w.*  
3: 1, Lord doth take away stay of *w.*  
11: 9; Hab. 2: 14, as the *w.* cover the sea.  
Isa. 32: 20, blessed are ye that sow beside all *w.*  
33: 16, his *w.* shall be sure.  
35: 6, in wilderness shall *w.* break out.  
43: 2, when thou passest through the *w.*  
44: 3, pour *w.* on him that is thirsty.  
55: 1, come ye to the *w.*  
Jer. 9: 1, O that my head were *w.*  
Eze. 7: 17; 21: 7, knees be weak as *w.*  
36: 25, then will I sprinkle clean *w.* upon you.  
Am. 8: 11, not a famine of bread, nor a thirst for *w.*  
Mat. 10: 42; Mar. 9: 41, whoso giveth a cup of cold *w.*  
Mat. 27: 24, Pilate took *w.* and washed.  
Mar. 1: 8; Lu. 3: 16; John 1: 26, I baptize you with *w.*

**Water, continued.**

Lu. 8: 23, ship was filled with *w.*  
16: 24, dip the tip of his finger in *w.*  
John 3: 5, except a man be born of *w.*  
4: 15, give me this *w.*  
5: 3, waiting for moving of the *w.*  
19: 34, came thereout blood and *w.*  
Ac. 10: 47, can any forbid *w.*?  
Eph. 5: 26, cleanse it with washing of *w.*  
I. Pet. 3: 20, eight souls were saved by *w.*  
II. Pet. 2: 17, wells without *w.*  
I. John 5: 6, this is he that came by *w.*  
Jude 12, clouds they are without *w.*  
Rev. 22: 17, let him take the *w.* of life freely.  
Gen. 2: 10, river to *w.* the garden.  
13: 10, the plain was well *w.*  
Deu. 11: 10, *w.* it with thy foot, as a garden.  
Ps. 6: 6, I *w.* my couch with tears.  
72: 6, as showers that *w.* the earth.  
104: 13, he *w.* the hills from his chambers.  
Prov. 11: 25, he that *w.*, shall be *w.*  
Isa. 27: 3, I will *w.* it every moment.  
55: 10, returneth not, but *w.* the earth.  
58: 11; Jer. 31: 12, thou shalt be like a *w.* garden.  
I. Cor. 3: 6, I have planted, Apollos *w.*  
**Water Gate** (9; 10 Bd).  
**Water-pot**, John 2: 6, 7; 4: 28.  
**Water-spouts**, Ps. 42: 7.  
**Water-springs**, Ps. 107: 33, 35.  
**Wave Offering**, Ex. 29: 24; Lev. 7: 30; 8: 27; 23: 11, 20; Nu. 5: 25; 6: 20.  
**Wavering**, exhortations against, Heb. 10: 23; Jas. 1: 6.  
**Waves**, Ps. 42: 7, all thy *w.* are gone over me.  
Ps. 65: 7; 89: 9; 107: 29, stilleth the *w.*  
93: 4, Lord is mightier than mighty *w.*  
Isa. 48: 18, thy righteousness as *w.* of the sea.  
Mat. 8: 24, ship was covered with *w.*  
14: 24; Mar. 4: 37, tossed with *w.*  
Jude 13, raging *w.* of the sea.  
**Wax**, Ps. 22: 14, my heart is like *w.*  
Ps. 68: 2, as *w.* melteth, wicked perish.  
97: 5, hills melted like *w.* at presence of Lord.  
Mic. 1: 4, cleft as *w.* before the fire.  
Ex. 22: 24; 32: 10, my wrath shall *w.* hot.  
Nu. 11: 23, is the Lord's hand *w.* short?  
Deu. 8: 4; 29: 5; Neh. 9: 21, raiment *w.* not old.  
Deu. 32: 15, *w.* fat, and kicked.  
I. Sa. 3: 2, eyes began to *w.* dim.  
Ps. 102: 26; Isa. 50: 9; 51: 6;  
Heb. 1: 11, shall *w.* old as a garment.

**Wax, continued.**

Mat. 13: 15; Ac. 28: 27, people's heart *w.* gross.  
Mat. 24: 12, love of many shall *w.* cold.  
Lu. 12: 33, bags which *w.* not old.  
**Way**, Gen. 24: 42, if thou prosper my *w.*  
Ex. 13: 21, pillar of cloud to lead the *w.*  
Josh. 23: 14; I. Ki. 2: 2, the *w.* of all the earth.  
I. Sa. 12: 23, I will teach you the good and right *w.*  
II. Sa. 22: 31; Ps. 18: 30, as for God, his *w.* is perfect.  
II. Chr. 6: 27, when thou hast taught them the good *w.*  
Ezra 8: 21, seek of him a right *w.*  
Job 3: 23, to a man whose *w.* is hid.  
12: 24; Ps. 107: 40, to wander where there is no *w.*  
Job 16: 22, I go the *w.* whence I shall not return.  
22: 15, hast thou marked the old *w.*?  
23: 10, he knoweth the *w.* that I take.  
38: 19, where is the *w.* where light dwelleth?  
Ps. 1: 6, the Lord knoweth the *w.* of the righteous.  
2: 12, lest ye perish from the *w.*  
25: 9, the meek will he teach his *w.*  
37: 5, commit thy *w.* unto the Lord.  
39: 1, I will take heed to my *w.*  
49: 13, this their *w.* is their folly.  
67: 2, that thy *w.* may be known.  
78: 50, he made a *w.* to his anger.  
101: 2, behave wisely in a perfect *w.*  
119: 32, I will run the *w.* of thy commandments.  
139: 24, lead me in the *w.* everlasting.  
Prov. 2: 8, Lord preserveth the *w.* of his saints.  
3: 6, in all thy *w.* acknowledge him.  
3: 17, her *w.* are *w.* of pleasantness.  
6: 6, consider her *w.* and be wise.  
6: 23; 15: 24; Jer. 21: 8, the *w.* of life.  
Prov. 10: 29, the *w.* of the Lord is strength.  
22: 6, train up a child in the *w.* he should go.  
Ec. 11: 5, the *w.* of the spirit.  
Isa. 30: 21, this is the *w.*, walk ye in it.  
35: 8, a *w.*, called The *w.* of holiness.  
40: 3; Lu. 3: 4, prepare the *w.* of the Lord.  
Isa. 40: 27, my *w.* is hid from the Lord.  
55: 8, neither are your *w.* my *w.*  
59: 8; Rom. 3: 17, the *w.* of peace they know not.  
Jer. 6: 16, where is the good *w.*?  
10: 23, the *w.* of man is not in himself.

**Way, continued.**

Jer. 32: 39, I will give them one heart and one *w.*  
 50: 5, they shall ask the *w.* to Zion.  
 Eze. 18: 29, are not my *w.* equal.  
 Am. 2: 7, turn aside *w.* of the meek.  
 Nah. 1: 3, the Lord hath his *w.* in the whirlwind.  
 Hag. 1: 5, consider your *w.*  
 Mal. 3: 1, he shall prepare the *w.* before me.  
 Mat. 7: 13, broad is the *w.* that leadeth to destruction.  
 22: 16; Mar. 12: 14; Lu. 20: 21, teachest the *w.* of God in truth.  
 Lu. 15: 20, when he was a great *w.* off.  
 John 10: 1, but climbeth up some other *w.*  
 14: 4, the *w.* ye know.  
 14: 6, I am the *w.*, the truth, and the life.  
 Ac. 16: 17, show unto us the *w.* of salvation.  
 18: 26, expounded the *w.* of God more perfectly.  
 24: 14, after the *w.* which they call heresy.  
 Rom. 3: 12, they are all gone out of the *w.*  
 11: 33, his *w.* are past finding out.  
 I. Cor. 10: 13, make a *w.* to escape.  
 12: 31, a more excellent *w.*  
 Col. 2: 14, took handwriting out of the *w.*  
 Heb. 5: 2, compassion on them out of the *w.*  
 9: 8, the *w.* into the holiest.  
 10: 20, by a new and living *w.*  
 II. Pet. 2: 2, the *w.* of truth be evil spoken of.  
 2: 15, have forsaken the right *w.*  
 Jude 11, they have gone in the *w.* of Cain.  
 Rev. 15: 3, just and true are thy *w.*  
**Wayfaring**, II. Sa. 12: 4; Isa. 35: 8; Jer. 14: 8.  
**Way-marks**, Jer. 31: 21.  
**Way-side**, I. Sa. 4: 13; Ps. 140: 5.  
**Weak**, in the faith, Rom. 14: 15; I. Cor. 8; I. Thes. 5: 14; Heb. 12: 12.  
 Paul's example, I. Cor. 9: 22.  
 —II. Chr. 15: 7, let not your hands be *w.*  
 Job 4: 3, thou hast strengthened the *w.* hands.  
 Ps. 6: 2, I am *w.*  
 Isa. 35: 3, strengthen ye the *w.* hands.  
 Eze. 7: 17; 21: 7, knees *w.* as water.  
 Joel 3: 10, let the *w.* say, I am strong.  
 Mat. 26: 41; Mar. 14: 38, the flesh is *w.*  
 Ac. 20: 35, ye ought to support the *w.*  
 Rom. 4: 19, being not *w.* in faith.  
 8: 3, the law was *w.* through the flesh.  
 14: 1, that is *w.* in the faith.  
 I. Cor. 1: 27, *w.* things to confound the mighty.  
 11: 30, for this cause many are *w.*

**Weak, continued.**

II. Cor. 10: 10, his bodily presence is *w.*  
 12: 10, when I am *w.* then am I strong.  
 Gal. 4: 9, how turn ye to the *w.* elements?  
 See II. Sa. 3: 1; Job 12: 21; Ps. 102: 23; I. Pet. 3: 7.  
**Weakness**, I. Cor. 1: 25, the *w.* of God is stronger than men.  
 I. Cor. 15: 43, it is sown in *w.*, raised in power.  
 II. Cor. 12: 9, strength is made perfect in *w.*  
 13: 4, though he was crucified through *w.*  
 Heb. 11: 34, out of *w.* were made strong.  
**Wealth**, Deu. 8: 18, Lord giveth power to get *w.*  
 II. Chr. 1: 11, thou hast not asked *w.*  
 Job 21: 13, they spend their days in *w.*  
 31: 25, if I rejoiced because my *w.* was great.  
 Ps. 49: 6, they that trust in *w.* 49: 10, leave *w.* to others.  
 112: 3, *w.* and riches shall be in his house.  
 Prov. 10: 15; 18: 11, the rich man's *w.* is his strong city.  
 13: 11, *w.* gotten by vanity.  
 19: 4, *w.* maketh many friends.  
 Ac. 19: 25, by this craft we have our *w.*  
 —*ar.*, welfare, good, I. Cor. 10: 24, seek every man another's *w.*  
 See Ps. 66: 12; Jer. 49: 31.  
**Weaned**, Ps. 131: 2, as child *w.* of mother.  
 Isa. 11: 8, the *w.* child put his hand.  
 28: 9, them that are *w.* from milk.  
**Weapon**, Job 20: 24, he shall flee from iron *w.*  
 Isa. 13: 5; Jer. 50: 25, the *w.* of his indignation.  
 Isa. 54: 17, no *w.* formed against thee shall prosper.  
 Eze. 9: 1, with destroying *w.* in his hand.  
 II. Cor. 10: 4, *w.* of our warfare.  
**Wear**, Deu. 22: 5, woman shall not *w.* what pertaineth to man.  
 Job 14: 19, the waters *w.* the stones.  
 Dan. 7: 25, *w.* out saints of Most High.  
 Zec. 13: 4, nor shall they *w.* a rough garment.  
 Mat. 11: 8, that *w.* soft clothing.  
 Lu. 9: 12, day began to *w.* away.  
**Wearied**, Isa. 43: 24, thou hast *w.* me with thine iniquities.  
 Isa. 47: 13, *w.* in multitude of counsels.  
 57: 10, art *w.* in greatness of way.  
 Jer. 12: 5, run with footmen, and they *w.* thee.  
 Eze. 24: 12, she hath *w.* herself with lies.  
 Mic. 6: 3, wherein have I *w.* thee?  
 Mal. 2: 17, wherein have we *w.* the Lord?  
 John 4: 6, Jesus, being *w.*, sat on the well.  
 Heb. 12: 3, lest ye be *w.* and faint.

**Weariness**, Ec. 12: 12, much study is a *w.*

II. Cor. 11: 27, *w.* and painfulness.  
 See Job 7: 3.  
**Weary**, Gen. 27: 46, I am *w.* of my life.  
 Job 3: 17, there the *w.* be at rest.  
 10: 1, my soul is *w.* of life.  
 22: 7, not given water to the *w.* to drink.  
 Ps. 6: 6, I am *w.* with groaning.  
 Prov. 3: 11, be not *w.* of Lord's correction.  
 25: 17, lest he be *w.* of thee.  
 Isa. 5: 27, none shall be *w.* among them.  
 28: 12, cause the *w.* to rest.  
 32: 2, as shadow of a great rock in a *w.* land.  
 40: 28, God fainteth not, neither is *w.*  
 40: 31, they shall run, and not be *w.*  
 50: 4, a word in season to him that is *w.*  
 Jer. 15: 6, I am *w.* of repenting.  
 20: 9, I was *w.* of forbearing.  
 31: 25, I have satiated the *w.* soul.  
 Gal. 6: 9; II. Thes. 3: 13, let us not be *w.* in well-doing.  
 Isa. 7: 13, will ye *w.* God also?  
 Jer. 9: 5, they *w.* themselves to commit iniquity.  
 Lu. 18: 5, lest by continual coming she *w.* me.  
**Weasel** (Heb., *choled*), enumerated among the "unclean creeping things" in Lev. 11: 29. Probably the common weasel (*Mustela vulgaris*), which is found in Palestine.  
**Weather**, Job 37: 22, fair *w.* cometh out of the north.  
 Prov. 25: 20, that taketh away a garment in cold *w.*  
 Mat. 16: 2, fair *w.*; for the sky is red.  
**Weave**, Judg. 16: 13, thou *w.* the seven locks.  
 Isa. 19: 9, they that *w.* networks.  
 59: 5, *w.* the spider's web.  
**Weaver**, Ex. 35: 35; Job 7: 6; Isa. 38: 12.  
**Web**, Job 8: 14, trust shall be a spider's *w.*  
 Isa. 59: 5, weave the spider's *w.*  
**Wedding**, Mat. 22: 3, them that were bidden to the *w.*  
 Mat. 22: 11, man had not on a *w.* garment.  
 Lu. 12: 36, when he will return from the *w.*  
 14: 8, when thou art bidden to a *w.*  
**Wedge**, Josh. 7: 21, a *w.* of gold.  
 Isa. 13: 12, more precious than golden *w.* of Ophir.  
**Wedlock**, Eze. 16: 38.  
**Weeds**, Jon. 2: 5.  
**Weeks**, feast of, Deu. 16: 9. 83b seventy, prophecy concerning, Dan. 9: 24.  
 —Jer. 5: 24, the appointed *w.* of harvest.  
 Dan. 9: 27, in the midst of the *w.*  
 Mat. 28: 1; Mar. 16: 2, 9; Lu. 24: 1; John 20: 1, 19, the first day of the *w.*  
 Lu. 18: 12, I fast twice in the *w.*



**Weep**, Gen. 43: 30, he sought where to *w.*

I. Sa. 11: 5, what ailth the people that they *w.*?

30: 4, no more power to *w.*

II. Sa. 12: 21, thou didst *w.* for the child.

Neh. 8: 9, mourn not, nor *w.*

Job 27: 15, his widows shall not *w.*

Ec. 25, did not I *w.* for him?

30: 4, a time to *w.*

Isa. 22: 4, I will *w.* bitterly.

30: 19, thou shalt *w.* no more.

Jer. 9: 1, that I might *w.* day and night.

22: 10, *w.* not for the dead.

Joel 1: 5, awake, ye drunkards, and *w.*

Mic. 1: 10, declare it not, *w.* not.

Mar. 5: 39, why make ye this ado, and *w.*?

Lu. 6: 21, blessed are ye that *w.* now.

7: 13; 8: 52; Rev. 5: 5, *w.* not.

John 11: 31, she goeth to the grave to *w.* there.

16: 20, ye shall *w.*, but the world shall rejoice.

Ac. 21: 13, what mean ye to *w.*?

Rom. 12: 15, *w.* with them that *w.*

Jas. 4: 9, be afflicted, mourn, and *w.*

**Weeping**, for the dead, etc., Gen. 23: 2; II. Sa. 1: 24; Ec. 3: 4;

Jer. 9: 17; Eze. 24: 16; Am. 5: 16; John 11: 35; 20: 13; I.

Thes. 4: 13.

none in heaven, Rev. 21: 4.

—II. Sa. 15: 30, *w.* as they went.

Ezra 3: 13, could not discern noise of joy from *w.*

Job 16: 16, my face is foul with *w.*

Ps. 30: 5, *w.* may endure for a night.

Isa. 65: 19, voice of *w.* be no more heard.

Jer. 31: 16, refrain thy voice from *w.*

48: 5, continual *w.* shall go up.

Joel 2: 12, turn with fasting and *w.*

Mat. 24: 51; 25: 30; Lu. 13: 28, there shall be *w.*

Lu. 7: 38, stood at his feet behind him *w.*

John 20: 11, Mary stood at sepulchre *w.*

Ac. 9: 39, widows stood by *w.*

Phil. 3: 18, now tell ye even *w.*

See Ps. 6: 8; Mat. 8: 12; 22: 13; Lu. 7: 38; I. Cor. 7: 30.

**Weigh**, Job 6: 2, oh that my grief were throughly *w.*

Job 31: 6, let me be *w.* in an even balance.

Prov. 16: 2, the Lord *w.* the spirits.

Isa. 26: 7, thou dost *w.* the path of the just.

40: 12, who hath *w.* the mountains?

Dan. 5: 27, thou art *w.* in the balances.

Zec. 11: 12, they *w.* the thirty pieces of silver.

**Weights**, Hebrew, 113 just, commanded, Lev. 19: 35;

Deu. 25: 13; Prov. 11: 1; 20: 10, 23; Eze. 45: 10; Mic. 6: 10.

—Deu. 25: 15, thou shalt have just *w.*

**Weights**, continued.

Job 28: 25, to make the *w.* for the winds.

Prov. 16: 11, a just *w.* and balance are the Lord's.

Eze. 4: 16, they shall eat bread by *w.*

II. Cor. 4: 17, a more exceeding *w.* of glory.

Heb. 12: 1, let us lay aside every *w.*

**Weighty**, Prov. 27: 3, stone is heavy, sand *w.*

Mat. 23: 23, omitted *w.* matters of the law.

II. Cor. 10: 10, his letters, say they, are *w.*

**Welfare**, Ex. 18: 7; Job 30: 15; Ps. 69: 22; Jer. 38: 4.

**Well**, of Bethlehem, I. Chr. 11: 17. of Moses, (4 Cc).

wells, of Abraham, Gen. 26: 15; Isaac, Gen. 26: 25; Uzziah, II. Chr. 26: 10; Jacob, John 4: 6.

—Nu. 21: 17, spring up, O *w.*

II. Sa. 23: 15; I. Chr. 11: 17, water of *w.* of Bethlehem.

Ps. 84: 6, passing through valley of Baca make it a *w.*

Prov. 5: 15, waters of thine own *w.*

10: 11, mouth of righteous man is a *w.* of life.

S. of S. 4: 15; John 4: 14, *w.* of living water.

Isa. 12: 3, the *w.* of salvation.

II. Pet. 2: 17, *w.* without water.

Gen. 4: 7, if thou doest *w.*

29: 6, is he *w.*?

Ex. 1: 14, I know he can speak *w.*

Deu. 4: 40; 5: 16; 6: 3; 12: 25; 19: 13; 22: 7; Ru. 3: 1; Eph. 6: 3, that it may go *w.* with thee.

Ps. 49: 18, when thou doest *w.* to thyself.

Ec. 8: 12, it shall be *w.* with them that fear God.

Isa. 3: 10, say to the righteous that it shall be *w.* with him.

Jon. 4: 4, doest thou *w.* to be angry?

Mat. 25: 21; Lu. 19: 17, *w.* done, good servant.

Lu. 6: 26, when all men speak *w.* of you.

20: 39; John 4: 17, thou hast *w.* said.

I. Tim. 5: 17, elders that rule *w.*

**Well-beloved**, Isa. 5: 1; Mar. 12: 6.

**Well-pleasing**, Phil. 4: 18, *w.* to God.

Heb. 13: 21, *w.* in his sight.

**Wellspring**, Prov. 16: 22; 18: 4.

**Wench**, ar., maid servant, II. Sa. 17: 1.

**Went**, Deu. 1: 31, in all the way ye *w.*

Ps. 42: 4, I *w.* with them to the house of God.

Mat. 21: 30, I go, sir; and *w.* not.

Lu. 18: 18, two men *w.* up into temple to pray.

I. John 2: 19, they *w.* out from us.

**Wept**, Ezra 10: 1; Neh. 8: 9, the people *w.* very sore.

Neh. 1: 4, I *w.* before God.

Ps. 137: 1, by rivers of Babylon we *w.*

Lu. 7: 32, we mourned, ye have not *w.*

19: 41, he beheld the city, and *w.* over it.

**Wept**, continued.

John 11: 35, Jesus *w.*

I. Cor. 7: 30, they that weep, as though they *w.* not.

**West**, Ps. 103: 12; 107: 3.

**Wet**, Job 24: 8; Dan. 4: 15.

**Whale** (Heb., *tannin*), mentioned, Gen. 1: 21; Job 7: 12; Eze. 32: 2.

Jonah swallowed by one, Jon. 1: 17; Mat. 12: 40. (R. V., marg., "sea-monster.")

See **Leviathan**, **Dragon**.

**What**, Ex. 16: 15, wist not *w.* it was.

Ps. 8: 4, *w.* is man?

Mat. 5: 47, *w.* do ye more than others?

8: 29, *w.* have we to do with thee?

Mar. 14: 36, not *w.* I will, but *w.* thou wilt.

John 13: 7, *w.* I do thou knowest not now.

21: 22, *w.* is that to thee?

Ac. 9: 6, *w.* wilt thou have me to do?

16: 30, *w.* must I do to be saved?

**Whatsoever**, Mat. 7: 12, *w.* ye would that men.

Mat. 20: 4, *w.* is right I will give.

John 14: 13, *w.* ye shall ask.

I. Cor. 10: 31, *w.* ye do, do all.

Phil. 4: 8, *w.* things are true.

**Wheat** (Heb., *chittah*; *Triticum vulgare*) and its varieties, the winter or unbearded wheat, the summer or bearded wheat, and the spelt corn, among the oldest in cultivation of the cereals, known in Egypt before the time of the Pharaohs. The variety with seven ears, mentioned in Gen. 41: 22, is yet in cultivation. In Eastern countries the wheat is still trodden out of the ear by oxen. It was stored either in pots under ground, or in dry wells in the courts of the houses (II. Sa. 17: 18, 19). Large quantities of wheat were exported from Palestine from the days of Solomon. Among the traditions of those of Tyre is mentioned the wheat of Minnith (Eze. 27: 17), identified by Tristram as the ruins of Meujah. The parched corn frequently mentioned is fresh wheat slightly roasted. An ear of corn was called *shibboleth* (Judg. 12: 6).

parable concerning, Mat. 13: 25.

—Judg. 15: 1; Ru. 2: 23; I. Sa. 12: 17, *w.* harvest.

Ezra 7: 22; Lu. 16: 7, an hundred measures of *w.*

Job 31: 40, let thistles grow instead of *w.*

Ps. 81: 16; 147: 14, the finest of the *w.*

Jer. 12: 13, they have sown *w.*, but reap thorns.

23: 28, what is the chaff to the *w.*?

Joel 2: 24, floors shall be full of *w.*

Am. 8: 6, sell refuse of *w.*

Mat. 3: 12; Lu. 3: 17, gather his *w.*

**Wheat, continued.**

Mat. 13: 25, enemy sowed tares among the *w.*  
 Lu. 22: 31, sift you as *w.*  
 John 12: 24, except corn of *w.* fall into ground.  
 I. Cor. 15: 37, may chance of *w.*  
 Rev. 6: 6, measure of *w.* for a penny.  
*See* Ex. 29: 2; I. Ki. 5: 11; Eze. 27: 17.

**Wheels**, vision of, Eze. 1: 15; 3: 13; 10: 9.

—Ex. 14: 25, took off their chariot *w.*

Judg. 5: 28, why tarry the *w.* of his chariots?

Ps. 83: 13, make them like a *w.*  
 Prov. 20: 26, king bringeth the *w.* over them.

Ec. 12: 6, or the *w.* broken at the cistern.

Isa. 28: 28, nor break it with the *w.* of his cart.

Jer. 47: 3, at the rumbling of his *w.*

Nah. 3: 2, noise of rattling of the *w.*

**Whelps**, lions', parable of, Eze. 19; Nah. 2: 12.

**Whence**, Gen. 42: 7; Josh. 9: 8, *w.* come ye?

Job 10: 21; 16: 22, I go *w.* I shall not return.

John 7: 28, ye know *w.* I am.

Rev. 7: 13, *w.* came they?

**Where**, Gen. 3: 9, *w.* art thou?

Ex. 2: 20; II. Sa. 9: 4; Job 14: 10, *w.* is he?

Job 9: 24, *w.*, and who is he?

Ps. 42: 3, *w.* is thy God?

Zec. 1: 5, your fathers, *w.* are they?

Lu. 17: 37, *w.*, Lord?

**Whereby**, Ac. 4: 12; Rom. 8: 15; Heb. 12: 28.

**Wherefore**, II. Sa. 12: 23; Mat. 14: 31; 26: 50; II. Cor. 11: 11.

**Wherewith**, Judg. 6: 15, *w.* shall I save Israel?

Mic. 6: 6, *w.* shall I come before the Lord?

**Wherewithal**, Mat. 6: 31.

**Whet**, Deu. 32: 41, if I *w.* my glittering sword.

Ps. 7: 12, he will *w.* his sword.

64: 3, who *w.* their tongue like a sword.

Ec. 10: 10, and he *w.* not the edge.

**Whether**, Ec. 12: 14, *w.* it be good, or *w.* it be evil.

Mat. 9: 5, *w.* is easier to say.

Rom. 14: 8, *w.* we live, *w.* we die.

I. Cor. 13: 8, *w.* there be knowledge.

II. Cor. 12: 2, *w.* in the body, or *w.* out of body.

**While**, Lu. 8: 13, for a *w.* believe.

Lu. 18: 4, he would not for a *w.*

John 7: 33; 14: 19, yet a little *w.*

Ps. 49: 18, *w.* he lived, he blessed his soul.

63: 4, bless thee *w.* I live.

Isa. 55: 6, seek Lord *w.* he may be found.

9: 4, work *w.* it is day.

**Whip**, I. Ki. 12: 11, chastised you with *w.*

Prov. 26: 3, a *w.* for the horse.

Nah. 3: 2, noise of a *w.*

**Whirlwinds**, II. Ki. 2: 1; Job 37: 9; 38: 1; Isa. 66: 15; Jer. 23: 19; Eze. 1: 4; Nah. 1: 3; Zec. 9: 14.

**Whisper**, II. Sa. 12: 19, David saw servants *w.*

Ps. 41: 7, all that hate me *w.*

Isa. 29: 4, thy speech *w.* out of dust.

**Whispering**, Prov. 16: 28; 26: 20; Rom. 1: 29; II. Cor. 12: 20.

*See* Slander, Talebearers.

**Whit**, I. Sa. 3: 18, told every *w.*

John 7: 23, have made a man every *w.* whole.

13: 10, is clean every *w.*

II. Cor. 11: 5, not a *w.* behind apostles.

**White**, horse, Rev. 6: 2; 19: 11.

cloud, Rev. 14: 14.

throne, Rev. 20: 11.

raiment, of Christ at the transfiguration, Mat. 17: 2; Mar. 9: 3; Lu. 9: 29; of angels, Mat. 28: 3; Mar. 16: 5; of the redeemed, Rev. 3: 5; 4: 4; 7: 9; 19: 8, 14.

—Gen. 49: 12; his teeth be *w.* with milk.

Job 6: 6, is there any taste in the *w.* of an egg?

Ec. 9: 8, let thy garments be always *w.*

S. of S. 5: 10, my beloved is *w.* and ruddy.

Isa. 1: 18, sins shall be *w.* as snow.

Dan. 12: 10, many shall be purified and made *w.*

Mat. 5: 36, canst not make one hair *w.* or black.

John 4: 35, fields are *w.* to harvest.

Rev. 2: 17, a *w.* stone.

3: 4, shall walk with me in *w.*

**Whited**, Mat. 23: 27; Ac. 23: 3.

**Whiter**, Ps. 51: 7; Lam. 4: 7.

**Whither**, Gen. 16: 8; Ru. 1: 16; John 8: 22.

**Whole**, made, Mat. 12: 13; Mar. 3: 5; Lu. 6: 10. *See* Miracles.

—II. Sa. 1: 9, my life is yet *w.* in me.

Mat. 9: 12, the *w.* need not a physician.

Mar. 2: 17; Lu. 5: 31, *w.* have no need of physician.

Mar. 5: 34; Lu. 8: 48; 17: 19, faith hath made thee *w.*

John 5: 6, wilt thou be made *w.*?

Ac. 9: 34, Jesus Christ maketh thee *w.*

I. Cor. 12: 17, if the *w.* body were an eye.

**Wholesome**, Prov. 15: 4; I. Tim. 6: 3.

**Wholly**, Nu. 32: 11, not *w.* followed me.

Deu. 1: 36; Josh. 14: 8, Caleb *w.* followed the Lord.

Jer. 46: 28, not leave thee *w.* unpunished.

Ac. 17: 16, city *w.* given to idolatry.

I. Thes. 5: 23, God sanctify you *w.*

I. Tim. 4: 15, give thyself *w.* to them.

**Whomsoever**, Lu. 4: 6; 12: 48; John 13: 20; Ac. 8: 19.

**Whore**, vision of the great, Rev. 17.

**Whoredom**, condemned, Lev. 19: 20; Deu. 22: 21; 23: 17.

spiritual, Eze. 16: 23; Jer. 3; Hos. 1; 2. *See* Idolatry.

**Whoremongers**, condemned, Eph. 5: 5; 1. Tim. 1: 10; Heb. 13: 4; Rev. 21: 8; 22: 15.

**Why**, Jer. 27: 13; Eze. 18: 31; 33: 11, *w.* will ye die?

Mar. 5: 39, *w.* make ye this ado?

Lu. 2: 48, *w.* hast thou thus dealt with us?

Ac. 14: 15, *w.* do ye these things?

Rom. 9: 20, *w.* hast thou made me thus?

**Wicked**, their character and punishment, Deu. 32: 5; Job 3: 15; 18: 20; 21: 24; 27: 13; 30: 36; 12; Ec. 8: 10; Isa. 1: 22; 28: 29; 37: 21; 44: 9; 45: 9; 47: 57-59; 66; Jer. 2: Eze. 5: 16; Hos. to Mal.; Mat. 5: 7; 13: 37; 15: 16; 21: 33; 25; John 5: 29; 10; Rom. 1: 21; 3: 10; I. Cor. 5: 11; Gal. 5: 19; Eph. 4: 17; 5: 5; Phil. 3: 18; Col. 3: 6; II. Thes. 2: I. Tim. 1: 9; 4: 6; 9; II. Tim. 3: 13; Tit. 1: 10; Heb. 6: 4; Jas. 4: 5; I. Pet. 4; II. Pet. 2: 3; I. John 2: 18; 4; Jude; Rev. 9: 20; 14: 8; 18: 20; 13: 22; 15.

their prosperity not to be envied, Ps. 37: 1; 73; Prov. 3: 31; 23: 17; 24: 1, 19; Jer. 12.

friendship with, forbidden, Gen. 28: 1; Ex. 23: 32; 34: 12; Nu. 16: 26; Deu. 7: 2; 13: 6; Josh. 23: 7; Judg. 2: 2; II. Chr. 19: 2; Ezra 9: 12; 10; 10; Prov. 1: 10; 4: 14; 12: 11; 14: 7; Jer. 2: 25; 51: 6; Rom. 16: 17; I. Cor. 5: 9; 15: 33; II. Cor. 6: 14; Eph. 5: 5; 7: 11; Phil. 2: 15; II. Thes. 3: 6; I. Tim. 6: 5; II. Tim. 3: 5; II. Pet. 3: 17; Rev. 18: 4.

—Gen. 18: 23, destroy righteous with *w.*

Ex. 23: 7, I will not justify the *w.*

Deu. 15: 9, a thought in thy *w.* heart.

I. Sa. 2: 9, the *w.* shall be silent in darkness.

Job 3: 17, there the *w.* cease from troubling.

8: 22, dwelling place of the *w.* shall come to nought.

21: 7, wherefore do the *w.* live?

34: 13, is it fit to say to a king, Thou art *w.*?

Ps. 7: 11, God is angry with the *w.*

9: 17, the *w.* shall be turned into hell.

10: 4, the *w.* will not seek God.

11: 6, upon the *w.* he shall rain snares.

34: 21, evil shall slay the *w.*

37: 35, I have seen the *w.* in great power.

58: 3, the *w.* are estranged from the womb.

94: 3, how long shall the *w.* triumph?

119: 155, salvation is far from the *w.*

139: 24, see if there be any *w.* way in me.

145: 20, all the *w.* will he destroy.

Prov. 11: 5, *w.* shall fall by his own wickedness.

11: 21, the *w.* shall not be unpunished.



**Wicked, continued.**

Prov. 15: 29, the Lord is far from the *w.*  
 28: 1, the *w.* flee when no man pursueth.  
 Ec. 7: 17, be not over much *w.*  
 Isa. 53: 9, he made his grave with the *w.*  
 55: 7, let the *w.* forsake his way.  
 57: 20, the *w.* are like the troubled sea.  
 Jer. 17: 9, the heart is desperately *w.*  
 Eze. 3: 18; 33: 8, to warn the *w.*  
 18: 23, have I any pleasure that the *w.* should die?  
 Dan. 12: 10, the *w.* shall do wickedly.  
 Nah. 1: 3, the Lord will not acquit the *w.*  
 Mat. 13: 49, sever the *w.* from the just.  
 Ac. 2: 23, by *w.* hands have slain him.  
 Eph. 6: 16, the fiery darts of the *w.*  
 Col. 1: 21, enemies by *w.* works.  
 II. Thes. 2: 8, then shall that *W.* be revealed.  
**Wickedly**, Job 13: 7, will you speak *w.* for God?  
 Job 34: 12, surely God will not do *w.*  
 Ps. 73: 8; 139: 20, they speak *w.*  
 74: 3, the enemy hath done *w.*  
 Mal. 4: 1, all that do *w.*  
**Wickedness**, Gen. 6: 5, God saw *w.* was great.  
 Gen. 39: 9, this great *w.*  
 I. Sa. 24: 13, *w.* proceedeth from the wicked.  
 Job 4: 8, they that sow *w.*, reap the same.  
 20: 12, though *w.* be sweet.  
 22: 5, is not thy *w.* great?  
 Ps. 55: 15, *w.* is in their dwellings.  
 84: 10, than to dwell in tents of *w.*  
 Prov. 4: 17, they eat the bread of *w.*  
 8: 7, *w.* is abomination to my lips.  
 10: 2, treasures of *w.* profit nothing.  
 13: 6, *w.* overthroweth the sinner.  
 Ec. 7: 25, the *w.* of folly.  
 8: 8, neither shall *w.* deliver.  
 Isa. 9: 18, *w.* burneth as the fire.  
 58: 6, to loose the bands of *w.*  
 Jer. 2: 19, thine own *w.* shall correct thee.  
 8: 6, no man repented of his *w.*  
 14: 20, we acknowledge our *w.*  
 Eze. 3: 19, if he turn not from his *w.*  
 33: 12, in the day that he turneth from his *w.*  
 Hos. 9: 15, for the *w.* of their doings.  
 10: 13, ye have plowed *w.*  
 Mic. 6: 10, treasures of *w.* in house of wicked.  
 Mar. 7: 22, out of the heart proceed *w.*  
 Lu. 11: 39, inward part is full of *w.*  
 Ac. 8: 22, repent of this thy *w.*  
 Rom. 1: 29, being filled with all *w.*  
 I. Cor. 5: 8, the leaven of *w.*

**Wickedness, continued.**

Eph. 6: 12, spiritual *w.* in high places.  
 I. John 5: 19, whole world lieth in *w.*  
**Wide**, Job 29: 23; Ps. 35: 21; 81: 10, opened mouth *w.*  
 Prov. 13: 3, that openeth *w.* his lips.  
 Mat. 7: 13, *w.* is gate that leadeth to destruction.  
**Widow**, Elijah sustained by, I. Ki. 17.  
 parable of the importunate, Lu. 18: 3.  
 the widow's mite, Mar. 12: 42; Lu. 21: 2.  
 figurative, Isa. 47: 9; 54: 4; Lam. 1: 1.  
 widows, to be honored, and relieved, Ex. 22: 22; Deu. 14: 29; 24: 17; Job 29: 13; Isa. 1: 17; Jer. 7: 6; Ac. 6: 1; 9: 39; I. Tim. 5: 3; Jas. 1: 27.  
 especially under God's protection, Deu. 10: 18; Ps. 68: 5; 146: 9; Prov. 15: 25; Jer. 49: 11.  
 injurers of, condemned, Deu. 27: 19; Ps. 94: 6; Isa. 1: 23; 10: 2; Eze. 22: 7; Mal. 3: 5; Mat. 23: 14; Mar. 12: 40; Lu. 20: 47.  
 laws relating to their marriages, Lev. 21: 14; Deu. 25: 5; Eze. 44: 22; Mar. 12: 19.  
 See I. Cor. 7: 8.  
**Wife**, a type of the church, Eph. 5: 23; Rev. 19: 7; 21: 9.  
 wives, their duties to husbands, Gen. 3: 16; Ex. 20: 14; Rom. 7: 2; I. Cor. 7: 3; 14: 34; Eph. 5: 22, 33; Tit. 2: 4; I. Pet. 3: 1.  
 good, characterized, Prov. 12: 4; 18: 22; 19: 14; 31: 10.  
 Levitical laws concerning, Ex. 21: 3, 22; 22: 16; Nu. 5: 12; 30; Deu. 21: 10, 15; 24: 1; Jer. 3: 1; Mat. 19: 3.  
 —Prov. 5: 18; Ec. 9: 9, the *w.* of thy youth.  
 Prov. 18: 22, whoso findeth a *w.* findeth a good thing.  
 19: 14, a prudent *w.* is from the Lord.  
 Hos. 12: 12, Israel served for a *w.*  
 Lu. 17: 32, remember Lot's *w.*  
 I. Cor. 7: 14, the unbelieving *w.* is sanctified.  
 Eph. 5: 23, the husband is the head of the *w.*  
 I. Pet. 3: 7, giving honour unto the *w.*  
 Rev. 21: 9, the bride, the Lamb's *w.*  
**Wild Ox. See Unicorn.**  
**Wilderness**, the Israelites' journeys in, Ex. 14; Nu. 10: 12; 13: 3; 20: 33; Deu. 1: 19; 8: 2; 32: 10; Neh. 9: 19; Ps. 29: 8; 78: 40; 107: 4.  
 Hagar's flight into, Gen. 16: 7.  
 Elijah's flight into, I. Ki. 19: 4.  
 John the Baptist preaches in the wilderness of Judea, Mat. 3.  
 —Ps. 95: 8, day of temptation in the *w.*  
 Isa. 35: 1, the *w.* shall be glad.  
 Mat. 3: 3; Mar. 1: 3; Lu. 3: 4; John 1: 23, voice of one crying in the *w.*  
**Wilderness of St. John** (12 Ad).

**Wilderness of Shur** (4 Db), Ex. 15: 22.

**Wilderness of Sinai** (4 Ed), south of Mt. Sinai. *See Sinai.*  
**Wilderness of Zin** (4 Fb), Nu. 20: 1; 27: 14; Deu. 32: 51. *See Zin.*  
**Wiles**, Nu. 25: 18, they vex you with *w.*  
 Eph. 6: 11, able to stand against *w.* of devil.  
**Wilfully**, Heb. 10: 26.  
**Willily**, Josh. 9: 4.  
**Will**, of God, irresistible, Dan. 4: 17, 35; Rom. 9: 19; Eph. 1: 5; Jas. 1: 18.  
 fulfilled by Christ, Mar. 14: 36; John 5: 30; Heb. 10: 7.  
 how performed, John 7: 17; Eph. 6: 6; Col. 4: 12; I. Thes. 5: 18; Heb. 13: 21; I. Pet. 2: 15; 4: 2; I. John 2: 17; 3: 23.  
 to be submitted to, Jas. 4: 15, of man, Rom. 9: 16; Eph. 2: 13.  
 I. Pet. 4: 3.  
 —Deu. 33: 16, the good *w.* of him that dwelt in the bush.  
 Ps. 40: 8, I delight to do thy *w.*, O God.  
 Mat. 6: 10; Lu. 11: 2, thy *w.* be done in earth, as in heaven.  
 Mat. 7: 21; 12: 50, doeth the *w.* of my Father.  
 18: 14, it is not the *w.* of your Father.  
 26: 42, thy *w.* be done.  
 Lu. 2: 14, good *w.* toward men.  
 John 1: 13, born not of the *w.* of the flesh.  
 4: 34, to do the *w.* of him that sent me.  
 6: 39, this is the Father's *w.*  
 Ac. 21: 14, the *w.* of the Lord be done.  
 Eph. 5: 17, what the *w.* of the Lord is.  
 6: 7, good *w.* doing service.  
 Rom. 7: 18, to *w.* is present with me.  
 Phil. 2: 13, both to *w.* and to do.  
 Rev. 22: 17, whosoever *w.*, let him take.  
 See Rom. 1: 10; 15: 32.  
**Willing**, Ex. 35: 5, whosoever is of a *w.* heart.  
 I. Chr. 28: 9, serve God with a *w.* mind.  
 Ps. 110: 3, people shall be *w.* in day of thy power.  
 Mat. 28: 41, the spirit is *w.*  
 Lu. 22: 42, if thou be *w.*, remove this cup.  
 John 5: 35, ye were *w.* for a season to rejoice.  
 Rom. 9: 22, if God, *w.* to show wrath.  
 II. Cor. 5: 8, *w.* rather to be absent.  
 8: 12, if there be first a *w.* mind.  
 I. Tim. 6: 18, *w.* to communicate.  
 II. Pet. 3: 9, not *w.* that any should perish.  
**Willingly**, Judg. 5: 2, 9, people *w.* offered themselves.  
 Lam. 3: 33, Lord doth not afflict *w.*  
 Rom. 8: 20, creature was made subject to vanity, not *w.*  
 Phila. 14; I. Pet. 5: 2, not as of necessity, but *w.*  
 II. Pet. 3: 5, they *w.* are ignorant.

**Willow** (Heb., *tzaphthaphah*) occurs only in Eze. 17: 5. It is impossible to conjecture what the plant may have been. The Hebrew *arabim* seems to point to some species of willow (*Salix*), several of which are found in Palestine and Babylon (Lev. 23: 40; Ps. 137: 2; Isa. 44: 4). The beautiful willow-like oleander has been suggested as the Hebrew *arabim*, but there are no allusions to its splendid flowers, which must have attracted attention.

**Will-worship**, *ar.*, self-imposed religious rites, Col. 2: 23.

**Wimple**, *ar.*, a covering for the head and neck, Isa. 3: 22.

**Win**, II. Chr. 32: 1, he thought to *w.* them.

Prov. 11: 30, he that *w.* souls is wise.

Phil. 3: 8, that I may *w.* Christ.

**Wind**, miraculous effects of, Gen. 8: 1; Ex. 15: 10; Nu. 11: 31; Jon. 1: 4.

rebuked by Christ, Mat. 8: 26. figuratively mentioned, Job 7: 7; 8: 2; John 3: 8; Jas. 3: 4. —Job 6: 26, speeches which are as *w.*

Ps. 147: 18, he causeth his *w.* to blow.

Prov. 11: 29, he shall inherit *w.* 25: 23, north *w.* driveth away rain.

30: 4, who hath gathered the *w.* in his fists?

Ec. 11: 4, he that observeth the *w.*

Isa. 7: 2, as trees are moved with *w.*

26: 18, as it were brought forth *w.*

27: 8, he stayeth his rough *w.* 32: 2, a hiding-place from the *w.*

Jer. 10: 13; 51: 16, bringeth *w.* out of his treasures.

Eze. 37: 9, prophesy to the *w.* Hos. 8: 7, they have sown *w.*

12: 1, feedeth on *w.* Am. 4: 13, he that createth the *w.*

Mat. 11: 7; Lu. 7: 24, a reed shaken with the *w.*

Eph. 4: 14, carried about with every *w.* of doctrine.

Jas. 1: 6, like wave driven with the *w.*

**Windows**, Gen. 7: 11, *w.* of heaven were opened.

II. Ki. 7: 2, 19, if the Lord make *w.* in heaven.

Ec. 12: 3, they that look out of *w.* be darkened.

Isa. 60: 8, fly as doves to their *w.*

Jer. 9: 21, death is come into our *w.*

Mal. 3: 10, if I will not open *w.* of heaven.

**Wine**, made by Noah, Gen. 9: 20. used by Abram and Melchizedek, Gen. 14: 18.

employed in offerings, Eze. 29: 40; Lev. 23: 13; Nu. 15: 5.

in the Lord's Supper, Mat. 26: 29.

forbidden to the Nazarites, Nu. 6: 3; Judg. 13: 14.

**Wine, continued.**

Rehobites abstain from, Jer. 35.

water changed to, by Christ, John 2.

love of, Prov. 21: 17; 23: 20, 30; Hos. 4: 11.

its lawful use, Judg. 9: 13; 19: 19; Prov. 31: 6; Ec. 10: 19.

its abuse. *See Drunkenness.*

—Ps. 104: 15, *w.* that maketh glad the heart.

Prov. 20: 1, *w.* is a mocker.

23: 31, look not on *w.* when it is red.

Isa. 5: 11, till *w.* inflame them.

25: 6, *w.* on the lees well refined.

28: 7, they have erred through *w.*

55: 1, buy *w.* and milk.

Hos. 3: 1, love flagons of *w.*

Hab. 2: 5, he transgresseth by *w.*

Eph. 5: 18, be not drunk with *w.*

I. Tim. 3: 3; Tit. 1: 7; 2: 3, not given to *w.*

5: 23, use *w.* for stomach's sake.

I. Pet. 4: 3, walked in excess of *w.*

**Wine-bibber**, Prov. 23: 20; Mat. 11: 19.

**Winefat**, Isa. 63: 2; Mar. 12: 1.

**Wine-press**, of the wrath of God, Rev. 14: 19; 19: 15.

*See* Isa. 5: 2; 63: 3; Lam. 1: 15; Mat. 21: 33.

**Wings**, Ex. 19: 4, bare you on eagles' *w.*

Ps. 17: 8; 36: 7; 57: 1; 61: 4; 91: 4, the shadow of thy *w.*

18: 10; 104: 3, *w.* of the wind.

55: 6, oh that I had *w.* like a dove.

139: 9, *w.* of the morning.

Prov. 23: 5, riches make themselves *w.*

Isa. 40: 31, mount with *w.* as eagles.

Mal. 4: 2, with healing in his *w.*

Mat. 23: 27; Lu. 13: 34, as a hen gathereth chickens under *w.*

**Wink**, Job 15: 12, what do thine eyes *w.* at?

Ps. 35: 19, neither let them *w.*

Prov. 6: 13, a wicked man *w.* with his eyes.

10: 10, he that *w.* causeth sorrow.

Ac. 17: 30, ignorance God *w.* at.

**Winnow**, Ru. 3: 2; Isa. 30: 24.

**Winter**, Gen. 8: 22, *w.* shall not cease.

Ps. 74: 17, hast made summer and *w.*

S. of S. 2: 11, lo, the *w.* is past.

Mat. 24: 20; Mar. 13: 18, pray that your flight be not in *w.*

I. Cor. 16: 6, I will *w.* with you.

**Winter-house**, Jer. 36: 22.

**Wipe**, II. Ki. 21: 13, *w.* Jerusalem as a dish.

Neh. 13: 14, *w.* not out good deeds.

Isa. 25: 8; Rev. 7: 17; 21: 4, Lord will *w.* away tears.

**Wires**, Ex. 39: 3.

**Wisdom**, given by God, Ex. 31: 3; I. Ki. 3: 12; 4: 29; I. Chr. 22: 12; II. Chr. 1: 10; Ezra 7: 25; Prov. 2: 6; Ec. 2: 26; Dan. 2: 20; Ac. 6: 10; 7: 10; II. Pet. 3: 15.

**Wisdom, continued.**

characterized, Ps. 111: 10; Prov. 1: 2; 9: 14; 8: 24; 7: 28;

7: Ec. 2: 13; 7: 19; 9: 13; Mat. 7: 24; Jas. 3: 13.

acquisition of, Rom. 16: 19; Eph. 5: 15.

blessings attending, Prov. 3: 13; 8: 11; 24: 3, 14; Ec. 7: 11; 9: 13; 12: 11; Mat. 25: 1.

obtained in answer to prayer by Solomon, etc., I. Ki. 3: 9; 10: 6; Prov. 2: 3; Dan. 2: 21.

personified, Prov. 1: 20; 8: 9.

danger of despising, Prov. 1: 24; 2: 12; 3: 21; 5: 12; 8: 36; 10: 21; 11: 12.

apparent in the works of God, Ps. 104: 1, 24; 136: 5; Prov. 3: 19; 6: 6; Jer. 10: 12; Rom. 1: 20; 11: 33.

of Joseph, Gen. 41: 33; 47: 13; Solomon, I. Ki. 4: 29; Daniel, etc., Eze. 28: 3; Dan. 1: 17; 5: 14.

worldly, vanity of, Isa. 5: 21; Zec. 9: 2; Mat. 11: 25; I. Cor. 2: 4; II. Cor. 1: 12; Jas. 3: 15.

—Deu. 4: 6, this is your *w.*

Job 4: 21, they die without *w.*

28: 12, where shall *w.* be found?

Ps. 90: 12, apply our hearts to *w.*

Prov. 4: 5, get *w.*, get understanding.

4: 7, *w.* is the principal thing.

16: 16, better to get *w.* than gold.

19: 8, he that getteth *w.* loveth his own soul.

23: 4, cease from thine own *w.*

Ec. 1: 18, in much *w.* is much grief.

9: 10, there is now *w.* in the grave.

Isa. 10: 13, by my *w.* I have done it.

29: 14, the *w.* of their wise men shall perish.

33: 6, *w.* shall be the stability of thy times.

Jer. 51: 15, established the world by *w.*

Mat. 11: 19, *w.* is justified of her children.

13: 54, whence hath this man *w.*?

Lu. 2: 52, Jesus increased in *w.* and stature.

I. Cor. 1: 17, not with *w.* of words.

1: 21, world by *w.* knew not God.

1: 24, Christ, the *w.* of God.

3: 19, in the *w.* of this world is foolishness with God.

Eph. 3: 10, the manifold *w.* of God.

Col. 1: 9, that ye might be filled with all *w.*

4: 5, walk in *w.* toward them that are without.

Jas. 1: 5, if any lack *w.*

3: 17, *w.* from above is pure.

Rev. 5: 12, worthy is the Lamb to receive *w.*

13: 18, here is *w.*

**Wisdom, Book of**, apocryphal, 42b

**Wise**, Gen. 3: 6, a tree to make one *w.*

Ex. 23: 8; Deu. 16: 19, the gift blindeth the *w.*

Deu. 32: 29, oh that they were *w.*

Job 5: 13, taketh the *w.* in their own craftiness.



**Wise, continued.**

Job 11: 12, vain man would be *w.*  
 32: 9, great men are not always *w.*  
 37: 24, he respecteth not any *w.* of heart.  
 Ps. 2: 10, be *w.* now, O kings.  
 19: 7, making *w.* the simple.  
 94: 8, ye fools, when will ye be *w.*?  
 107: 43, whoso is *w.*, and will observe.  
 Prov. 1: 5, a *w.* man shall attain *w.* counsels.  
 3: 7, be not *w.* in thine own eyes.  
 3: 35, the *w.* shall inherit glory.  
 9: 12, thou shalt be *w.* for thyself.  
 11: 30, he that winneth souls is *w.*  
 13: 20, he that walketh with *w.* men shall be *w.*  
 20: 1, whosoever is deceived thereby is not *w.*  
 26: 12, a man *w.* in his own conceit.  
 Ec. 6: 8, what hath the *w.* more than the fool?  
 7: 4, heart of *w.* is in house of mourning.  
 9: 1, the *w.* are in the hand of God.  
 12: 11, the words of the *w.* are as goads.  
 Isa. 5: 21, woe unto them that are *w.* in their own eyes.  
 Jer. 4: 22, they are *w.* to do evil.  
 Dan. 12: 3, they that be *w.* shall shine.  
 Mat. 10: 16, be ye *w.* as serpents.  
 11: 25, thou hast hid these things from the *w.*  
 Rom. 1: 22, professing themselves to be *w.*  
 12: 16, be not *w.* in your own conceits.  
 I. Cor. 1: 20, where is the *w.*?  
 3: 20, Lord knoweth thoughts of the *w.*  
 4: 10, ye are *w.* in Christ.  
 II. Tim. 3: 15, to make *w.* unto salvation.

**Wise Men.** The Magi or Eastern sages who came to do homage to the new-born King-Messiah, belonged to a caste of Persian notables which embraced philosophers and priests. They studied nature, especially the visible heavens, deducing meaning from the optical phenomena appearing in the sky. They had presentiments of mind within and behind nature, and looked for signs through which it revealed itself. Mat. 2: 1, 2.

**Wisely.** Ps. 58: 5, charmers, churning never so *w.*

Ps. 101: 2, I will behave myself *w.*

Prov. 16: 20, handleth a matter *w.*

Ec. 7: 10, thou dost not enquire *w.*

Lu. 16: 8, because he had done *w.*

**Wiser.** I. Ki. 4: 31, Solomon was *w.* than all men.

Prov. 9: 9, he will be yet *w.*

**Wiser, continued.**

Lu. 16: 8, in their generation *w.* than children of light.  
 I. Cor. 1: 25, foolishness of God is *w.* than men.  
**Wish.** Ps. 73: 7, more than heart could *w.*  
 Rom. 9: 3, could *w.* myself accursed.  
 II. Cor. 13: 9, we *w.* even your perfection.  
 III. John 2, I *w.* that thou mayest prosper.  
**Wist.** *ar.* knew, Judg. 16: 20; Mar. 9: 6; Lu. 2: 49.  
**Wit.** *ar.* know, Ex. 2: 4; II. Cor. 8: 1.  
 —knowledge, Ps. 107: 27; Prov. 8: 12.  
**Witch.** of Endor, I. Sa. 28.  
**Witchcraft.** forbidden, Ex. 22: 18; Lev. 19: 26, 31; 20: 6, 27; Deu. 18: 10; Mic. 5: 12; Mal. 3: 5; Gal. 5: 20; Rev. 21: 8; 22: 15.  
 abolished by Josiah, II. Ki. 23: 24.  
 practiced by Saul, I. Sa. 28; Manasseh, II. Ki. 21: 6; II. Chr. 33: 6; Israelites, II. Ki. 17: 17; Simon of Samaria, Ac. 8: 9; Philipians, Ac. 16: 16; Ephesians, Ac. 19: 19.  
**Withdraw.** Job 9: 13, if God will not *w.* his anger.  
 Job 33: 17, that he may *w.* man from his purpose.  
 Isa. 60: 20, neither shall thy moon *w.* itself.  
 II. Thes. 3: 6, *w.* from brother that walketh disorderly.  
**Wither.** Ps. 1: 3, his leaf shall not *w.*  
 Ps. 37: 2, they shall *w.* as the green herb.  
 90: 6, it is cut down, and *w.*  
 Isa. 40: 7; I. Pet. 1: 24, the grass *w.*  
 Mat. 13: 6; Mar. 4: 6, having no root, *w.*  
 Mat. 21: 19; Mar. 11: 21, the fig tree *w.* away.  
 John 15: 6, cast forth as a branch, and is *w.*  
 Jude 12, trees whose fruit *w.*  
**Withered Hand.** of Jeroboam healed, I. Ki. 13.  
 healed by Christ, Mat. 12: 10; Mar. 3; Lu. 6: 6.  
**Withhold.** Ps. 40: 11, *w.* not thy mercies.  
 Ps. 84: 11, no good thing will he *w.*  
 Prov. 3: 27, *w.* not good from them to whom it is due.  
 23: 13, *w.* not correction from the child.  
 Ec. 11: 6, *w.* not thy hand.  
**Within.** Ps. 40: 8, thy law is *w.* my heart.  
 Ps. 45: 13, king's daughter is all glorious *w.*  
 Mat. 23: 26, cleanse first that which is *w.*  
 Mar. 7: 21, from *w.* proceed evil thoughts.  
 Lu. 11: 7, he from *w.* shall answer.  
 II. Cor. 7: 5, *w.* were fears.  
**Without.** Gen. 24: 31, wherefore standest thou *w.*?  
 Prov. 1: 20, wisdom crieth *w.*  
 II. Cor. 7: 5, *w.* were fightings.

**Without, continued.**

Col. 4: 5; I. Thes. 4: 12; I. Tim. 3: 7, them that are *w.*  
 Heb. 13: 12, Jesus suffered *w.* the gate.  
 Rev. 22: 15, *w.* are dogs.  
 II. Chr. 15: 3, *w.* the true God.  
 Eph. 2: 12, *w.* God in the world.  
**Withs.** or **Withes.** are mentioned in Judg. 16: 7 (R. V., marg., "new bowstrings"). Any flexible twig, probably of a willow.  
**Withstand.** II. Chr. 20: 6, none able to *w.* thee.  
 Ec. 4: 12, two shall *w.* him.  
 Ac. 11: 17, what was I, that I could *w.* God?  
 Eph. 6: 13, able to *w.* in the evil day.  
**Witness.** God invoked as, Gen. 31: 50; Judg. 11: 10; I. Sa. 12: 5; Mic. 1: 2; Rom. 1: 9; I. Thes. 2: 5.  
 borne to Christ, by the Father, Mat. 3: 16; Lu. 3: 22; John 12: 28; Heb. 2: 4; I. John 5: 7.  
 by the Holy Ghost, Mat. 3: 16; Lu. 3: 22; John 1: 33; 15: 26; Ac. 5: 32; 20: 23; Heb. 10: 15; I. John 5: 7.  
 by the apostles, Ac. 1: 8; 2: 32; 4: 33; 5: 32; 10: 41; 22: 15; 26: 16; I. Pet. 5: 1; Rev. 20: 4.  
 by the prophets, Ac. 10: 43; I. Pet. 1: 10.  
 Christ the faithful and true, Rev. 1: 5; 3: 14.  
 false, Ex. 20: 16; 23: 1; Lev. 19: 11; Deu. 5: 20; 19: 16; Prov. 6: 16; 19: 12; 17: 19; 5: 9, 28; 21: 28; 25: 18; Jer. 7: 9; Zec. 5: 4; Lu. 8: 14.  
 against Christ, Mat. 26: 60; Mar. 14: 56.  
 witnesses, two or three required, Nu. 35: 30; Deu. 17: 6; 19: 15; Mat. 18: 16; II. Cor. 13: 1; I. Tim. 5: 19.  
 the two, vision of, Rev. 11.  
 —Gen. 31: 44, covenant be a *w.* between us.  
 31: 50, God is *w.* betwixt me and thee.  
 Josh. 24: 27, this stone shall be a *w.*  
 Job 16: 19, my *w.* is in heaven.  
 Ps. 89: 37, a faithful *w.* in heaven.  
 Prov. 14: 5, a faithful *w.* will not lie.  
 14: 25, a true *w.* delivereth souls.  
 24: 28, be not *w.* without thy neighbour without cause.  
 Isa. 55: 4, I have given him for a *w.* to the people.  
 Jer. 42: 5, the Lord be a faithful *w.* between us.  
 Mal. 3: 5, a swift *w.* against the sorcerers.  
 Mat. 24: 14, for a *w.* to all nations.  
 Mar. 14: 55, sought *w.* against Jesus.  
 John 1: 7, the same came for a *w.*  
 3: 11, ye receive not our *w.*  
 5: 37, the Father hath borne *w.* of me.  
 Ac. 14: 17, he left not himself without *w.*  
 Rom. 2: 15; 9: 1, conscience bearing *w.*

**Witness, continued.**

Heb. 12: 1, compassed with cloud of *w.*  
 I. John 5: 9, if we receive *w.* of men.  
 5: 10, hath the *w.* in himself.  
 Rev. 1: 5, Jesus Christ the faithful *w.*  
 Deu. 4: 26, I call heaven and earth to *w.*  
 I. Sa. 12: 3, *w.* against me.  
 Isa. 3: 9, their countenance doth *w.* against them.  
 Mat. 26: 62; Mar. 14: 60, what is it which these *w.* against thee?  
 Ac. 20: 23, Holy Ghost *w.* in every city.  
 26: 22, *w.* both to small and great.  
 Rom. 3: 21, being *w.* by the Law and the Prophets.  
 I. Tim. 6: 13, before Pilate *w.* a good confession.  
 Heb. 7: 8, of whom it is *w.* that he liveth.

**Wittingly, Gen. 48: 14.**

**Wizard, Deu. 18: 11; II. Ki. 21: 6; Isa. 8: 19.**

**Woeful, Jer. 17: 16.**

**Woes, pronounced against wickedness, etc., Isa. 5: 8; 10: 1; 29: 15; 31: 1; 45: 9; Jer. 22: 13; Am. 6: 1; Mic. 2: 1; Hab. 2: 6; Zep. 3: 1; Zec. 11: 17; Mat. 26: 24; Lu. 6: 24; Jude 11; Rev. 8: 13; 9: 12; 11: 14; against unbelief, Mat. 11: 21; 23: 13; Lu. 10: 13; 11: 42.**

**Wolf (Heb., *zeeb*; *Canis lupus*)** is frequently mentioned in the Scriptures, and its habit of hunting for its prey by night is alluded to in Jer. 5: 6, etc. It was the terror of the shepherds. It is still common in Palestine.

wolves, unjust judges and false teachers so called, Zep. 3: 3; Mat. 10: 16; Lu. 10: 3.

—Isa. 11: 6, the *w.* shall dwell with the lamb.

65: 25, the *w.* and the lamb shall feed together.

Mat. 7: 15, inwardly they are *w.*  
 John 10: 12, hireling seeth the *w.* coming.

Ac. 20: 29, *w.* shall enter among you.

**Woman, creation of, Gen. 2: 22.**

fall of, Gen. 3.

Christ the seed of, (Gen. 3: 15); Gal. 4: 4.

women, duty of the aged, Tit. 2: 3; of the young, I. Tim. 5: 14; Tit. 2: 4; I. Pet. 3. *See Wife.*

—Gen. 3: 15, enmity between thee and the *w.*

Judg. 5: 24, blessed above *w.*

II. Sa. 1: 26, passing the love of *w.*

Ps. 45: 9, among thy honourable *w.*

48: 6; Isa. 13: 8; 21: 3; 26: 17; Jer. 4: 31; 6: 24; 13: 21; 30: 6; 31: 8; 48: 41; 49: 22; 50: 43, pain as of a *w.* in travail.

Prov. 9: 13, a foolish *w.* is clamorous.

12: 4; 31: 10, a virtuous *w.*

14: 1, every wise *w.* buildeth her house.

21: 9, with a brawling *w.* in a wide house.

**Woman, continued.**

Prov. 31: 3, give not thy strength to *w.*

Ec. 7: 28, a *w.* among all those have I not found.

Isa. 3: 12, *w.* rule over them.

32: 9, ye *w.* that are at ease.

49: 15, can a *w.* forget her sucking child?

54: 6, as a *w.* forsaken.

Jer. 31: 22, a *w.* shall compass a man.

Mat. 5: 28, whoso looketh on a *w.*

11: 11; Lu. 7: 28, among them born of *w.*

Mat. 15: 28, O *w.*, great is thy faith.

24: 41; Lu. 17: 35, two *w.* grinding at the mill.

26: 10, why trouble ye the *w.*?

26: 13, this, that this *w.* hath done, be told.

Lu. 1: 28, blessed art thou among *w.*

John 2: 4, *w.*, what have I to do with thee?

8: 3, a *w.* taken in adultery.

19: 26, *w.*, behold thy son.

Rom. 1: 27, the natural use of the *w.*

I. Cor. 7: 1, good not to touch a *w.*

11: 7, the *w.* is the glory of the man.

14: 34, let your *w.* keep silence.

I. Tim. 2: 9, that *w.* adorn themselves in modest apparel.

2: 12, I suffer not a *w.* to teach.

2: 14, the *w.* being deceived was in the transgression.

II. Tim. 3: 6, lead captive silly *w.*

Heb. 11: 35, *w.* received their dead.

I. Pet. 3: 5, holy *w.* adorned themselves.

**Womb, Gen. 49: 25, blessings of the *w.***

I. Sa. 1: 5, the Lord had shut up her *w.*

Ps. 22: 9, he that took me out of the *w.*

22: 10, I was cast upon thee from the *w.*

110: 3, from the *w.* of the morning.

127: 3, the fruit of the *w.* is his reward.

139: 13, thou hast covered me in my mother's *w.*

Ec. 11: 5, how bones grow in the *w.*

Isa. 44: 2: 49: 5, the Lord formed thee from the *w.*

48: 8, a transgressor from the *w.*

66: 9, to bring forth, and shut the *w.*?

Hos. 9: 14, give them a mis-carrying *w.*

Lu. 1: 42, blessed is the fruit of thy *w.*

11: 27, blessed is the *w.* that bare thee.

23: 29, blessed are the *w.* that never bare.

**Women's Court (9).**

**Women-servants, Gen. 20: 14; 32: 5, 22.**

**Won, I. Chr. 26: 27; Prov. 18: 19; I. Pet. 3: 1.**

**Wonder, Deu. 13: 1; 28: 46, a sign and *w.***

Ps. 71: 7, I am as a *w.* unto many.

77: 14, thou art the God that doest *w.*

88: 10, wilt thou show *w.* to the dead?

96: 3, declare his *w.* among all people.

136: 4, who alone doeth great *w.*

Isa. 20: 3, walked barefoot for a sign and a *w.*

29: 14, I will do a marvellous work and a *w.*

Dan. 12: 6, how long to the end of these *w.*?

Joel 2: 30; Ac. 2: 19, I will show *w.*

Ac. 3: 10, they were filled with *w.*

Isa. 29: 9, stay yourselves, and *w.*

59: 16, he *w.* that there was no intercessor.

Hab. 1: 5, regard, and *w.* marvellously.

Lu. 4: 22, they *w.* at the gracious words.

Rev. 17: 8, that dwell on the earth shall *w.*

*See Ex. 3: 20; Deu. 6: 22; Ps. 89: 5.*

**Wonderful, II. Sa. 1: 26, thy love was *w.***

Job 42: 3, things too *w.* for me.

Ps. 119: 129, thy testimonies are *w.*

139: 6, such knowledge is too *w.* for me.

Isa. 9: 6, his name shall be called *W.*

25: 1, thou hast done *w.* things.

28: 29, Lord, which is *w.* in counsel.

Mat. 21: 15, when they saw the *w.* things that he did.

**Wonderfully, Ps. 139: 14; Dan. 8: 24.**

**Wondrous, I. Chr. 16: 9; Ps. 26: 7; 105: 2; 119: 27; 145: 5, talk of his *w.* works.**

Job 37: 16, dost thou know the *w.* works of him?

Ps. 72: 18; 86: 10, God doeth *w.* things.

119: 18, *w.* things out of thy law.

*See Joel 2: 26.*

**Wont, Mat. 27: 15, the governor was *w.* to release.**

Mar. 10: 1, as he was *w.*, he taught.

Lu. 22: 39, he went, as he was *w.*, to the mount.

Ac. 16: 13, where prayer was *w.* to be made.

**Wood, Gen. 22: 7, behold the fire and the *w.***

Josh. 9: 21; Jer. 46: 22, hewers of *w.*

Ps. 80: 13, roar out of the *w.* doth waste it.

141: 7, as one cleaveth *w.*

Prov. 26: 20, where no *w.* is, the fire goeth out.

Isa. 60: 17, for *w.* I will bring brass.

I. Cor. 3: 12, upon this foundation *w.*, hay.

**Woof, Lev. 13: 48, 58, 59.**

**Wool, Ps. 147: 16, he giveth snow like *w.***



**Wool, continued.**

Prov. 31: 13, she seeketh *w.* and flax.  
Isa. 1: 18, your sins shall be as *w.*  
Eze. 27: 18, merchant in *w.*  
Dan. 7: 9; Rev. 1: 14, hair like *w.*

**Word, men to be judged for words, Ec. 5: 2; Eze. 35: 13; Mal. 2: 17; 3: 13; Mat. 12: 37.**

—Deu. 4: 2, not add unto the *w.* which I command you.  
8: 3; Mat. 4: 4, every *w.* of God.  
Deu. 30: 14; Rom. 10: 8, the *w.* is nigh.

Job 12: 11, doth not the ear try *w.*?

38: 2, darkeneth counsel by *w.*  
Ps. 19: 14, let the *w.* of my mouth be acceptable.

68: 11, the Lord gave the *w.*  
139: 4, there is not a *w.*, but thou knowest it.

Prov. 15: 23, a *w.* spoken in due season.

25: 11, a *w.* fitly spoken.  
Isa. 29: 21, make a man an offender for a *w.*

30: 21, thine ears shall hear a *w.* behind thee.

45: 23, the *w.* is gone out of my mouth.

50: 4, to speak a *w.* in season.

Jer. 5: 13, the *w.* is not in them.  
18: 18, nor shall the *w.* perish.

44: 16, the *w.* thou hast spoken.

Dan. 7: 25, speak great *w.* against the Most High.

Hos. 14: 2, take with you *w.*  
Mat. 8: 8, speak the *w.* only.

12: 36, every idle *w.* that men shall speak.

24: 35, my *w.* shall not pass away.

Mar. 4: 14, the sower soweth the *w.*

Lu. 4: 36, what a *w.* is this.

24: 19, a prophet mighty in deed and *w.*

John 1: 1, in the beginning was the *W.*

1: 14, the *W.* was made flesh.

6: 68, thou hast the *w.* of eternal life.

14: 24, *w.* ye hear is not mine.

15: 3, ye are clean through the *w.* I have spoken.

17: 8, I have given them the *w.* thou gavest me.

Ac. 13: 15, any *w.* of exhortation.

13: 26, to you is *w.* of salvation sent.

17: 11, received the *w.* with readiness.

20: 32, the *w.* of his grace.

26: 25, the *w.* of truth and soberness.

I. Cor. 4: 20, kingdom of God is not in *w.*, but in power.

II. Cor. 1: 18, our *w.* was not yea and nay.

5: 19, the *w.* of reconciliation.

Gal. 5: 14, all the law is fulfilled in one *w.*

6: 6, him that is taught in the *w.*

Phil. 2: 16, holding forth the *w.* of life.

Col. 3: 17, whatsoever ye do in *w.* or deed.

I. Thes. 1: 5, our gospel came not in *w.* only.

**Word, continued.**

1. Thes. 4: 18, comfort one another with these *w.*

I. Tim. 5: 17, labour in the *w.* and doctrine.

II. Tim. 4: 2, preach the *w.*

Tit. 1: 9, holding fast the faithful *w.*

Heb. 2: 2, if the *w.* spoken by angels was steadfast.

4: 2, the *w.* preached did not profit.

4: 12, the *w.* of God is quick and powerful.

5: 13, is unskilful in the *w.* of righteousness.

6: 5, have tasted the good *w.* of God.

13: 22, suffer the *w.* of exhortation.

Jas. 1: 21, receive the engrafted *w.*

1: 22, be ye doers of the *w.*

3: 2, if any offend not in *w.*

I. Pet. 2: 2, the sincere milk of the *w.*

3: 1, if any obey not the *w.*

II. Pet. 1: 19, a more sure *w.* of prophecy.

3: 5, by the *w.* of God the heavens were of old.

I. John 3: 18, not love in *w.* but in deed.

Rev. 3: 10, hast kept the *w.* of my patience.

**Word of God, a name of Christ,**  
John 1: 1, 4; I. John 1: 1; 5: 7; Rev. 19: 13.

—the Scriptures, Lu. 5: 1; Ac. 4: 31; 8: 14; 13: 7; 16: 6.

**Works, of God, Job 9: 37–41; Ps. 8: 19; 104: 111; 145: 147; 148; Ec. 8: 17; Jer. 10: 12.**

of the law, insufficiency of, Rom. 3: 20; 4: 2; Gal. 3.

good, the evidence of faith, Ac. 26: 20.

exhortations, to, Mat. 5: 16; (Ac. 9: 36); II. Cor. 8: 9; Eph. 2: 10; Heb. 10: 24; I. Pet. 2: 12.

—Gen. 2: 3, God rested from his *w.*

Ex. 20: 9; 23: 12; Deu. 5: 13, six days do all thy *w.*

Deu. 4: 28; II. Ki. 19: 18; II. Chr. 32: 19; Ps. 115: 4; 135: 15, the *w.* of men's hands.

Deu. 33: 11, accept the *w.* of his hands.

I. Chr. 29: 1; Neh. 4: 19, the *w.* is great.

II. Chr. 34: 12, the men did the *w.* faithfully.

Ezra 6: 7, let the *w.* of the house of God alone.

Neh. 6: 16, they perceived this *w.* was of God.

Job 1: 10, thou hast blessed the *w.* of his hands.

10: 3, despise the *w.* of thine hands.

14: 15, have desire to *w.* of thine hands.

34: 11, the *w.* of a man shall he render unto him.

Ps. 8: 3, the *w.* of thy fingers.

33: 4, all his *w.* are done in truth.

90: 17, establish thou the *w.* of our hands.

101: 3, I hate the *w.* of them that turn aside.

111: 2, the *w.* of the Lord are great.

**Works, continued.**

Ps. 143: 5, muse on *w.* of thy hands.

Prov. 20: 11, whether his *w.* be pure.

24: 12; Mat. 16: 27; II. Tim. 4: 14, render to every man according to his *w.*

Ec. 3: 17, there is a time for every *w.*

5: 6, why should God destroy *w.* of thine hands?

8: 9, I applied my heart to every *w.*

9: 10, there is no *w.* in the grave.

12: 14, God shall bring every *w.* into judgment.

Isa. 5: 19, let him hasten his *w.*

10: 12, when the Lord hath performed his whole *w.*

28: 21, do his *w.*, his strange *w.*

49: 4, my *w.* is with God.

64: 8, we are the *w.* of thy hand.

Jer. 32: 19, great in counsel, and mighty in *w.*

Hab. 1: 5, I will *w.* a *w.* in your days.

3: 2, revive thy *w.* in the years.

Mat. 23: 5, all their *w.* they do to be seen of men.

Mar. 6: 5, he could there do no mighty *w.*

John 6: 29, this is the *w.* of God, that ye believe.

7: 21, I have done one *w.*, and ye all marvel.

9: 3, that the *w.* of God should be made manifest.

10: 32, for which of those *w.* do ye stone me?

14: 12, the *w.* that I do shall he do also; and greater *w.*

17: 4, I have finished the *w.* which thou gavest me.

Ac. 5: 38, if this *w.* be of men.

14: 26, the *w.* which they fulfilled.

15: 38, went not with them to the *w.*

Rom. 2: 15, show *w.* of law written.

3: 27, by what law? of *w.*?

9: 28, a short *w.* will the Lord make upon the earth.

11: 6, otherwise *w.* is no more *w.*

13: 12; Eph. 5: 11, the *w.* of darkness.

I. Cor. 3: 13, every man's *w.* shall be made manifest.

9: 1, are not ye my *w.* in the Lord?

Gal. 2: 16, by *w.* of the law shall no flesh be justified.

6: 4, let every man prove his own *w.*

Eph. 2: 9, not of *w.*, lest any man should boast.

4: 12, the *w.* of the ministry.

Col. 1: 21, enemies in your mind by wicked *w.*

I. Thes. 5: 13, esteem them in love for their *w.* sake.

II. Thes. 1: 11, God fulfil *w.* of faith.

2: 17, stablish you in every good word and *w.*

II. Tim. 1: 9, saved us, not according to our *w.*

4: 5, do the *w.* of an evangelist.

Tit. 1: 16, in *w.* they deny him.

**Works, continued.**

Heb. 6: 1; 9: 14, from dead *w.*  
 Jas. 1: 4, let patience have her perfect *w.*  
 2: 14, if he have not *w.*, can faith save him?  
 2: 17, faith, if it hath not *w.*, is dead.  
 2: 22, and by *w.* was faith made perfect.  
 II. Pet. 3: 10, earth and *w.* therein shall be burned up.  
 I. John 3: 8, might destroy the *w.* of the devil.  
 Rev. 2: 26, he that keepeth my *w.* to the end.  
 3: 2, I have not found thy *w.* perfect.  
 9: 20, repented not of *w.*  
 14: 13, their *w.* do follow them.  
 22: 12, to give every man as his *w.* shall be.  
 Ex. 34: 21, six days thou shalt *w.*  
 I. Sa. 14: 6, may be the Lord will *w.* for us.  
 I. Ki. 21: 20, sold thyself to *w.* evil.  
 Neh. 4: 6, the people had a mind to *w.*  
 Job 23: 9, on the left hand, where he doth *w.*  
 33: 29, all these things *w.* God with man.  
 Ps. 58: 2, in heart ye *w.* wickedness.  
 101: 7, he that *w.* deceit.  
 119: 126, it is time for thee, Lord, to *w.*  
 Prov. 26: 28, a flattering mouth *w.* ruin.  
 31: 13, she *w.* with her hands.  
 Isa. 43: 13, I will *w.*, and who shall let it?  
 44: 12, the smith *w.* in the coals.  
 Dan. 6: 27, he *w.* signs and wonders.  
 Mic. 2: 1, woe to them that *w.* evil.  
 Hag. 2: 4, *w.*, for I am with you.  
 Mal. 3: 15, they that *w.* wickedness are set up.  
 Mat. 21: 28, go *w.* in my vineyard.  
 John 5: 17, my Father *w.* hitherto, and I *w.*  
 6: 28, that we might *w.* the works of God.  
 6: 30, what dost thou *w.*?  
 9: 4, the night cometh, when no man can *w.*  
 Ac. 10: 35, he that *w.* righteousness.  
 Rom. 5: 3, tribulation *w.* patience.  
 8: 28, all things *w.* together for good.  
 I. Cor. 12: 6, it is the same God that *w.* all in all.  
 II. Cor. 4: 12, death *w.* in us.  
 4: 17, for us a far more exceeding weight of glory.  
 Gal. 5: 6, faith which *w.* by love.  
 Eph. 1: 11, who *w.* all things after counsel of his will.  
 2: 2, the spirit that *w.* in children of disobedience.  
 3: 20, according to power that *w.* in us.  
 4: 28, *w.* thing that is good.  
 Phil. 2: 12, *w.* out your own salvation.

**Works, continued.**

I. Thes. 4: 11, *w.* with your own hands.  
 II. Thes. 2: 7, the mystery of iniquity doth *w.*  
 3: 10, if any would not *w.*, neither should he eat.  
 Heb. 13: 21, *w.* that which is pleasing.  
 Jas. 1: 20, wrath of man *w.* not righteousness of God.  
**Workers**, Ps. 5: 5; I. Cor. 12: 29; II. Cor. 6: 1; Phil. 3: 2.  
**Workman**, Isa. 40: 19, the *w.* melteth a graven image.  
 Mat. 10: 10, the *w.* is worthy of his meat.  
 II. Tim. 2: 15, a *w.* that needeth not to be ashamed.  
 See Eph. 2: 10.  
**World**, created, Gen. 1: 2; John 1: 10; Col. 1: 16; Heb. 1: 2.  
 its corruption by the fall, Rom. 5: 12; 8: 22.  
 exhortations against conformity to, Rom. 12: 2; Gal. 6: 14; Jas. 1: 27.  
 —I. Sa. 2: 8, he set the *w.* upon them.  
 I. Chr. 16: 30, the *w.* shall be stable.  
 Job 18: 18, chased out of the *w.*  
 34: 13, who hath disposed the whole *w.*?  
 37: 12, upon the face of the *w.*  
 Ps. 17: 14, from men of the *w.*  
 24: 1; 98: 7; Nah. 1: 5, the *w.* and they that dwell therein.  
 Ps. 50: 12, the *w.* is mine.  
 73: 12, the ungodly, who prosper in the *w.*  
 93: 1; 96: 10, *w.* is established.  
 Ec. 3: 11, he hath set the *w.* in their heart.  
 Isa. 14: 21, nor fill the face of the *w.* with cities.  
 24: 4, the *w.* languisheth.  
 34: 1, let the *w.* hear.  
 45: 17, not confounded, *w.* without end.  
 Mat. 4: 8; Lu. 4: 5, all the kingdoms of the *w.*  
 Mat. 5: 14, the light of the *w.*  
 13: 22; Mar. 4: 19, the cares of this *w.*  
 Mat. 13: 38, the field is the *w.*  
 13: 40, in the end of this *w.*  
 16: 26; Mar. 8: 36; Lu. 9: 25, gain the whole *w.*  
 Mat. 18: 7, woe to the *w.* because of offences.  
 24: 14; Mar. 14: 9, shall be preached in all the *w.*  
 Mar. 10: 30; Lu. 18: 30, in the *w.* to come eternal life.  
 Lu. 1: 70; Ac. 3: 21, since the *w.* began.  
 Lu. 20: 35, worthy to obtain that *w.*  
 John 1: 29, taketh away the sin of the *w.*  
 3: 16, God so loved the *w.*  
 4: 42; I. John 4: 14, the Saviour of the *w.*  
 John 6: 33, bread of God giveth life to the *w.*  
 8: 12; 9: 5, Jesus said, I am the light of the *w.*  
 12: 47, I came not to judge the *w.*, but to save the *w.*  
 14: 27, not as the *w.* giveth, give I unto you.  
 14: 30, the prince of this *w.* cometh.

**World, continued.**

John 15: 18; I. John 3: 13, if the *w.* hate you.  
 John 16: 28, I leave the *w.*, and go to the Father.  
 17: 9, I pray not for the *w.*  
 17: 21, 23, that the *w.* may believe thou hast sent me.  
 21: 25, the *w.* could not contain the books.  
 Ac. 17: 6, turned the *w.* upside down.  
 Rom. 3: 19, that all the *w.* may become guilty.  
 12: 2, and be not conformed to this *w.*  
 I. Cor. 1: 21, the *w.* by wisdom knew not God.  
 7: 31, they that use this *w.*, as not abusing it.  
 II. Cor. 4: 4, the god of this *w.* hath blinded.  
 Gal. 1: 4, deliver us from this present evil *w.*  
 Eph. 2: 12, without God in the *w.*  
 I. Tim. 6: 7, we brought nothing into this *w.*  
 Heb. 11: 38, of whom the *w.* was not worthy.  
 Jas. 3: 6, the tongue is a *w.* of iniquity.  
 4: 4, the friendship of the *w.*  
 I. John 2: 15, love not the *w.*  
 3: 1, the *w.* knoweth us not.  
 5: 19, the whole *w.* lieth in wickedness.  
**Worldly**, Tit. 2: 12; Heb. 9: 1.  
**Worm**, The various Hebrew words thus translated mostly refer to the larval or caterpillar stages of insects; thus, *sas*, in Isa. 51: 8, points to the larva of the clothes moth; *rimmah*, *tola*, and *toleah* (Ex. 16: 20 and Isa. 14: 11) to the maggots of some fly. The passage in Mic. 7: 17 may refer to earthworms. The worm is often used in symbols.  
 —Ex. 16: 24, neither was there any *w.* therein.  
 Job 7: 5, my flesh is clothed with *w.* and dust.  
 17: 14, said to the *w.*, Thou art my mother.  
 19: 26, though *w.* destroy this body.  
 21: 20, the *w.* shall feed sweetly on him.  
 25: 6, man, that is a *w.*  
 Ps. 22: 6, I am a *w.*, and no man.  
 Isa. 14: 11, the *w.* is spread under thee.  
 41: 14, fear not, thou *w.* Jacob.  
 66: 24; Mar. 9: 44, 46, 48, their *w.* shall not die.  
 Ac. 12: 23, eaten of *w.*  
**Wormwood** (Heb., *ta anah*; *Artemisia*). Several species of this genus grow in Palestine. The common wormwood is *Artemisia absinthium*. Wormwood yields an intensely bitter principle, valuable as a tonic. It is sometimes used, dissolved in spirit or wine; possibly a drink of this nature is alluded to in Lam. 3: 15. It is generally used metaphorically, for that which is bitter



**Wormwood, continued.**

and bad. In the A.V. it is "hemlock" in Am. 6: 12, but in the R. V. "wormwood."  
 —Deu. 29: 18, a root that beareth w.  
 Jer. 9: 15; 23: 15, feed them with w.  
 Am. 5: 7, who turn judgment to w.  
 Rev. 8: 11, name of star is called W.

**Worse**, II. Ki. 14: 12; I. Chr. 19: 16; II. Chr. 6: 24, put to the w.  
 Mat. 12: 45; 27: 64; Lu. 11: 26, last state w. than first.

John 5: 14, lest a w. thing come unto thee.

I. Cor. 11: 17, not for the better, but for the w.

II. Tim. 3: 13, shall wax w. and w.

II. Pet. 2: 20, the latter end is w. with them.

**Worship**, to be rendered to God alone, Ex. 20: 1; Deu. 5: 7; 6: 13; Mat. 4: 10; Lu. 4: 8; Ac. 10: 26; 14: 15; Col. 2: 18; Rev. 19: 10; 22: 8.

how to be performed, Lev. 10: 3; Ec. 5; Joel 2: 16; I. Cor. 11: 14.

exhortations to, II. Ki. 17: 36; Ps. 29; 100.

of the Jews, 87b

—I. Chr. 16: 29; Ps. 29: 2; 96: 9, w. the Lord in beauty of holiness.

Ps. 81: 9, neither w. any strange god.

95: 6, let us w. and bow down.

97: 7, w. him, all ye gods.

99: 5, w. at his footstool.

Isa. 27: 13, shall w. the Lord in holy mount.

Zep. 1: 5, w. the host of heaven.

Mat. 4: 9; Lu. 4: 7, if thou wilt w. me.

Mat. 15: 9, in vain they do w. me.

John 4: 20, the place where men ought to w.

4: 22, ye w. ye know not what.

4: 24, that w. him must w. in spirit and in truth.

Ac. 17: 23, whom ye ignorantly w.

24: 14, so w. I the God of my fathers.

Rom. 1: 25, w. the creature more than the Creator.

I. Cor. 14: 25, falling down, he will w. God.

Heb. 1: 6, let angels of God w. him.

Rev. 4: 10, w. him that liveth for ever.

**Worst**, Eze. 7: 24.

**Worth**, Job 24: 25, make speech nothing w.

Prov. 10: 20, heart of wicked little w.

Eze. 30: 2, woe w. the day.

**Worthy**, Gen. 32: 10, I am not w. of thy mercies.

I. Ki. 1: 52, show himself a w. man.

Mat. 3: 11, whose shoes I am not w. to bear.

8: 8; Lu. 7: 6, I am not w. that thou shouldst come under my roof.

Mat. 10: 10, the workman is w. of his meat.

**Worthy, continued.**

Mat. 10: 37, that loveth father or mother more than me, is not w. of me.

22: 8, they which were bidden were not w.

Mar. 1: 7; Lu. 3: 16; John 1: 27, I am not w. to unloose.

Lu. 3: 8, fruits w. of repentance.

7: 7, neither thought I myself w.

10: 7; I. Tim. 5: 18, the labourer is w. of his hire.

Lu. 15: 19, no more w. to be called thy son.

20: 35, accounted w. to obtain that world.

Ac. 24: 2, very w. deeds are done by thee.

Rom. 8: 18, not w. to be compared with the glory.

Eph. 4: 1; Col. 1: 10; I. Thes. 2: 12, walk w.

I. Tim. 1: 15; 4: 9, w. of all acceptance.

Heb. 10: 29, of how much sorer punishment shall he be thought w.

11: 38, of whom the world was not w.

Jas. 2: 7, that w. name.

Rev. 3: 4, they are w.

4: 11; 5: 12, thou art w. to receive glory.

**Wot**, ar., know, Gen. 21: 26; Ac. 3: 17; Rom. 11: 2.

**Would**, Ps. 81: 11, Israel w. none of me.

Prov. 1: 25, ye w. none of my reproof.

1: 30, they w. none of my counsel.

Mat. 7: 12; Lu. 6: 31, whatsoever ye w. that men.

Rom. 7: 15, what I w., that do I not.

7: 19, the good that I w. I do not.

Gal. 5: 17, cannot do the things that ye w.

Rev. 3: 15, I w. thou wert cold or hot.

**Wound**, Ex. 21: 25, give w. for w.

Job 34: 6, my w. is incurable.

Ps. 147: 3, he bindeth up their w.

Prov. 20: 30, blueness of a w. cleanseth away evil.

27: 6, faithful are the w. of a friend.

Isa. 1: 6, no soundness, but w. and bruises.

Jer. 15: 18, why is my w. incurable?

30: 12; Nah. 3: 19, thy w. is grievous.

Zec. 13: 6, what are these w. in thy hands?

Lu. 10: 34, bound up his w.

Rev. 13: 3, his w. was healed.

Deu. 32: 39, I w., and I heal.

Job 5: 18, he w., and his hands make whole.

Ps. 68: 21, God shall w. his enemies.

109: 22, my heart is w. within me.

Isa. 53: 5, he was w. for our transgressions.

Hab. 3: 13, thou w. head of wicked.

See Prov. 18: 14; Jer. 37: 10; Eze. 30: 24.

**Woven**, Ex. 39: 22; John 19: 23.

**Wrap**, Isa. 28: 20, covering narrower than that he can w. himself in it.

Mic. 7: 3, so they w. it up.

Mat. 27: 59; Mar. 15: 46; Lu. 23: 53, w. the body.

**Wrath**, of God, Ps. 106: 23, 32; Rom. 9: 22; Rev. 6: 17; 11: 18; 16: 1; 19: 15.

—Gen. 49: 7, cursed be their w.

Nu. 16: 46, there is w. gone out from the Lord.

Deu. 32: 27, were it not that I feared the w. of the enemy.

Job 5: 2, w. killeth the foolish man.

21: 20, drink of w. of the Almighty.

36: 18, because there is w., beware.

Ps. 76: 10, the w. of man shall praise thee.

90: 7, by thy w. are we troubled.

95: 11, to whom I swear in my w.

Prov. 15: 1, soft answer turneth away w.

16: 14, w. of a king is as messengers of death.

27: 4, w. is cruel, and anger outrageous.

Ec. 5: 17, much w. with his sickness.

Isa. 54: 8, in a little w. I hid my face.

Hab. 3: 2, in w. remember mercy.

Mat. 3: 7; Lu. 3: 7, from the w. to come.

Rom. 2: 5, treasurest up w. against the day of w.

12: 19, give place unto w.

Eph. 4: 26, let not the sun go down upon your w.

6: 4, fathers, provoke not your children to w.

Col. 3: 8, put off w., malice.

I. Thes. 1: 10, delivered us from w. to come.

5: 9, God hath not appointed us to w.

Jas. 1: 19, slow to speak, slow to w.

Rev. 6: 16, hide us from w. of the Lamb.

See Ps. 37: 8; Prov. 12: 16; 14: 29; 29: 8; Rom. 13: 5; Gal. 5: 20; I. Tim. 2: 8.

**Wrathful**, Ps. 59: 24; Prov. 15: 18.

**Wreath**, II. Chr. 4: 12, 13.

**Wrest**, Ex. 23: 2, to w. judgment.

Deu. 16: 19, thou shalt not w. judgment.

Ps. 56: 5, every day they w. my words.

II. Pet. 3: 16, they that are unstable w.

**Wrestle**, Gen. 32: 24, there w. a man with him.

Eph. 6: 12, we w. not against flesh and blood.

**Wretched**, Rom. 7: 24, O w. man that I am.

Rev. 3: 17, knowest not that thou art w.

See Nu. 11: 15.

**Wring**, Judg. 6: 38, Gideon w. dew out of fleece.

Ps. 75: 8, wicked shall w. them out.

Prov. 30: 33, w. of nose bringeth blood.

**Wrinkle**, Job 16: 8, thou hast filled me with *w*.

Eph. 5: 27, not having spot or *w*.

**Write**, Deu. 6: 9; 11: 20, *w*. them on posts of thy house.

Prov. 8: 3; 7: 3, *w*. them upon the table of thine heart.

Isa. 10: 19, a child may *w*. them.

Jer. 22: 30, *w*. ye this man childless.

31: 33; Heb. 8: 10, I will *w*. law in their hearts.

Hab. 2: 2, *w*. the vision on tables.

John 19: 21, *w*. not, The King of the Jews.

Rev. 3: 12, I will *w*. on him my new name.

**Writer**, Judg. 5: 14, handle the pen of the *w*.

Ps. 45: 1, the pen of a ready *w*.

Eze. 9: 2, 3, the *w*. inkhorn.

**Written**, Ex. 31: 18, *w*. with the finger of God.

Job 19: 23, O that my words were *w*.

Ps. 69: 28, let them not be *w*. with the righteous.

102: 13, *w*. for the generation to come.

Prov. 22: 20, have I not *w*. to thee excellent things?

Ec. 12: 10, that which was *w*. was upright.

Eze. 2: 10, roll *w*. them upon and without.

Dan. 5: 24, the writing was *w*.

Mat. 27: 37, set up his accusation *w*.

John 19: 22, what I have *w*. I have *w*.

I. Cor. 10: 11, *w*. for our admonition.

II. Cor. 3: 2, ye are our epistle *w*. in our hearts.

I. Pet. 1: 16, it is *w*. Be ye holy.

**Wrong**, Ex. 2: 13, to him that did the *w*.

Deu. 19: 16, to testify what is *w*.

I. Chr. 12: 17, there is no *w*. in mine hands.

16: 21; Ps. 105: 14, he suffered no man to do them *w*.

Job 19: 7, I cry out of *w*., but am not heard.

Jer. 22: 3, do no *w*., do no violence.

Mat. 20: 13, friend, I do thee no *w*.

Ac. 18: 14, a matter of *w*.

I. Cor. 6: 7, why do ye not take *w*.?

Col. 3: 25, he that doeth *w*. shall receive for the *w*.

**Wronged**, II. Cor. 7: 2, we have *w*. no man.

Phile. 18, if he hath *w*. thee.

See Prov. 8: 36.

**Wrongfully**, Job 21: 27, devices ye *w*. imagine.

Ps. 69: 4, being mine enemies *w*.

I. Pet. 2: 19, suffering *w*.

**Wrote**, Ex. 24: 4; Deu. 31: 9, Moses *w*. all the words of the Lord.

Dan. 5: 5, man's hand *w*. on the wall.

John 8: 6, with his finger *w*. on the ground.

II. John 5, not as though I *w*. a new commandment.

**Wroth**, Gen. 4: 6, Lord said, Why art thou *w*.?

**Wroth**, *continued*.

Deu. 1: 34; Ps. 78: 21, Lord heard your words, and was *w*.

Deu. 3: 26, Lord was *w*. with me for your sakes.

II. Sa. 22: 8, foundations of heaven shook because he was *w*.

II. Ki. 5: 11, Naaman was *w*.

13: 19, man of God was *w*. with him.

Ps. 89: 38, thou hast been *w*. with thine anointed.

Isa. 47: 6, I was *w*. with my people.

54: 9, I have sworn that I would not be *w*.

57: 16, neither will I be always *w*.

64: 9, be not *w*. very sore, O Lord.

Lam. 5: 22, thou art very *w*. against us.

Mat. 18: 34, his lord was *w*.

22: 7, the king was *w*.

**Wrought**, Nu. 23: 23, what hath God *w*.

I. Sa. 6: 6, God hath *w*. wonderfully.

11: 13; 19: 5, Lord *w*. salvation in Israel.

Neh. 4: 17, every one *w*. in the work.

6: 16, this work was *w*. of God.

Job 12: 9, the hand of the Lord hath *w*. this.

36: 23, who can say, Thou hast *w*. iniquity?

Ps. 31: 19, hast *w*. for them that trust in thee.

63: 28, strengthen that which thou hast *w*. for us.

139: 15, curiously *w*. in lowest parts of the earth.

Ec. 2: 17, work *w*. under the sun.

Isa. 26: 12, thou hast *w*. all our works in us.

41: 4, who hath *w*. and done it?

Eze. 20: 9, I *w*. for my name's sake.

Dan. 4: 2, the wonders God hath *w*. toward me.

Jon. 1: 11, the sea *w*., and was tempestuous.

Mat. 20: 12, these last have *w*. but one hour.

26: 10; Mar. 14: 6, she hath *w*. a good work on me.

John 3: 21, manifest, that they are *w*. in God.

Ac. 15: 12, what wonders God had *w*.

18: 3, he abode with them, and *w*.

Rom. 15: 18, things which Christ hath not *w*. by me.

II. Cor. 5: 5, he that hath *w*. us for the self-same thing is God.

Gal. 2: 8, he that *w*. effectually.

Eph. 1: 20, which he *w*. in Christ.

Heb. 11: 33, through faith *w*. righteousness.

Jas. 2: 22, how faith *w*. with his works.

I. Pet. 4: 3, to have *w*. the will of the Gentiles.

II. John 8, lose not those things which we have *w*.

**Wroth**, Lev. 1: 15; 5: 9, blood shall be *w*. out.

**Wrung**, *continued*.

Ps. 73: 10, waters of full cup *w*. out to them.

Isa. 51: 17, hast *w*. out dregs of cup.

**Wycliffe** (wyl'lf), John, his version of the Bible, 28a

**XERXES** (zürks'éz) (Ahasuerus), 33b, 63b, 125a

**YARMUK** (yärmuk) (16 De: 17 Ce), river east of the Jordan.

**Yarn**, I. Ki. 10: 23; II. Chr. 1: 16.

**Yea**, Mat. 5: 37; Jas. 5: 12, let your communication be, *Y*, *y*.

II. Cor. 1: 17, there should be *y*, *y*., and nay nay.

1: 20, promises of God in him are *y*.

**Year**, beginning of, changed, Ex. 12: 1; Lev. 23: 5.

—Gen. 1: 14, for seasons, and for days, and *y*.

47: 9, few and evil have the *y*. of my life been.

Ex. 13: 10, keep this ordinance from *y*. to *y*.

Lev. 16: 34, make atonement once a *y*.

25: 5, a *y*. of rest.

Deu. 14: 22, thou shalt tithe the increase *y*. by *y*.

32: 7, consider the *y*. of many generations.

I. Sa. 7: 16, went from *y*. to *y*. in circuit.

Job 10: 5, are thy *y*. as man's days?

16: 22, when a few *y*. are come.

32: 7, multitude of *y*. should teach wisdom.

36: 26, neither can the number of his *y*. be searched out.

Ps. 31: 10, my *y*. are spent with sighing.

61: 6, prolong his *y*. as many generations.

65: 11, thou crownest the *y*. with thy goodness.

77: 10, the *y*. of the right hand of the Most High.

78: 33, their *y*. did he consume in trouble.

90: 4; II. Pet. 3: 8, a thousand *y*. in thy sight.

Ps. 90: 9, we spend our *y*. as a tale that is told.

90: 10, the days of our *y*. are threescore *y*. and ten.

102: 24, thy *y*. are throughout all generations.

102: 27, thy *y*. shall have no end.

Prov. 4: 10, the *y*. of thy life shall be many.

10: 27, the *y*. of the wicked shall be shortened.

Ec. 12: 1, nor the *y*. draw nigh.

Isa. 21: 16, according to the *y*. of an hireling.

29: 1, add ye *y*. to *y*.

61: 2; Lu. 4: 19, the acceptable *y*. of the Lord.

Isa. 63: 4, the *y*. of my re-deemed is come.

Jer. 11: 23; 23: 12; 48: 44, the *y*. of their visitation.

17: 8, not be careful in *y*. of drought.



**Year, continued.**

Jer. 28: 16, this *y.* thou shalt die.  
Eze. 22: 4, thou art come unto thy *y.*  
46: 17, it shall be his to the *y.* of liberty.  
Joel 2: 2, the *y.* of many generations.  
Hab. 3: 2, revive thy work in midst of the *y.*  
Lu. 13: 8, let it alone this *y.*  
Gal. 4: 10, ye observe months and *y.*  
Heb. 1: 12, thy *y.* shall not fail.  
Jas. 4: 13, continue there a *y.*, and buy.

**Yearly**, Judg. 11: 40; I. Sa. 1: 3; 20: 6; Neh. 10: 32.

**Yearn**, Gen. 43: 30; I. Ki. 3: 26.

**Yebneh**, or **Yebna**, (16 Be), the ancient *Jamnia*, or *Jabneh*, a large agricultural town, II. Chr. 26: 6.

**Yell**, Jer. 2: 15; 51: 38.

**Yellow**, Lev. 13: 30-36; Ps. 68: 13.

**Yerka**, a village of Akka.

**Yes**, Mat. 17: 25; Mar. 7: 28; Rom. 3: 29; 10: 18.

**Yesterday**, Job 8: 9, we are of *y.*, and know nothing.

Heb. 13: 8, Christ the same *y.*, and to-day, and for ever.

**Yet**, Ex. 10: 7, knowest thou not *y.*?

Deu. 12: 9, ye are not as *y.* come.  
Job 1: 16, while he was *y.* speaking.

13: 15, *y.* will I trust in him.

Jon. 3: 4, *y.* forty days.

Mat. 19: 20, what lack I *y.*?

24: 6, the end is not *y.*

John 11: 25, though dead, *y.* shall he live.

I. John 3: 2, it doth not *y.* appear.

**Yield**, Gen. 4: 12, ground not *y.* her strength.

Lev. 19: 25, that it may *y.* the increase.

26: 4; Ps. 67: 6; 85: 12, the land shall *y.* her increase.

II. Chr. 30: 8, *y.* yourselves unto the Lord.

Ps. 107: 37, vineyards, which may *y.* fruits.

Hos. 8: 7, the bud shall *y.* no meal.

Joel 2: 22, fig tree and vine *y.* their strength.

Hab. 3: 17, though fields shall *y.* no mat.

Mat. 27: 50, Jesus *y.* up the ghost.

Ac. 23: 21, do not thou *y.* unto them.

Rom. 6: 13, *y.* yourselves unto God.

6: 19, *y.* your members servants to righteousness.

Heb. 12: 11, it *y.* the peaceable fruit of righteousness.

Jas. 3: 12, no fountain can *y.* salt water and fresh.

Ee. 10: 4, *y.* pacifieth great offences.

**Yoke**, of Christ, easy, Mat. 11: 30; I. John 5: 3.

typical, Jer. 27.

—Gen. 27: 40; Jer. 30: 8, break his *y.*

Nu. 19: 2; I. Sa. 6: 7, on which never came *y.*

Deu. 28: 48, he shall put a *y.* on thy neck.

**Yoke, continued.**

I. Ki. 12: 4, thy father made our *y.* grievous.

Isa. 9: 4, thou hast broken the *y.* of his burden.

58: 6, that ye break every *y.*

Jer. 2: 20, of old time I have broken thy *y.*

31: 18, as a bullock unaccustomed to the *y.*

Lam. 3: 27, it is good to bear the *y.* in youth.

Hos. 11: 4, as they that take off the *y.*

Mat. 11: 29, take my *y.* upon you.

Lu. 14: 19, I have bought five *y.* of oxen.

Ac. 15: 10, to put a *y.* upon the neck of the disciples.

Gal. 5: 1, be not entangled with the *y.* of bondage.

Phil. 4: 3, I entreat thee, true *y.*-fellow.

I. Tim. 6: 1, as many as are under the *y.*

See II. Cor. 6: 14.

**Yonder**, Gen. 22: 5, I and the lad will go *y.*

Nu. 23: 15, while I meet the Lord *y.*

Mat. 17: 20, say, Remove to *y.* place.

**You**, I. Chr. 22: 18, is not the Lord with *y.*?

II. Chr. 15: 2, the Lord is with *y.*, while ye be with him.

Jer. 42: 11; Hag. 1: 13; 2: 4, I am with *y.*

Am. 3: 2, *y.* only have I known.

Mat. 28: 20, I am with *y.* always.

Lu. 10: 16, he that heareth *y.* heareth me.

13: 28, and *y.* yourselves thrust out.

I. Cor. 6: 11, such were some of *y.*

II. Cor. 12: 14, I seek not yours, but *y.*

Eph. 2: 1; Col. 2: 13, *y.* hath he quickened.

Col. 1: 27, Christ in *y.*

I. John 4: 4, greater is he that is in *y.*

**Young**, exhortations to, Lev. 19: 32; Prov. 1: 8; Ec. 12: 1.

Christ's example, Lu. 2: 46, 51.

—Deu. 28: 50, not show favour to the *y.*

32: 11, as an eagle fluttereth over her *y.*

Job 38: 41, when his *y.* ones cry to God.

Ps. 37: 25, I have been *y.*, and now am old.

84: 3, a nest where she may lay her *y.*

147: 9, he giveth food to the *y.* ravens.

Isa. 11: 7, their *y.* ones shall lie down together.

40: 11, gently lead those that are with *y.*

John 21: 18, when *y.*, thou girdedst thyself.

Tit. 2: 4, teach *y.* women to be sober.

**Younger**, Gen. 25: 23, the elder shall serve the *y.*

Job 30: 1, they that are *y.* have me in derision.

Lu. 22: 26, he that is greatest, let him be as the *y.*

**Younger, continued.**

I. Tim. 5: 1, entreat the *y.* men as brethren.

I. Pet. 5: 5, ye *y.*, submit yourselves to the elder.

See Gen. 44: 2, 12, 23; I. Sa. 17: 14.

**Yours**, II. Chr. 20: 15, the battle is not *y.*, but God's.

Lu. 6: 20, for *y.* is the kingdom of God.

I. Cor. 3: 21, all things are *y.*

**Youth**, Gen. 8: 21, imagination evil from his *y.*

I. Sa. 17: 33, a man of war from his *y.*

II. Sa. 19: 7, all the evil that befell thee from thy *y.*

I. Ki. 18: 12, I fear the Lord from my *y.*

Job 13: 26, to possess the iniquities of my *y.*

29: 4, as I was in days of my *y.*

30: 12, on my right hand rise the *y.*

33: 25, he shall return to the days of his *y.*

36: 14, hypocrites die in *y.*

Ps. 25: 7, remember not the sins of my *y.*

71: 5, thou art my trust from my *y.*

71: 17, thou hast taught me from my *y.*

89: 45, days of his *y.* hast thou shortened.

103: 5, thy *y.* is renewed like the eagle's.

110: 3, thou hast the dew of thy *y.*

129: 1, they have afflicted me from my *y.*

144: 12, as plants grow up in *y.*

Prov. 2: 17, forsaketh the guide of her *y.*

5: 18, rejoice with the wife of thy *y.*

Ec. 11: 9, rejoice, young man, in thy *y.*

11: 10, childhood and *y.* are vanity.

12: 1, remember thy Creator in days of thy *y.*

Isa. 40: 30, even the *y.* shall faint.

Jer. 2: 2, the kindness of thy *y.*

3: 4, thou art the guide of my *y.*

48: 11, been at ease from his *y.*

Hos. 2: 15, sing, as in days of her *y.*

Mat. 19: 20; Mar. 10: 20; Lu. 18: 21, these have I kept from my *y.*

I. Tim. 4: 12, let no man despise thy *y.*

See II. Tim. 2: 22.

**You-ward**, II. Cor. 1: 12; 13: 3; Eph. 3: 2.

**ZAANAIM** (zā'a-nā'im), *wanderings*, Judg. 4: 11.

**Zaanan** (zā'a nān), *rich in flocks*, Mic. 1: 11.

**Zaanannim** (zā'a-nān'nim), *wandering*, Josh. 19: 33.

**Zaavan** (zā'a-vān), *unquiet*, Gen. 36: 27.

**Zabbai** (zā'b'bā), *pure*, Ezra 10: 28; Neh. 3: 20.

**Zabbud** (zā'b'bud), *gift*, Ezra 8: 14.

**Zabdi** (zā'b'di), *my portion*, Josh. 7: 1.

**Zabud** (zā'būd), I. Ki. 4: 5.  
**Zabulon** (zā'b-u-lon), Greek form of *Zebulun*, Mat. 4: 13.  
**Zaccai** (zāk'kā), *pure*, O. T. form of *Zaccheus*, Ezra 2: 9.  
**Zaccheus** (zak-kē'us), Lu. 19: 2, 5, 8.  
**Zacchur, Zaccur** (zāk'k'ur), *mindful*, I. Chr. 4: 26; 25: 2.  
**Zachariah** (zāk'a-rī'ā), or **Zechariah**, *Jehovah remembers*, king of Israel, II. Ki. 14: 29. smitten by Shallum, II. Ki. 15: 10. 61b  
**Zacharias** (zāk'a-rī'as), father of John the Baptist, commended as blameless before God, Lu. 1: 6. promised a son, Lu. 1: 13. stricken with dumbness for his unbelief, Lu. 1: 18, 22. his recovery and song, Lu. 1: 64, 68.  
**Zacher** (zā'ker), *memorial*, I. Chr. 8: 31.  
**Zadok** (zā'dok), *just*, priest, II. Sa. 8: 17; 15: 24; 20: 25. anoints Solomon king, I. Ki. 1: 39.  
**Zagros Mountains** (8 Da), a range in Media.  
**Zaherany**, a river of Phenicia.  
**Zair** (zā'ir), *little*, II. Ki. 8: 21.  
**Zalaph** (zā'laf), Neh. 3: 30.  
**Zalmon** (zāl'mon), *shady*, Judg. 9: 48.  
**Zalmonah** (zal-mō'nā), *shady place*, Nu. 33: 41, 42.  
**Zalmunna** (zal-mū'n'nā), *the shade refused*, Judg. 8: 5.  
**Zamzummins** (zam-zū'm'imz), *a humming crowd* (?), giant race, Deu. 2: 20, 21.  
**Zanoah** (za-nō'ā), *marsh*, (5 Ce), a town of Judah, Josh. 15: 34.  
**Zaphnath-paaneah** (zāf' nath-pā-nē'ā), *supporter of life*, Gen. 41: 45.  
**Zaphon** (zā'fon), *north*, Josh. 13: 27.  
**Zarah, or Zara** (zā'rā), *sunrising*, Gen. 38: 30; Mat. 1: 3.  
**Zareah** (zā're-ā), Neh. 11: 29.  
**Zarephath** (zār'e-fāth), *smelting place*, (5 Cb), a city of the Sidonians, I. Ki. 17: 9, 10. N. T. form *Sarepta*, Lu. 4: 26. Elijah sent there, I. Ki. 17: 9; raises a widow's child, I. Ki. 17: 17. See Lu. 4: 26.  
**Zaretan** (zār'e-tān), Josh. 3: 16.  
**Zareth-shahar** (zā'reth-shā'har), *brightness of the morn*, Josh. 13: 19.  
**Zarhites** (zār'hites), persons of the family of Zerah, Nu. 26: 13.  
**Zatthu** (zāt'thu), or **Zattu**, *a sprout*, Neh. 10: 14; Ezra 2: 8.  
**Zavan** (zā'van), I. Chr. 1: 42.  
**Zaza** (zā'zā), *plenty*, I. Chr. 2: 33.  
**Zeal**, of Phinehas, Nu. 25: 7, 11; Ps. 106: 30.  
 of Jehu, II. Ki. 10: 16.  
 of the Jews for the law, Ac. 21: 20; Rom. 10: 2.  
 of Paul for the Jewish religion, Ac. 22: 3; Gal. 1: 14; Phil. 3: 6.  
 Christ an example of, Ps. 69: 9; John 2: 17.  
 in good works, etc., Gal. 4: 18; Tit. 2: 14; Rev. 3: 19.

**Zeal, continued.**  
 —II. Ki. 10: 16, see my z. for the Lord.  
 19: 31; Isa. 37: 32, the z. of the Lord shall do this.  
 Ps. 69: 9; John 2: 17, the z. of thine house.  
 Ps. 119: 139, my z. hath consumed me.  
 Isa. 9: 7, the z. of the Lord will perform this.  
 59: 17, clad with z. as a cloak.  
 63: 15, where is thy z.?  
 Eze. 5: 13, I the Lord have spoken it in my z.  
 Rom. 10: 2, have a z. of God.  
 II. Cor. 7: 11, yea, what z.  
 9: 2, your z. hath provoked very many.  
 Phil. 3: 6, concerning z., persecuting the church.  
 Col. 4: 13, that he hath a great z. for you.  
**Zealots**, The, a Jewish sect. 89a  
**Zealous**, Nu. 25: 11, he was z. for my sake.  
 Ac. 21: 20, they are all z. of the law.  
 22: 3, z. toward God.  
 I. Cor. 14: 12, as ye are z. of spiritual gifts.  
 Tit. 2: 14, people z. of good works.  
 Rev. 3: 19, be z., therefore, and repent.  
**Zealously**, Gal. 4: 17, they z. affect you, but not well.  
 Gal. 4: 18, good to be z. affected always in a good thing.  
**Zebadiah** (zēb'a-dī'ā), *Jehovah bestowed*, I. Chr. 8: 15.  
**Zebah** (zē'bā), *sacrifice*, Judg. 8: 5, 21; Ps. 83: 11.  
**Zebedee** (zēb'e-dē), N. T. form of *Zebadiah*, Mat. 4: 21.  
**Zebina** (ze-bī'nā), *bought*, Ezra 10: 43.  
**Zeboim** (ze-bō'im), or **Zeboiim**, *gazelles*, Gen. 10: 19; 14: 2; Deu. 29: 23; Hos. 11: 8.  
**Zebudah** (ze-bū'dā), *given*, II. Ki. 23: 36.  
**Zebul** (zē'būl), *habitation*, Judg. 9: 28, 30.  
**Zebulun** (zēb'u-lūn), or **Zebulon**, *intercourse*, son of Jacob, Gen. 30: 20; 35: 23.  
 blessed by Jacob, Gen. 49: 13.  
 —his descendants, Nu. 1: 30; 26: 26; Deu. 33: 18; Judg. 4: 6; 5: 14, 18; 6: 35; II. Chr. 30: 11, 18; Ps. 68: 27; Eze. 48: 26; Rev. 7: 8.  
 —(5 Cc), allotment of, Josh. 19: 10. 133a  
 Christ preaches in the land of, (Isa. 9: 1); Mat. 4: 13.  
**Zechariah** (zēk'a-rī'ā), *i. q. Zachariah*, son of Jehoiada, stoned in the court of the Lord's house, II. Chr. 24: 20, 21.  
 referred to, Mat. 23: 35; Lu. 11: 51.  
 —the prophet, 64  
**Zechariah**, Book of, author, date, 41a, 64  
**Zedad** (zē'dād), *side*, Nu. 34: 8.  
**Zedekiah** (zēd'e-kī'ā), *Jehovah is righteousness*, a false prophet, I. Ki. 22: 11; II. Chr. 18: 10, 23.  
 —Mattaniah, king of Judah, his evil reign, II. Ki. 24: 17; II. Chr. 36: 10.

**Zedekiah, continued.**  
 his dealings with Jeremiah, Jer. 37: 6, 16; 38.  
 carried captive to Babylon, II. Ki. 25; II. Chr. 36: 17; Jer. 39: 52. 62a  
**Zeeb** (zē'eb), *wolf*, Judg. 7: 25.  
**Zelophehad** (zē-lō'f'e-hād), *first-born*, Nu. 26: 33.  
**Zelotes** (ze-lō'tēz), *zealot*, Lu. 6: 15.  
**Zelzah** (zēl'zā), *shade from the sun*, I. Sa. 10: 2.  
**Zemaraim** (zēm'a-rā'im), Josh. 18: 22.  
**Zemartite** (zēm'a-rīte), Gen. 10: 18.  
**Zemira** (ze-mī'ra), *vine-dresser*, I. Chr. 7: 8.  
**Zenan** (zē'nan), *i. q. Zaanan*, Josh. 15: 37.  
**Zenas** (zē'nas), Tit. 3: 13.  
**Zephaniah** (zēf'a-nī'ā), *Jehovah hides*, priest, Jer. 29: 25; 37: 3. —prophet, Zep. 1: 2; 3. 64  
**Zephaniah**, Book of, author, date, 41a, 64  
**Zephath** (zē'fath), *watch-tower*, Judg. 1: 17.  
**Zephathah** (zēf'a-thā), II. Chr. 14: 10.  
**Zepho** (zē'fo), *watch*, Gen. 36: 11.  
**Zephon** (zē'fon), Nu. 26: 15.  
**Zer** (zūr), Josh. 19: 35.  
**Zerah** (zē'rā), *rising*, the Ethiopian, overcome by Asa, II. Chr. 14: 9; 16: 8. 123b  
 See **Zarah**.  
**Zered** (zē're'd), or **Zared** (zā're'd), *luxuriant growth*, (4 Fa), a brook from the mountains of Moab, Nu. 21: 12; Deu. 2: 14. 130b  
**Zereda** (zēr'e-dā), *fortress*, I. Ki. 11: 26.  
**Zeredathah** (ze-rēd'a-thā), II. Chr. 4: 17.  
**Zeresh** (zē'resh), *gold*, a Persian name, Esth. 5: 10.  
**Zeri** (zē'rī), I. Chr. 25: 3.  
**Zerin** (zē'rin), (16 Ce), modern name for *Jezreel*.  
**Zeror** (zē'rōr), *bundle*, I. Sa. 9: 1.  
**Zeruah** (ze-rū'ā), *leprous*, I. Ki. 11: 26.  
**Zerubbabel** (ze-rūb'ba-bēl), *scattered in Babylon*, (Zorobabel), prince of Judah, Ezra 2: 2. restores the worship of God, Ezra 3: 1; Neh. 12: 47; Hag. 1: 1, 14; 2: 1; Zec. 4: 6. temple of, 92b, 124b  
 See Mat. 1: 12, 13.  
**Zeruiah** (zēr'u-ī'ā), *guarded*, II. Sa. 2: 18.  
**Zetham** (zē'tham), *rich in olives*, I. Chr. 23: 8.  
**Zethan** (zē'than), a Benjamite, I. Chr. 7: 10.  
**Zethar** (zē'thar), Esth. 1: 10.  
**Zia** (zī'ā), *fear*, I. Chr. 5: 13.  
**Zib**, modern name for *Achzib*.  
**Ziba** (zī'bā), *pillar* (?), II. Sa. 9: 2.  
**Zibeon** (zīb'e-on), *colored*, Gen. 36: 2.  
**Zibia, Zibiah** (zīb'i-ā), *gazelle*, I. Chr. 8: 9; II. Ki. 12: 1.  
**Zichri** (zīk'rī), *famous*, Ex. 6: 21.  
**Ziddim** (zīd'dim), *sides*, Josh. 19: 35.  
**Zidkijah** (zīd-kī'jā), *Jehovah is righteousness*, Neh. 10: 1. See **Zedekiah**.



**Zidon** (zī'don), *fishing*, Gen. 49: 13; Josh. 11: 8; Judg. 10: 6; 18: 7; I. Ki. 11: 1; Ezra 3: 7; Lu. 4: 26; Ac. 12: 20.  
 prophecies concerning, Isa. 23; Jer. 25: 22; 27: 3; 47: 4; Eze. 27: 8; 28: 21; 32: 30; Joel 3: 4; Zec. 9: 2.  
**Zif** (zīf), or **Iyyar**, *splendor*, the month of April-May, I. Ki. 6: 37. 85a  
**Zifteh** (16 Cb), a village containing rock tombs and ruins of an ancient city.  
**Ziha** (zī'hā), *drought*, Ezra 2: 43.  
**Ziklag** (zīk'lāg), *wilderness of ruin* (?), a town in the south country of Judah, the residence of David for some time before the death of Saul, Josh. 15: 31; I. Sa. 27: 6; 30: 1 ff.; II. Sa. 1: 1; I. Chr. 12: 1.  
**Zillah** (zī'l'lā), *shadow*, Gen. 4: 19.  
**Zilpah** (zīl'pā), *dripping of balsam*, Gen. 29: 24.  
**Zimmah** (zīm'mā), *mischief*, I. Chr. 6: 20.  
**Zimran** (zīm'rān), *renowned*, Gen. 25: 2.  
**Zimri** (zīm'rī), *i. q.* **Zimran**, I. Ki. 16: 9.  
**Zin** (zīn), *rock wall* (?), (4 Fb), wilderness, part of the desert of Paran, Nu. 13: 21; Josh. 15: 1.

**Zion** (zī'on), or **Sion**, *dry place*, (10 Ad), the southwestern hill of Jerusalem, surrounded on all sides except the north by deep valleys, II. Sa. 5: 7; I. Ki. 8: 1; Rom. 11: 26; Heb. 12: 22; Rev. 14: 1.  
**Zior** (zī'or), *littleness*, Josh. 15: 54.  
**Ziph** (zīf), *battlement of wall* (?), (5 Cf; 7 Bc), a city of Judah, now called Tell es Zif, Josh. 15: 24, 55.  
**Ziphims** (zīf'imz), Ps. 54, title.  
**Ziphion** (zīf'i-on), or **Zephon**, *longing* (?), Gen. 46: 16.  
**Ziphron** (zīf'ron), *sweet odor*, Nu. 34: 9.  
**Zippor** (zīp'por), *bird*, Nu. 22: 2.  
**Zipporah** (zīp-pō'rā), wife of Moses, Ex. 2: 21; 4: 20.  
**Zithri** (zīth'rī), *protection of Jehovah*, Ex. 6: 22.  
**Ziza**, **Zizah** (zī'zā), *abundance*, I. Chr. 4: 37; 23: 11.  
**Zoan** (zō'an), *migration*, (2 Cb; 4 Ba), the frontier town of Goshen, the capital of Egypt under the Hyksos or Shepherd kings, Nu. 13: 22; Ps. 78: 12; Isa. 19: 11, 13; Eze. 30: 14.  
**Zoar** (zō'ar), or **Bela**, *littleness*, (3 Cd), Gen. 14: 2; 19: 22; (Isa. 15: 5); Deu. 34: 3; Jer. 48: 34. 131b  
**Zobah** (zō'bā), *an army*, kings of, subdued, I. Sa. 14: 47; II. Sa. 8: 3; I. Ki. 11: 23.

**Zobebah** (zo-bē'bā), I. Chr. 4: 8.  
**Zohar** (zō'har), *brightness*, Gen. 23: 8.  
**Zoheth** (zō'he-lēth), *serpent*, I. Ki. 1: 9.  
**Zoheth** (zō'heth), *snatching*, I. Chr. 4: 20.  
**Zophah** (zō'fā), *a cruise* (?), I. Chr. 7: 35, 36.  
**Zophai** (zō'fā), *honeycomb*, I. Chr. 6: 26.  
**Zophar** (zō'far), Job 2: 11; 11: 20; 42: 9. 34a  
**Zophim** (zō'fīm), *field of watchers*, Nu. 23: 14.  
**Zorah** (zō'rā), *hornet*, (5 Ce; 7 Bc), city of Samson, Josh. 19: 41; Judg. 13: 2, 25; 16: 31.  
**Zoreah** (zō're-ā), Josh. 15: 33.  
**Zorites** (zō'rites), I. Chr. 2: 54.  
**Zorobabel** (zo-rōb'a-bēl), N. T. form of *Zerubbabel*, Mat. 1: 12.  
**Zuar** (zū'ar), *smallness*, Nu. 1: 8.  
**Zubbik**, a valley and brook west of the Jordan.  
**Zuph** (zūf), *honey cell*, I. Sa. 1: 1.  
**Zur** (zūr), *stone*, Nu. 25: 15.  
**Zuriel** (zū'ri-ēl), *rock of God*, Nu. 3: 35.  
**Zurishaddai** (zū'ri-shād'dā), *the Almighty is my rock*, Nu. 1: 6.  
**Zuzims** (zū'zimz), or **Zamzum-mims**, (3 De), giants inhabiting the territory east of the Jordan, Gen. 14: 5.

THE ANCIENT WORLD  
Showing the probable Settlements of the  
DESCENDANTS  
OF NOAH













# CANAAN,

IN THE TIME  
OF THE PATRIARCHS  
*Illustrating the Pentateuch*

English Miles

10 20 30 40 50













AS DIVIDED AMONG  
-THE TWELVE TRIBES

English Miles

*The Cities of Refuge are underlined thus **Golan***





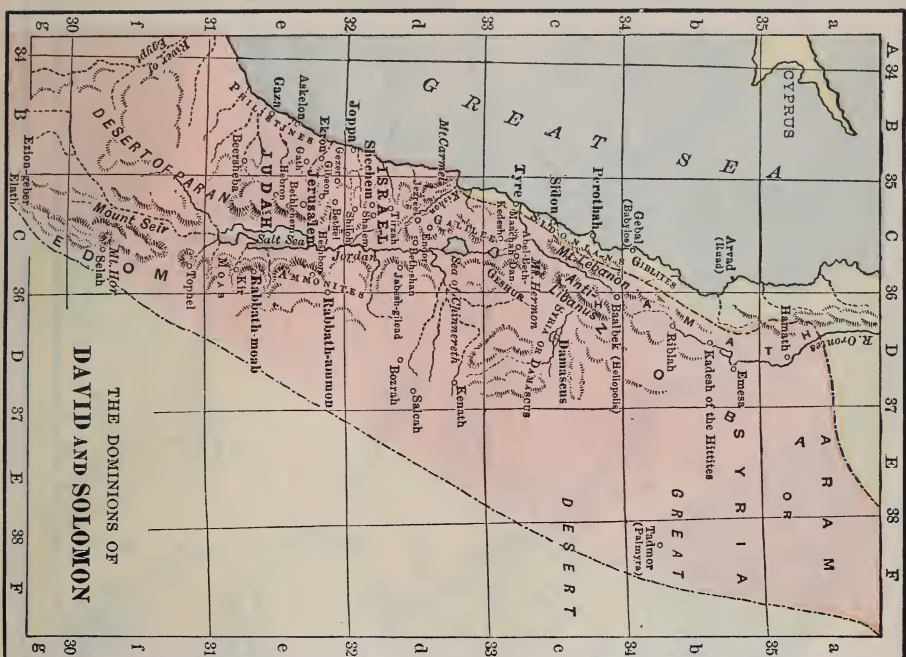
# CHINA

THE GREAT WALL

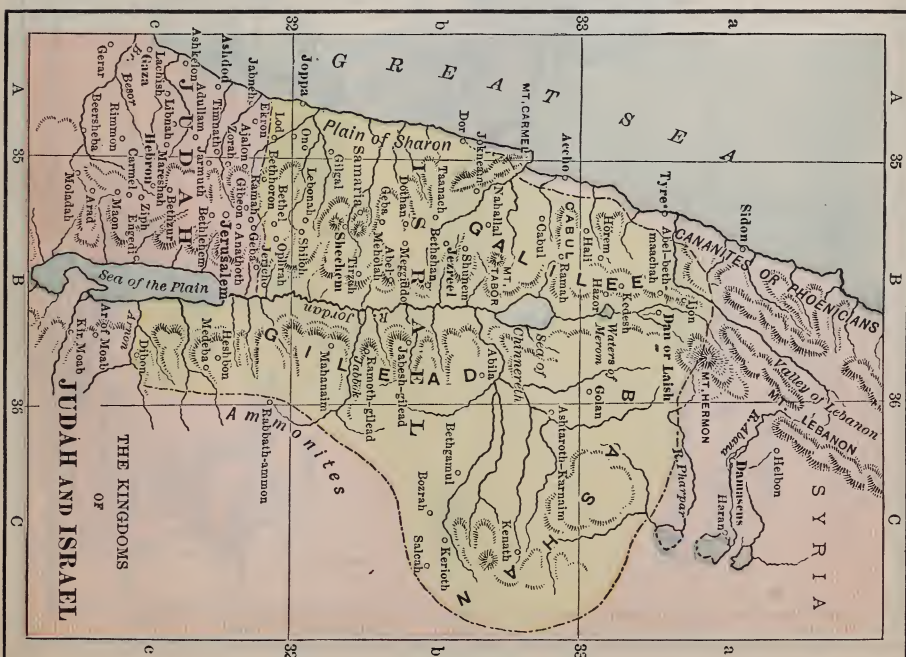
THE GREAT WALL

THE GREAT WALL





THE DOMAINS OF  
DAVID AND SOLOMON



THE KINGDOMS  
OF  
JUDAH AND ISRAEL

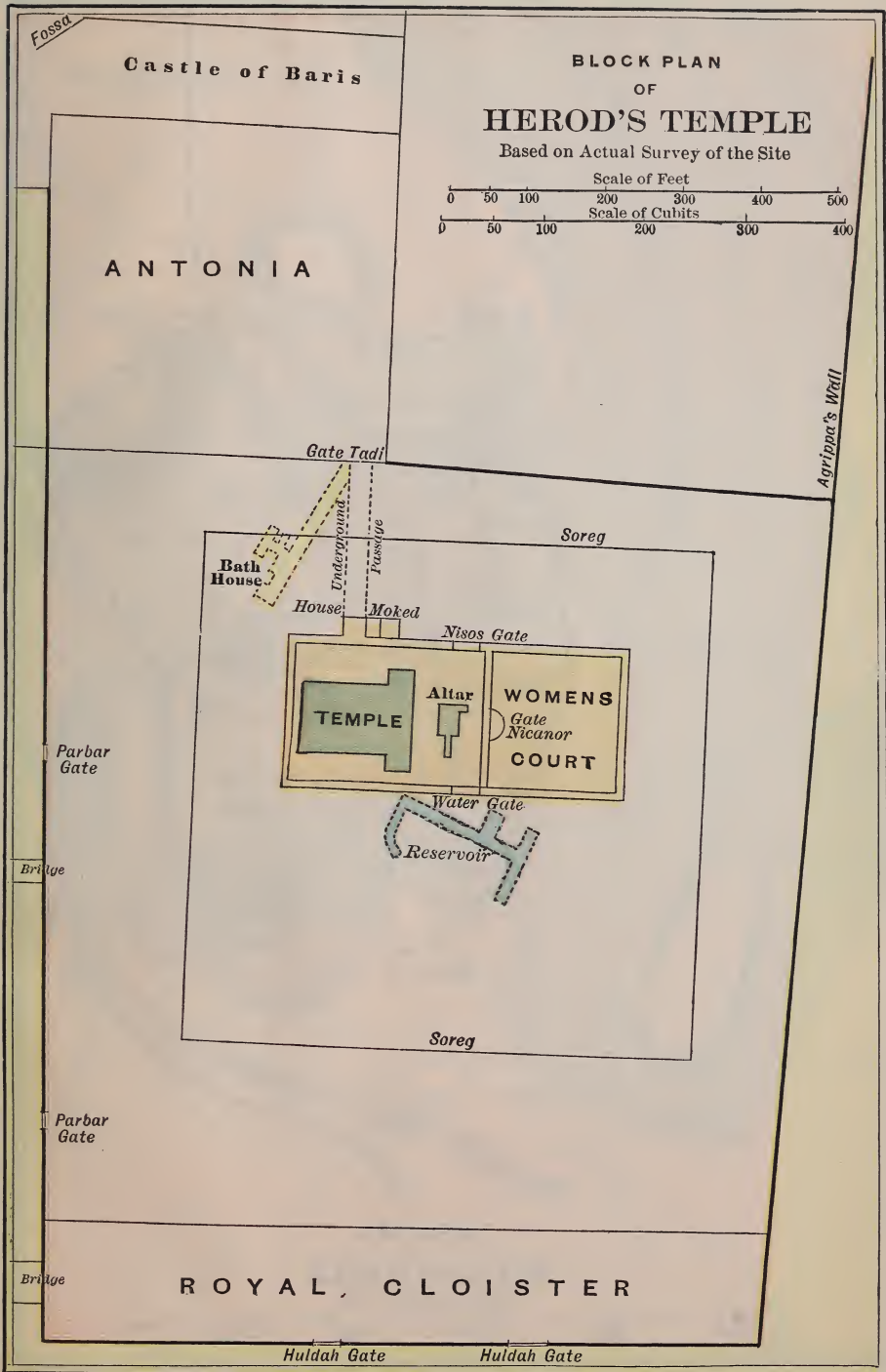






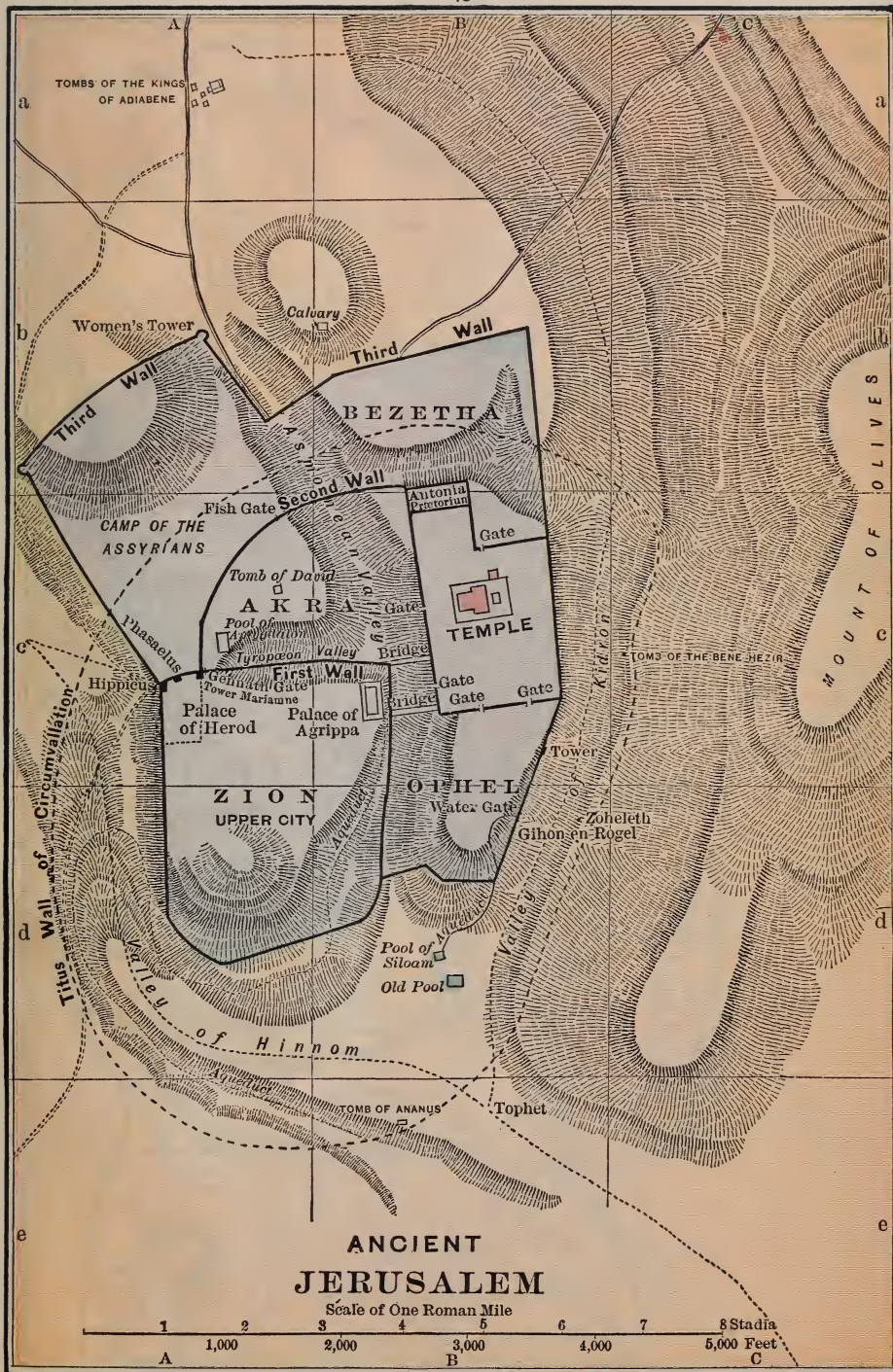






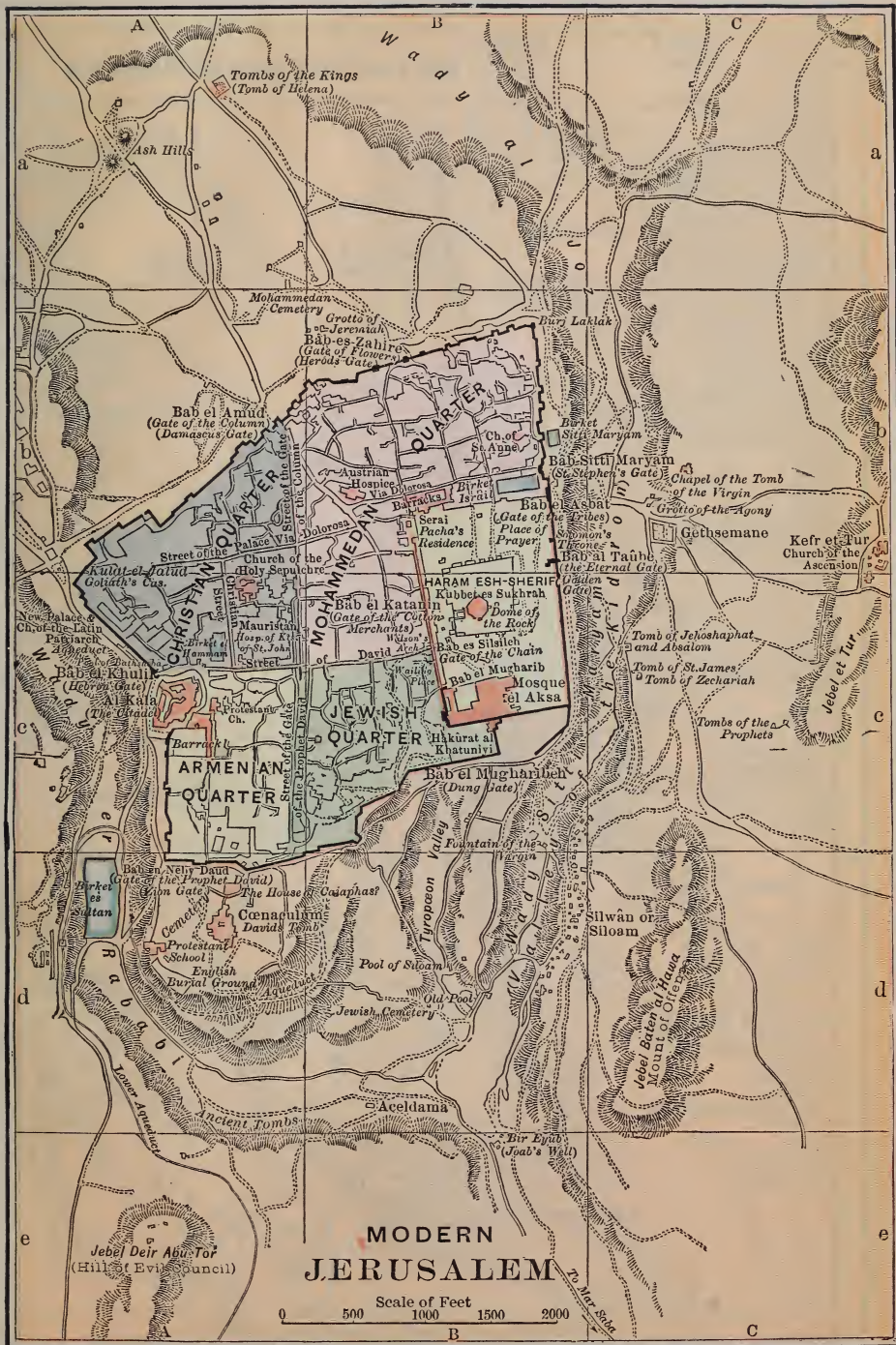












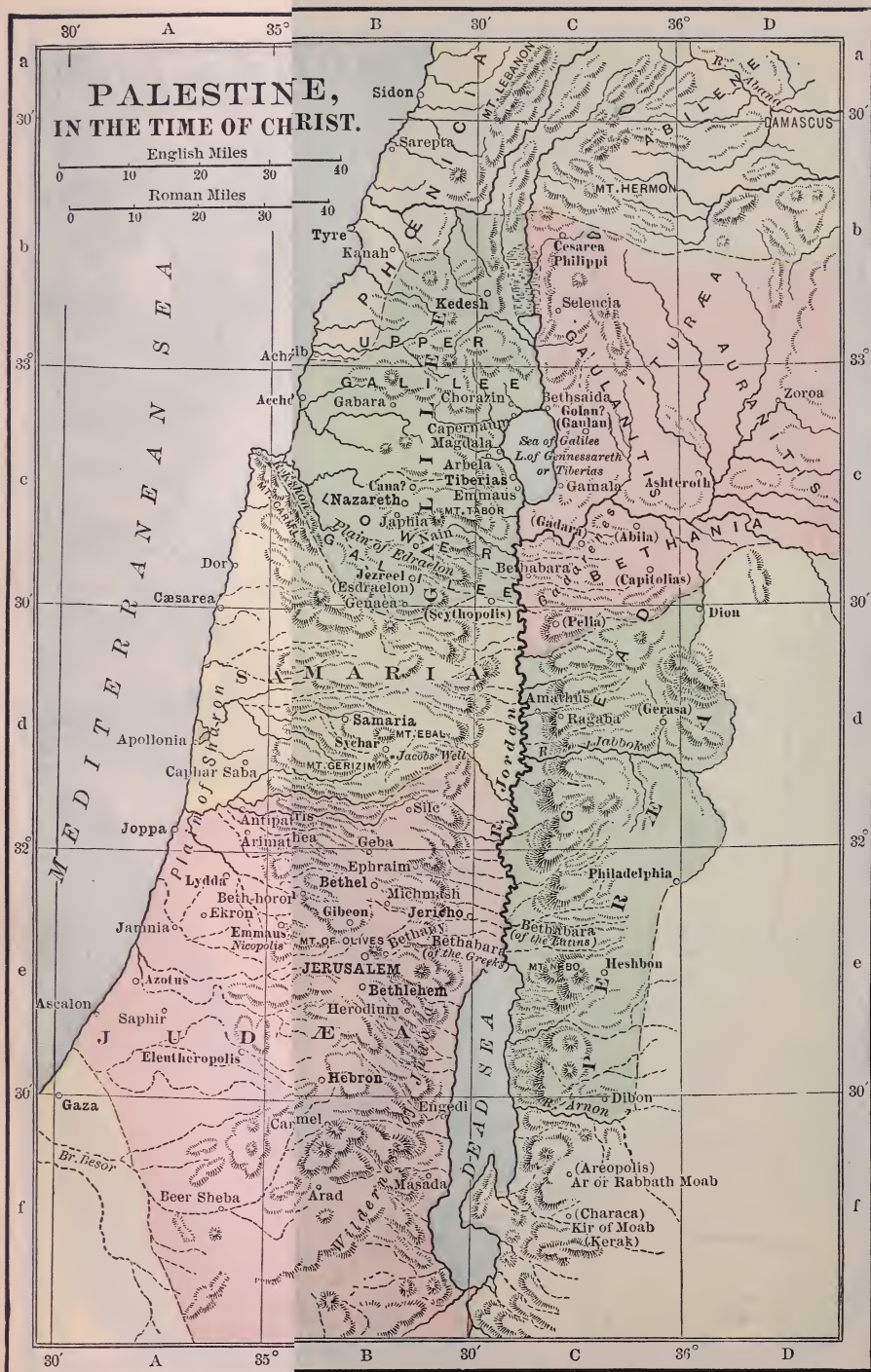




























# MODERN PALESTINE

English Miles

35  
33  
32  
31  
30  
29  
28  
27  
26  
25  
24  
23  
22  
21  
20  
19  
18  
17  
16  
15  
14  
13  
12  
11  
10  
9  
8  
7  
6  
5  
4  
3  
2  
1  
0





MODERN  
PALESTINE

PALESTINE

PALESTINE

PALESTINE

PALESTINE

PALESTINE





UNITED STATES

1879





Deacidified using the Bookkeeper process.  
Neutralizing agent: Magnesium Oxide  
Treatment Date: May 2005

**PreservationTechnologies**  
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive  
Cranberry Township, PA 16066  
(724) 779-2111





LIBRARY OF CONGRESS



0 014 038 765 4